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Current Topics.

Our subject for the 21st Sunday
after Trinity is "Pardon and Peace."

In the Collect we ask for
"pardon" that we may
be cleansed from all our
sins, and for "peace"
that we may serve God
with quiet minds. The

Epistle (Eph. vi. 10-20) bids us put on
the whole armour of God, the only con-
dition of spiritual security. We obtain
"pardon" by taking the shield of
faith and putting on the helmet of
salvation, and our feet must be shod
with the preparation of the Gospel of
"peace." The same thoughts are em-
phasised in the Gospel (St. John iv.
45-54), which tells of the healing of
the nobleman's son. The nobleman
had faith; "he believed the word that
Jesus had spoken to him." Such faith
is the indispensable condition of "par-
don and peace."

The Festival of All Saints was first
established to commemorate the mar-
tyrs, too numerous for
individual commemora-
tion, but later, all "the
faithful departed" were
included. In our Creed

we profess our belief in the Com-
munion of Saints, and in the Collect for
All Saints' Day we emphasise the
same belief: "O Almighty God, Who
hast knit together Thine elect in one
communion and fellowship in the mys-
tical body of Thy Son, Christ our
Lord;" acknowledging that those who
have fallen asleep in Christ are still
living, and one with us, because one
with Him. For them we do not pray,
because they do not need our prayers;
but for ourselves we pray, "Grant us
grace to follow thy blessed Saints in
all virtuous and godly living, that we
may come to those unspeakable joys
which Thou hast prepared for them
that unfeignedly love Thee." On All
Saints' Day we remember not only
the Saints, who are known to the
world, but also all the humble followers
of Christ (including those specially
dear to us), who have sought in their
day and generation to serve their
Lord; and, while thanking God for their
faithful lives and earnest service, we
look forward to meeting those who
have gone before, in the more immedi-
ate presence of Christ. In the Epistle
(Rev. vii. 2-12) we are told of the
"great multitude which no man could
number . . . before the Throne,
and before the Lamb," and in the
Gospel (St. Matt. v. 1-12) the Lord
sets before us, in the Beatitudes, the
blessed characteristics of saintship.

The invention of the doctrine of
Purgatory led to a distinction between
those technically known as Saints, and
other departed Christians, the latter
being remembered on the following
day, All Souls' Day (November 2).
The English Church at the Reforma-
tion escaped from the tyranny of pur-
gatorial inventions, and All Souls' Day,
with its superstitious associations, was
removed from our Calendar.

The greatest step towards prohibi-
tion which the world has yet seen, has
been taken in Russia. By
the decision of an auto-
crat, the liquor-traffic has
been completely suppres-
sed throughout the dominions of the
Czar. It is not to be supposed that the
Czar's decision will be absolutely effec-
tive, but it is a glorious step towards
emancipating the world from the domi-
nation of a great and organised evil.

To the Russian Government, which
held the monopoly of the trade, it
means a sacrifice of £90,000,000. This,
surely, represents the greatest sacri-
fice ever made by any nation for the
cause of the moral uplift of the
people.

In other countries we see tentative
steps being taken in the same direc-
tion. Because of the war the English
public houses are being closed at 11
p.m. instead of at 12.30 a.m. In our
own Commonwealth we rejoice to note
that the authorities have decided not
to permit the sale of intoxicating
liquors at the military canteens in the
various camps.

In America many States have de-
cided for prohibition, and in New Zea-
land and Australia considerable pro-
gress has been made. But we
have still a long way to go. Medical
science has shown that alcohol is quite
unnecessary and distinctly harmful to
those who use it as a beverage, even
in moderation. On all sides men and
women are sinking into moral and
material degradation through drunken-
ness. It is quite time that a stronger
public opinion was manifested on be-
half of prohibition in Australia, so
that the temptations which beset our
people on every side may be swept
away.

We are often told that prohibition
does not prohibit. Of course there
will be some, so determined to get
drunk, that they will find means of
evading the law. But the majority
have no such craving. They are led
into excess by the social custom of
shouting, for which the public houses,
which are so numerous, provide the
opportunity. If these were swept
away, the young people, at any rate,
would have no desire for liquor, and
no temptation to drink. We look

back on the days when slavery was
tolerated and defended in England even
by Christian people, and wonder how
they could so blind their consciences
to the truth. So will another genera-
tion, in days to come, wonder how any
Christian country could have tolerated
the liquor traffic, which did nobody
any good, and which dragged down
millions into the depths of sin and
shame. Dr. Mercer, when Bishop of
Tasmania, speaking at the Brisbane
Church Congress, said that when he
saw his brothers and sisters sinking in
the mire through drink, the glass was
too heavy for him to raise to his lips.
If Christian people generally took the
same view, the victory of Temperance
Reform would soon be won.

The publication of a letter by the
Archbishop of Melbourne in the Daily
Press of Victoria has re-
sulted in some strange
developments. The Arch-
bishop quoted one of the
questions addressed by
the Roman Catholic Church to Parlia-
mentary candidates, which is as fol-
lows:—"No. 3.—Will you support pay-
ment by the State for the secular teach-
ing which is given in registered primary
schools, and is certified by Govern-
ment officers as being up to the State
School standard?" The Archbishop
went on to point out that if grants were
made to Roman Catholic Schools, they
would be claimed by schools of other
denominations, and said, in conclusion,
"We have not ventured to make this
demand in the name of the Church of
England, because we have thought that
the State is not prepared to assist in
maintaining new schools which would
compete with those already in exist-
ence."

The General Secretary of the "Aus-
tralian Catholic Federation, Mr. T. J.
O'Brien, welcomes the Archbishop's
letter as an assistance to the efforts
of the Roman Church. The Hon. Sec-
retary of the "Education Act Defence
League," Mr. J. G. Latham, sees in it
a desire "to return to a system of
State-supported denominational
schools." But, Rev. Joseph Nicholson,
Superintendent of the Scripture In-
struction Campaign (of which the
Archbishop is President) grasps the
true meaning of the letter, viz., that
the Roman Catholic claim to a grant
from the State for their Schools would
involve the breaking-up of State edu-
cation, and a return to the denomina-
tional system, which, in past years,
proved so ineffective, and failed to
meet the needs of a new country like
Australia. The experience of four
States in the Commonwealth has shown
that it is practicable to give general
religious instruction, and still to main-



tain our effective systems of State education. Whatever the personal opinion of the Archbishop may be on the subject of State aid to denominational schools, he is throwing all the weight of his influence into the practical question of obtaining for the children of Victorian State schools the privilege of reading in school hours the Book which is alone able to make them wise unto salvation, and to build up their characters on the sure foundation of the righteousness which alone exalteth a nation.

THE STUDY OF A NEWSPAPER.

I have just been looking over a newspaper, one of the most painful and solemn studies in the world, if it be read thoughtfully. So much of sin and so much of suffering in the world are there displayed, and no one seems able to remedy either. And then the thought of my own private life, so full of comforts, is very startling when I contrast it with the lot of millions whose portion is so full of distress or trouble. May I be kept humble and zealous, and may God give me grace to labour in my generation for the good of my brethren, and for His glory.—Dr. Arnold.

Habit is a cable. We weave a thread of it each day and it becomes so strong we cannot break it.

Help someone worse off than yourself, and you will find that you are better off than you thought.

The Bystander.

A FAIR FIELD AND NO FAVOUR.

My article in the "Church Record" of October 9 on "Parties in the Church," has aroused a good deal of interest, and has done something to open the eyes of many Churchpeople to see the movement which is slowly but surely squeezing out the Evangelicals from the Church of England in Australia. The comments of the Australian correspondent of the "Church Times," quoted under the heading of "Current Topics" last week, have led to further enlightenment. This is well, for "forewarned is forearmed."

After all, it was Dr. Headlam, who is not an Evangelical, who set the ball rolling, and was the first to write of "Parties in the Church." The "Church Standard," which, as most of the readers of the "Church Record" are aware, is an able Federal paper, representing the High Church position, had a leading article on Dr. Headlam in its issue of October 9, entitled "As Others See Us," in the course of which we find some cogent remarks upon Dr. Headlam's statement that "the strength of the Church of England lies in its toleration of different types and forms of worship. The 'Church Standard' says:—

"But, 'a fair field and no favour' is all that any school of thought can claim. To this

it is entitled, if it is a school of thought which is permissible within the wide limits of comprehension of the Church of England; but it is entitled to nothing more. It must not be suppressed or hampered by the arbitrary exercise of authority, nor must it be discouraged by ungenerous treatment or lack of sympathy under a specious mask of fairness. But with itself—with the inherent power and appeal of its special principles—must rest the responsibility of making itself generally accepted."

As we read these words we begin to wish that the writer of the article might be placed in the position of Bishop over many Dioceses in Australia so that the Evangelicals might have the "fair field and no favour" which he says that all may lawfully claim. What a joyful time the Evangelicals would have under such fair minded rule!

Despotic Government.

Since my last article, I have been informed, on the best authority, of further instances of despotic government by some Australian Bishops. Thus in one Diocese a clergyman was guilty of celebrating the Holy Communion in the evening, at the time when our Lord instituted it. There is no law of the Church of England against such a practice. It is both Scriptural and Primitive. Yet the Bishop informed the clergyman that he declined to visit his Church (except for Confirmation) until Evening Communion was given up. Is this "a fair field and no favour"?

From a different Diocese comes the narrative of another act of despotic power. In my last article I mentioned an Evangelical parish from which two districts were severed to form independent parishes, and to which extreme High Churchmen were appointed, who upset all the old methods of worship, and even wore vestments. In that Diocese the same Bishop who made these appointments, without imposing any conditions upon the clergy, offered to an Evangelical clergyman a parish where the Eastward Position had been in use, but made it a condition that he must adopt it, as it was the custom of the Church. The clergyman conscientiously objected to take the Eastward Position, and the Bishop declined to give him the appointment. Is this "a fair field and no favour"?

The Sufferings of the Laity.

I received a letter from a good Evangelical layman in another Diocese, only last Saturday, and it is touching in its pathos. He says: "I have been obliged to sever my connection as an officer of my Church, because of the High Church platform (I can so name it, I

believe) adopted by the Rectors whom we have had for some years past, and, at the present time matters are much worse from my point of view, seeing that, under the Bishop's authority wafers have been introduced for the Lord's Table instead of ordinary bread, notwithstanding the instruction conveyed in our good old Book of Common Prayer that 'to take away all occasion of dissension and superstition it shall suffice that the Bread be such as is usual to be eaten.' Really it is hard to be deprived of the solemn enjoyment of receiving Communion in my own Church, but under existing circumstances I am compelled to go elsewhere."

On this question of the laity being driven from their Church, the "Church Standard," in the article to which I have already referred, speaks as follows:—

"What is to be said of a type of Churchmanship which, not finding its particular and non-essential shibboleths pronounced according to its liking by the Churchmen around it, disregards all the vital principles which Churchmen of all schools hold in common, severs itself from the beloved community, and attaches itself to Methodism or Presbyterianism? Such Churchmanship—save the mark—would be repudiated by 'Low' as well as by 'High' Churchmen; it does not come from the teaching of any school of thought, but from lack of any teaching at all—from complete ignorance of all for which the Church of England stands, and from failure to appreciate any distinction between the Church and the Protestant bodies."

This sounds very well, but the "Church Standard" misses the point altogether. It is not a question of "particular and non-essential shibboleths pronounced according to its liking," but a question of vital truth as opposed to dangerous error. Personally, I cannot imagine myself, under any circumstances whatever, leaving the Church of my Baptism, but when laymen, who are bringing up their families, find in their Parish Church the Mass instead of the Communion, are exhorted to go habitually to Confession, hear continually about the Church and the Sacraments, and very little of Christ, and often nothing at all about the simple doctrines of grace on which their souls have been nourished all their lives, is it any wonder that at last, for their children's sake, if not for their own, they sadly turn

away from their own beloved Church, and, until brighter days dawn, worship where the simple Gospel is preached, without the addition of mediaeval superstitions? Personally, I have begged many such to stand by the ship, but if they go, the responsibility rests, not so much upon them, but upon the clergy who in response to their cry for the bread of life have offered them a stone.

F. L. A.

Helps for Quiet Moments.

Thy intention should be to unite thy will to the will of God, and not to draw God's will to thine.—Scupoli.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts which you are conscious of, and which you pray to be forgiven.

—J. H. Newman.

Prayer has the power of sanctifying life, because it brings God into life. Twice in the day it has been for ages the habit of the race to use this talisman, once for the sanctification of the day; once for the sanctification of the night. The morning prayer chimes in with the joy of the creation, with the quick world, as it awakes and sings. Such a prayer is the guard of life. It makes us conscious of our Father's presence, so that we hear His voice in the hour of our folly and our sin. My child, this morning you called Me to your side, do not drive Me away. Bridle that passionate temper, restrain that excitement which is sweeping you beyond the power of your will; keep back that foolish word which will sting your neighbour's heart; do not do that dishonesty; be not guilty of that cowardice, I am by your side.—Stopford Brooke.

Prayer.

"Pray without ceasing."—1 Thess. v. 17.
Pray, always pray!
The Holy Spirit pleads
Within thee all thy daily, hourly needs.
Pray, always pray!
Beneath sin's heaviest load
Prayer sees the blood from Jesu's side
that flowed.
Pray, always pray!
Though weary, faint, and lone,
Prayer nestles by the Father's sheltering
throne.
Pray, always pray!
Amid the world's turmoil
Prayer keeps the heart at rest, and nerves
for toil.

Pray, always pray!
If joys thy pathway throng,
Prayer strikes the harp and sings the angel's song.
Pray, always pray!
If loved ones pass the veil,
Prayer drinks with them of springs that cannot fail.
All earthly things with earth shall pass away;
Prayer grasps eternity.
Pray, always pray!
—Bishop E. H. Bickerstet.

Our London Letter.

(From Our Own Correspondent.)

London, September 11, 1914.

"As Usual."

The effect of the war on the winter campaign of the churches and the societies is an important matter. A feeling of exhaustion comes over people when the long and bright days arrive after the May meetings which can only be met by knocking off a bit. Then with August comes an absolute cessation of meetings and all effort. Clergy and leaders, members of committees and others, betake themselves to the country or the sea, and only day to day routine is attempted by those left behind. This dying down is good. September comes, the days draw in, the rest and change have refreshed and been enjoyed, organisation and meetings resume, momentum is gathered as the weeks come and go, vigour and energy reassert themselves. Such is the usual; such has it been year in and year out since one can remember. But during that period there has never been a war, at all events, such as this one. It is outside the experience of everyone whose memory does not cover the Crimean war. Can public attention be called off from the tremendous conflict in which, on this very day, as the papers tell us, three millions of the best manhood of the time are in mortal strife with one another on the battle field? In other words, will people come to a missionary meeting when the nation is at war, and such a war?

Dr. Eugene Stock has pronounced himself boldly on the subject. In an article in one of the Church papers on

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"The War and Missions," his key message is "as usual." In all the non-Christian countries, he says, there is a thin red line of soldiers of the Cross engaged in dire conflict with the forces of the prince of the world. What are we doing for them? They need reinforcements, and they need supplies. It is unthinkable that anyone, quoting Bishop Montgomery, will desire to shirk his war tax or keep his son back from the front. Is it not equally so in this higher war, in which our Divine Lord is Captain? The effect of the war would be serious indeed if we allow it to draw us off from the great spiritual war of the Church. And the same applies to all branches of the Church's work. But the pre-occupation caused by the war is a fact and one to be dealt with.

An Appeal from Germany.

An appeal to "Evangelical Christians Abroad" has been issued by German theologians over some well-known signatures, including Professor Richter, of Berlin, and "Missioninspektor" Dr. John Warneck, also Professor Euchen, of Jenn, and Professor Ad. V. Harnack. It is a document designed to put their country right before the "Evangelical Christians" referred to. They protest that Germany is guiltless of "the fratricidal war in which the Christian peoples of Europe are about to rend one another." Well, of course, it is a shocking thing, this war, but where in all the civilised world outside Germany could those theologians find support for their contention that there has been a "systematic network of lies, controlling the international telegraph service, endeavouring in other lands to cast upon our people and its government the guilt for the outbreak of this war." They evidently do not understand, as their Chancellor does, that "necessity knows no law," and that if promises and treaties stand in the way of a nation's "necessity," they must be broken; that if a country at peace, as Belgium, whose neutrality has been guaranteed under treaty, stands in the way of military purpose, the treaty must be regarded as a mere "scrap of paper," and the most frightful outrages inflicted if such country resents and resists the cruel invasion which follows. These Professors are to be pitied for the ignorance in which they are found. The famous "White Paper" published here in the first week of the war, reveals the whole thing. No amount of subsequent writing can alter the facts as plainly recited in the calm words of diplomacy.

The Church Papers.

The correspondence column of this week's "Record" shows how the war has strangled the kind of topics which are usually discussed in that paper.

It is the war, the war, and nothing but the war. The nerve strain is very great and will not be relieved till the army and the navy are each out of danger, not to mention the nation and empire. To learn as we do to-day that the cruiser which went down with 270 of the finest seamen of the world, collapsed through the work of a German submarine, has a terrible effect on the mind and whole being of a man, driving every other interest out. Nevertheless, the "Guardian" manages to keep its pages more strictly to ecclesiastical subjects, or, as in its leading article on "English and German Ideals," treat the situation more from the abstract and scholar's side. But even then the result is limited; I was going to write poor. Still the sermon of the Rev. J. H. Molesworth, the British Chaplain in Cairo, preached in York Minster last Sunday morning, which the paper re-produces, is worthy of the time we are living in. As he speaks of "the magnificent response that Canada, Australia, South Africa, and New Zealand have given to the appeal of the Mother Church in this her dark hour of distress," he is speaking of hearts ready for the comfort which such words give. So again when he refers to "those who have fallen in these first battles" who "went out from us but the other day, young, hale and strong, in the full vigour of life," now sleeping "their last long sleep on the battlefields of Belgium and France," he touches the tenderest of chords in linking them with the overflowing words of our Lord, "Greater love hath no man than this, that he lay down his life for his friends." "O broken hearts! O sorrowing hearts! O homes from which the joy and gladness have been rudely snatched away! take comfort. The values of heaven are not those of earth. 'On the earth the broken arcs; in the heaven a perfect round.'" Such comfort will be needed in Australia when her own sons have mingled their lives with those of our sons.

Clergy as Combatants.

I cannot follow the Archbishop of Canterbury when he expresses the view that the clergy should not serve in the war as combatants, though it is a view which seems to meet with general acceptance. They should be perhaps outside the cords of conscription, but not cut off from volunteering to any service to which they feel called. The ranks of the clergy are full of that manly muscular Christianity which delights in taking physical risk in the service of their fellows, and they should be free to do it in the very front line, without differentiation from other representatives of the Empire's best manhood. This, of course, is now the case in France, and though I should be sorry to quote the example of our ally in many matters religious,

yet I think that their principle of making no difference between man and man in this thing is the right one. Incumbents would rarely be eligible on account of age, so that the leaving of parishes untended would seldom happen. The offers of service in the ranks of Army Chaplains are more numerous than can be utilised. They number nearly, if not more than, one thousand.

SYMPATHY.

Ask God to increase your powers of sympathy; to give you more quickness and depth of sympathy in little things as well as great. Opportunities of doing a kindness are often lost from mere want of thought. Half a dozen lines of kindness may bring sunshine into the whole day of some sick person. Think of the pleasure you might give to some one who is shut up, and who has fewer pleasures than you have, by sharing with her some little comfort or enjoyment that you have learnt to look upon as a necessary of life, the pleasant drive, the new book, flowers from the country, etc. Try to put yourself in another's place. Ask "What should I like myself, if I were hard-worked, or sick, or lonely? Cultivate the habit of sympathy."—Bishop Wilkinson.



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

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Personal.

The Bishop of Armidale has appointed Canon Villiers-Reid as Examining Chaplain, in succession to Archdeacon Lewis.

Canon Bellingham, Rector of St. Philip's, Sydney, has accepted the position of Hon. Clerical Secretary to the New South Wales Auxiliary of the British and Foreign Bible Society.

The Archbishop of Brisbane has secured the services of Rev. S. Watkin, a clergyman of the Diocese of Lichfield, as Organising Secretary for the C.E.M.S. in Queensland.

Rev. Stanford F. H. Robinson, Rector of Herberton, North Queensland, left Sydney last week on his return to England. He has been, for the past five years, ministering both to the settlers and blacks in the wildest part of North Queensland. He has formed a high opinion of the capacity of the aboriginals if they are sympathetically treated, and adequate missionary work is carried on among them.

Mr. C. R. Walsh, Prothonotary of the Supreme Court of N.S.W., who, with his family, has been on a visit to England, returned by the "Ceramic," which arrived at Fremantle on Thursday, October 22. He and his party, which includes the Misses Claydon, daughters of the Rev. E. Claydon, of St. Luke's, Burwood, are expected in Sydney early next week.

Rev. H. G. J. Howe, Rector of Chatswood, Sydney, informed his congregation last Sunday that he had decided to accept nomination to the parish of All Souls', Leichhardt. Much sorrow is felt among his people, because of Mr. Howe's decision to leave Chatswood, as he has done a great work in that parish.

Rev. W. L. Langley preached his farewell sermons at St. Stephen's, Newtown, Sydney, last Sunday. He was to be inducted to his new parish of All Saints', Woollahra, on Thursday, October 29, and will begin his work there on next Sunday, All Saints' Day. Rev. H. S. Begbie will commence his ministry at Newtown on the first Sunday in Advent, November 29.

Rev. Edgar Potter, Curate of Christ Church, Bexley, Sydney, has been appointed Rector of Ulladulla, in succession to Rev. C. A. Stubbin, who is leaving for Wollongong.

The Committee of the Church Missionary Society have accepted the Rev. J. W. Fernier as a Missionary, and have located him to Ceylon. Mr. Fernier spent some years in Ceylon as a layman, assisting in missionary work. Since his ordination he has been acting as Curate at Hurstville, Sydney. He will go to Ceylon as a Missionary of the N.S.W. Church Missionary Association.

Mr. George Sproule, an Australian Rhodes Scholar in England, has been granted a commission in the Army Service Corps. Mr. Sproule is the only son of the late Rev. George Sproule, who, for many years, was Incumbent of St. Clement's, Elsterwick, Victoria.

Rev. E. C. Kempe, Principal of the Brotherhood of the Good Shepherd at Dubbo, who has been working in Australia for the past six years, will shortly return to England. At the Annual Meeting of the Brotherhood in Sydney, at which he was farewelled, he said that he had travelled 16,000 miles in a sulky, and had changed beds a thousand times.

Rev. H. J. Harvey, Rector of Leon-gatha, Victoria, has been appointed by the Bishop of Gippsland to be Rural-Dean of South Gippsland.

Rev. H. K. Vickery, of the Melbourne Seamen's Mission, has been accepted for service in the Army Medical Corps of the Second Expeditionary Force.

Rev. G. A. C. Wade, Vicar of Holy Trinity, Kensington, Melbourne, who is spending a holiday in England, leaves for Victoria by the "Maloja" on November 13.

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Correspondence.

Non-Communicating Attendance.

To the Editor, "Church Record."

Sir,—In the "Church Record" of October 9 you have a leading article on Non-Communicating Attendance. It may, perhaps, interest your readers to know the attitude of the present Bishop of Ely on this subject, his conclusions being all the more interesting because he has never in any sense whatsoever ranked as an Evangelical; indeed, all his training and teaching lie the other way. Thus he was one of the five Bishops who pronounced in favour of the Vestments some few years ago.

In a Charge delivered in the University Church of Cambridge in May, 1910, the Bishop quotes Chrysostom to show the mind of the early Church as being against the practice of non-communicating attendance, and quotes also typical English Churchmen, such as Bishop Andrewes (a former Bishop of Ely), and Bishop Moberly, and then goes from ancient custom and Anglican Divines to the Prayer Book, and points out how the whole trend of the service has in view none but communicants. Not only is this the trend of the Service, but, "What I submit must be regarded as the intention stamped upon the Service, is reinforced by the silence of the Prayer Book. Nothing is said in the Exhortations, full as they are, or elsewhere in the Service, as to others than the Communicants themselves being present."

The Bishop then goes on to recall the fact that there is no direction in the Prayer Book that at any point non-communicants shall retire from the Service, so sums up, "What I believe, therefore, to be a scrupulously fair study of the Prayer Book leads to the conclusion that the English Church, while she does not forbid, does not invite or encourage the presence of non-communicants at the Service of Holy Communion."

In the English Church, as in the Primitive Church, Communion is an essential element in the Eucharistic Service. Nor does the Bishop allow the necessity of those about to be confirmed attending the Communion, in order that they might be familiar with the Service, and winds up this section of his Charge with the significant words, "In connection with this subject, I should be less than honest if I did not give expression to my fear that the practice of non-communicating attendance tends to suggest and encourage, even in cases in which it is not based upon, a conception of the Lord's presence in the Holy Sacrament as a local and material presence which is gravely alien to the teaching alike of Holy Scripture and of the Book of Common Prayer."

I might add I am not trusting to memory in these quotations, but have taken them from the printed Charge, published by McMillan and Co.

DONALD BAKER,
St. George's, Hobart.

A Higher Aspect of War.

(The Editor, "Church Record.")

Dear Sir,—One feels constrained to look for something better from "War" than the actual monetary loss or gain, or even loss of life on either side. We are thankful for brave hearts that go to fight our battles both on land and sea; we are thankful that our cause is a just one. But do we ever remember that an old saying says, "that history repeats itself."

Do we not now read with added interest the stories of older wars of Benhadad—the arrogant boaster and braggart—of the loyal

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son of the Israelitish nation who, with closed eyes, as it were, said, "Alas! Master! How shall we do?" Of the grand old prophet, who, with double vision, saw that a nation not forgotten of the God of Battles, had the protection of an army double in number to that by which they were opposed. So, too, in that great conflict culminating in "Calvary," when the Man "Christ Jesus" exclaimed, "The cup My Father giveth Me, shall I not drink it?"

A cup containing all the elements of war—death, sacrifice, and joy—death, by hand of man. Is any trial too great for us as a race and nation to bear in order to confound the machinations of a boastful brag-gart? Shall we as loyal sons of the Mother-land refuse to bear such? Will we, too, not rejoice in the downfall of such an eco?

On hearing some excellent expositions on the above subject delivered to-day by Canon Charlton, one was greatly impressed, and felt that a grand opportunity was offered to all those who recognised the God of battles, and that if the Churches generally would only open out and join daily or even hourly in services of prayer, or to hear short public addresses of a patriotic character, having for their object the education of us all in the plain teaching of the meaning of "War," in all its aspects, how much we all would be helped to bear the losses and endure the sacrifice of self and friends in the expectation of a glorious and final victory over our enemies, whether in the war now raging or in the far more important conflict between right and wrong, and so learn that "righteousness exalteth a nation."

T. W. REEVES.

St. Barnabas' Church, Sydney,
October 18, 1914.

The Church of England Welcome Home and Agency for Over-Sea Arrivals.

(To the Editor "Church Record.")

Dear Sir,—At this time of national anxiety our thoughts are naturally turned towards those who are suffering most keenly on shores far distant from our own. This is as it should be, but at the same time it is not right to overlook those who are suffering in our midst.

Many of our people are working most strenuously in the cause of Patriotic and Red Cross Funds, and as patriots we have been delighted to contribute to those as best we could.

Unfortunately those with us have been overlooked. Attention has already been drawn to our hospitals, many of which are suffering because of subscriptions having been withdrawn.

In addition to those who need medical attention, there are many, who by reason of unemployment and other causes, are almost destitute. At other times these people can almost always obtain help, to the relief of their necessity, but owing to the tightening of purse strings, at the present time, much misery is abroad. Notably is this the case with many of our new arrivals. In order to relieve as far as possible this state of affairs, a Fund has been opened and Mr. F. H. Molesworth, Public Analyst, of 22 Pitt-St., City, has kindly consented to act as hon. treasurer. May we through your columns appeal for help and support? Your paper is always ready to advance the cause of humanity, and we put this forward as something worthy of support. If you would kindly allow any contributions from your readers to be sent to your office it would help us tremendously.

In conclusion, may I point out, England has done much for us, and in this wonder-

ful country we are very dependent on the Home Land; can we not then help those who have left its shores for ours, and have encountered adversity? To English people we especially appeal.

SIDNEY S. PALMER,
Manager.

York St., North Dawes Point, Sydney,
October 23, 1914.

[We shall be glad to receive and acknowledge subscriptions for the above object.—Ed.]

Reverence in Worship.

(The Editor, "Church Record.")

Sir,—The subject of the letter from G.A.C. published in your issue of October 16, which, I think, is usually known as "Standing to the Priest" (that is, standing when the minister enters the Church) has, I believe, perplexed many of the laity, including myself. My impressions of this custom are based on what I have observed from its introduction in a local Church. I would welcome the views of your readers on the subject, in the hope that Rectors may see more clearly whether to accept or reject the compliment, for a compliment it is intended to be. I understand there is no warrant for the custom, and where there is not unanimity, it is unseemly. The initiators of the custom are often individuals who unconsciously take command of the congregation, who must either follow their example, or appear to be wanting in respect to their clergyman. "The fear of man bringeth a snare." The continuance or discontinuance of the custom rests with the Rectors, who should say plainly whether they desire it or not.

VERGER.

(To the Editor "Church Record.")

Sir,—I was glad to see the letter of G.A.C. in the "Church Record" of October 16 on the subject of "Reverence in Church." I am a staunch Evangelical, and wish to see the precept of St. Paul followed, "Let everything be done decently and in order." I rejoice to notice that in a great many Evangelical Churches the congregation rise when the Minister, who is an Ambassador for Christ, enters the building. It is only fitting thus to show respect for an ambassador of the King of Kings. I agree with your correspondent that it is desirable that when the Minister and choir kneel in prayer, the congregation should kneel also, to ask God to bless the service and all who are about to take part in it. We cannot be too careful about seemly reverence in the House of God.

EVANGELICAL.

"Branches of the Church."

(To the Editor "Church Record.")

Sir,—On a former occasion I wrote to you to ask if some of your readers would give me some proof that there are "branches" of the Church. I received no reply. In the current issue of your journal you speak of "the Protestant and Reformed character of our branch of the Catholic and Apostolic Church."

If by "the Catholic and Apostolic Church" is meant "a congregation of faithful men in which the pure word of God is preached and the Sacraments be duly ministered," as Art. xix. defines "the visible Church," there can be no "branches" of such a congregation, made up, as it is, of individuals. At our baptism, we were received into "the congregation of Christ's flock." Can there be "branches" of that "congregation" and "flock"? Is not this "the Catholic and Apostolic Church," "all who profess and call themselves Christians," "all who in every place call on the name of the Lord Jesus Christ" (1 Cor. 1.2)? Our "congre-

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The old buildings, which had been in use for some years, were quite satisfactory for out-patient work, but two small rooms built in the compound to receive in-patients were much less satisfactory. Dr. Lloyd reports that the building of the first part of the new hospital has been satisfactorily carried out, and that a dedicatory service was held by the Bishop of Khartoum on March 10, the work of the medical mission being transferred to the new premises on March 14. The funds for the new hospital have chiefly been given in memory of Dr. A. Chorley Hall, who founded the medical mission. Nothing could have been more in keeping with the wishes of that great Christian soldier, General Gordon, whose monument is situated across the Nile at Khartoum, than the maintenance of a medical mission destined to help the bodies and souls of the people for whom he gave his life.

An Interesting Reminiscence.

An interesting personal reminiscence of early days was given by the Bishop of Ely at his Diocesan Missionary Festival in July. In his father's old Rectory in London, in the study which he (the Bishop) knew so well as a boy, there was a little tablet over the fireplace, and on the tablet there were written these words:—"Praise to God Through Jesus Christ." Then below, on the marble, it was recorded that in that room the first committee meetings of the Church Missionary Society were held, and the first missionaries sent out. The Bishop's father was the Rev. C. F. Chase, sometime Rector of St. Andrew-by-the-Wardrobe and St. Anne's, Blackfriars.

Candidates' Ordination Fund.

We have received 2/- from Mrs. A. Wise for the Candidates' Ordination Fund. Total to date, £5/3/4.

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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.

OCTOBER 30, 1914.

RATIONALISM.

It was Shakspeare who raised the oft asked question, "What's in a name?" And yet to the observant man, quite an interesting study is suggested by names; particularly by the names of those anti-Christian societies which rise from time to time. There is something striking in the perfectly honest title of the Atheist, who openly announces himself without God, and something very admirable in the almost childlike simplicity of the Agnostic, who, by his name, announces the fact that he is an ignoramus. But there is a cool assumption in the newest of these forces, calling itself by the name Rationalist, which causes the thinking man to wonder whether he has not here found the height of impudence. But, almost as startling as the name Rationalist is the manner in which their title to the name is proved. They say practically, "We are Rationalists; this is our belief; all that agree with us are rational; all that disagree with us are irrational. The logic of this is irrefutable, 'Causa dicta est.'" There remains nothing more to be said.

In the Articles of Association of the Rationalistic Press Association, their creed is described as follows:—"Rationalism may be defined as the mental attitude which unreservedly accepts the supremacy of reason; and aims at establishing a system of philosophy and ethics, verifiable by experience and independent of all arbitrary assumptions or authority." This sounds very nice indeed, but means practically nothing. They are careful not to state too plainly that their system of ethics and philosophy is to be built upon the ruins of Christianity if it is to be built at all. This would frighten the enquirer, and that would not be politic. The result of this system is the curious sight presented by this Association's last London banquet in May, 1914. Professor Schafer, who had only been a member of the Society a few months, is reported to have said, "His first impression had been that the Association was intended to attack Churches, but he did not now think that such was its aim." "I certainly do not want," he added, "to attack the creeds of my friends and

associates." He was promptly corrected by the next speaker, Earl Russell, who evidently thought it time to disillusion the Professor, and remarked that, "he dissented a little from the chairman's statement that we did not attack creeds. Perhaps the best way was not to go to anyone and tell him that his creed was absolute nonsense. We had to take him in flank, and in that way we could far more effectively attack his creed." Here, then, we have the true object of the Rationalist exposed to view. Not the establishment of the reign of reason, but the attacking of creeds. Their chairman at the annual dinner mentioned a pamphlet entitled, "True Rationalism," written by a Father Power, and said that "the author was willing to allow us to think so long as we ultimately thought in the same way as the Church." What about the parable of the "beam" and the "mote?" It did not occur to the speaker that the so-called Rationalists were also "quite willing to allow us to think" so long as we ultimately thought the same way as they did.

But this is not the only curious thing that can be noticed about the so-called Rationalists. They profess to desire people to be reasoning creatures, taking the reason as final, whether the decision agrees or disagrees with their pre-conceived ideas. Now, to be ruled by reason it is necessary that the individual should be in possession of all the facts, and it should be the work of the Rationalistic Society to place all facts of both sides before him. Yet, strange as it may seem, in that portion of the Society's movements which touches upon the most vital truths, the books published are entirely anti-Christian, and we look in vain among their lists of publications for any sign of a book giving the remarkable testimony to the Bible truth that is found in the excavations of the ancient cities of the East, or for any mention of the recently discovered tablets and stones which bear out, in such a remarkable manner, the truth of the grand old Book. Are they ignorant of these facts? If so, then it is time for them to learn them, and reconstruct their ideas in accordance with this fresh evidence. Or, can it be that they are really aware of these things, and are not Rationalists at all, but wilful deceivers and impostors of the worst kind.

But even if we grant to them entire and disinterested sincerity (something which they themselves are unwilling to grant to us, since their Annual states, "Some of us regard the clergy as mostly hypocritical, and others of us as mostly ignorant of nature") yet the reign of reason as exhibited by them does not present an inviting appearance, for we find their writers differing upon fundamental facts; the one denying that there is any evidence in support of the others' view. For instance, one writer, George T. Bill, says, "Jesus was by no means a God, as His teachings and actions prove. He was simply a Jewish Reformer. His environment was limited, and not enlightened. Jesus knew nothing of science, art or philosophy; Plato or Aristotle he had never heard of." Such is the Rational opinion of this writer. In the same "Annual," another writer, under the nom de plume of "The Gadfly," makes the remarkable statement, "It is clear to us that the human Jesus is a myth; the evidence available is

quite inadequate to substantiate a belief in his existence." Thus we have two men, each by his infallible reason, led to an entirely different conclusion. Both cannot be right, and the question is which of these Rationalists is irrational? But it may be that we are expected by a stretch of imagination to believe both. For it is surprising to find that these men who will not accept the Bible, who question every word therein contained, and who search the Scripture diligently to find some contradiction or difficulty, utter the most alarming statements in a perfectly easy manner without a word of proof, and expect us to believe them. Thus from them we learn that on their side are "nearly all the chief scientists, philosophers, and artists of the day." There are very few writers of note in Christian countries who are Christian. The noted exception, Sir Oliver Lodge, does not count, because he is "irrational." The same may, no doubt, be said of all other Christian men of science, so lightly passed over by these people. They must be all irrational. Then, again, they inform us that Jesus never lived upon this earth at all. There is no need to ask for proof. It must be so. "The Gadfly" says it is. And yet one may search in vain for the name "Gadfly" among the lists of prominent living historians. There figures in that list the name of Professor Gwatkin, a modern historian, who in a pamphlet published only this year, says that the Virgin Birth and the Resurrection of Christ are as well attested as any fact in history, and we might be justified in taking his opinion even against that of "The Gadfly."

There can be no doubt that the Rationalists present a great difficulty. Whether they are working against truth wilfully or through ignorance, the fact remains that there is this active movement to be considered. Their literature is finding its way into the hospitals, and among school girls, and growing boys whose minds have not yet been sufficiently trained to weigh evidence, and who might easily be led away by the writings of those who hold anti-Christian views. Especially is this the case, because the views are put forward in a popular way, which makes them very pleasant reading, and would almost convince anyone that the statements were true. Some idea of our problem may be gained from the fact that during the Australian tour of their lecturer, Mr. McCabe, over thirteen thousand pamphlets were given away in addition to other literature. The problem also has its foreign aspect, for the Rationalists, taking advantage of the fact that literature from Christian countries is taken by natives to be Christian, are pressing their foreign works as much as possible. Scattered throughout the length and breadth of India, for instance, they have about two hundred supporters all eager to impress their views upon the enquiring native, who is eager for knowledge. Other foreign countries are receiving their attention, and it is necessary for Christian people to be on their guard, keen for positive truth and determined that their fellow men shall not be led astray by these dangerous teachers, who already claim that "Jesus has vanished in clouds of soteriological and escatological myth," and who have consigned Christianity to the "museum of psychological antiquities," and "the limbo of worn-out dogmas."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Sunday School Methods.

A course of four lectures on "New Methods in our Church Sunday Schools" will be given by Mrs. J. Jones in the Chapter House, Sydney, on Mondays, November 2, 9, 16, and 23, at 8 p.m. Mrs. Jones is specially qualified for the work, having obtained honours in Education at St. Andrew's University, and also having been Principal of Stoke-on-Trent Pupil Teachers' School. The programme of the lectures is as follows:—Monday, November 2: What is Meant by Grading; characteristics of childhood at varying stages. Monday, November 9: The Primary Grade; principles and application of kindergarten methods. Monday, November 16: The Junior Grade; how to interest the children between the ages of 8 and 12 years. Monday, November 23: The Adolescent Grade; the Bible Class and Institute. How can we keep our boys and girls for the Church?

After each lecture discussion will be encouraged and questions answered. The clergy and teachers are invited to make use of this opportunity of learning more about the new methods which are widely adopted in our Sunday Schools. There will be a collection for expenses.

St. Paul's, Cobby.

The Archbishop held a Confirmation at St. Paul's, Cobby, on Thursday, October 15. He was driven from Picton, via The Oaks, by the Rev. Edward Hargrave to "Brownlow Hill," where he was the guest of Mr. and Mrs. Downes at luncheon and was then taken to Cobby. The Rector, Canon Allnutt, presented 23 candidates. There was a fair congregation, though threatening rain prevented several from attending. The Archbishop gave two eminently practical addresses, which were listened to with marked attention. After the service the Confirmees were introduced to the Archbishop in the vestry. The confirmees and their parents, Church officers, Sunday School teachers and friends (over 90 in all) were invited by the Rector and Mrs. Allnutt to meet the Archbishop at afternoon tea at the Rectory. Happily the rain held off. The Archbishop was afterwards driven by Mr. Barker, of "Maryland," to Narallan Station.

St. Stephen's, Newtown.

Last Sunday the Rev. W. L. Langley concluded his seven years' faithful and successful ministry at St. Stephen's, Newtown. Beginning with Holy Communion in the early morning, he had a strenuous day, preaching at three services. To the children in the afternoon he spoke words of loving counsel. There was a good congregation in the morning, and at night the Church was very full. Mr. Langley based his final message on Isaiah liii. 1, "Who hath believed our report," and dealt with the work he had tried to do in the parish, and the message of the Gospel which he had delivered. He had made known to his Churchwardens his wish that no personal gift should be made to him, but that the remaining debt on the Parish Hall might be liquidated. It stood at £1400 when Mr. Langley came to the parish, and the offering on Sunday, which amounted to £65, more than cleared off the remaining indebtedness.

On Monday evening a social to bid farewell to Rev. W. L. and Mrs. Langley was held in the Parish Hall. Dr. Trindall presided. Addresses were given by representatives from each centre in the parish, and by Principal Davies. Mrs. Langley was presented by the parishioners with a silver tray and teapot, also a silver vase, and a beautifully worked tray-cloth made by the children of the Glebe Homes.

White Cross Pamphlets.

The Hon. Secretary (Mr. W. E. Wilson) of the Australasian White Cross League, 56 Elizabeth Street, Sydney, has just received a large supply of up-to-date White Cross pamphlets from London. Amongst others, there are "A Doctor's Talk with Boys," "Canterbury Leaflets for Parents," etc., all calculated to be of immense benefit to young lads and others. Mr. Wilson is most desirous of this literature being scattered far and wide, and will be pleased to forward such on application. No nobler and better work is being done than by the White Cross League.

A.B.M. Women's Auxiliary.

A successful meeting, under the auspices of the Women's Auxiliary of the Australian Board of Missions, was held in the Chapter House on Monday afternoon, October 26. There was a good attendance, and Mrs. J. C. Wright, who presided, spoke of recent developments in women's work for Missions, and gave an account of her recent visit to Yarrabah. Mrs. John Selwyn, widow of the late Bishop Selwyn, described the work in Melanesia. Mrs. King spoke of New Guinea and Mrs. Radford dealt with the work of the Women's Auxiliary.

Church of England Home at Carlingford.

The new Country Home, established in connection with the Glebe Church of England Homes, was opened at Carlingford by the Archbishop on Friday, October 23. A short Service of Dedication was conducted by Rev. E. N. Wilton, and some of the Cathedral Choir boys assisted in the singing. The Hon. Secretary, Rev. R. Rook, said that the Home had cost £1650, and that there was still a debt upon it which he hoped would be paid off by the end of the year. The Archbishop gave an address, based on the words "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The Home will accommodate about 30 girls.

Bush Brotherhood.

The Annual Meeting of the Brotherhood of the Good Shepherd at Dubbo was held in St. James' Hall, Sydney, on Monday evening, October 26. Mr. Justice Street presided, and addresses were delivered by the Bishop of Bathurst, Rev. E. C. Kempe (the Principal), Rev. L. M. Andrews (vice-principal), and Rev. J. E. Hardy and H. P. Peel. A strong appeal was made for more Australian men to assist in the work, so that those living in the back-blocks should not be allowed to forget the message of the Gospel of Christ.

COULBURN.

(From a Correspondent.)

June.

A Faculty has been issued for the introduction of a new Reredos and alterations to the levels of the Sacrament in St. Luke's Church. The plans for the new St. Luke's Hall have been sanctioned. Plans are under way for developing the allotments upon which the present hall stands, an admirable building site in the centre of the town.

Marulan.

On Sunday the 25th October, the Vicar-General, Archdeacon Bartlett, inducted the Rev. Canon Ross-Edwards, M.A., to the incumbency of Marulan.

BATHURST.

Grenfell.

The Grenfell Branch of the British and Foreign Bible Society held a most successful meeting on Tuesday, October 20. The attendance numbered over 700 people, and there was a good collection for the Society.

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The Bishop of Bathurst was one of the speakers.

CRAFTON.

(From Our Own Correspondent.)

Lismore.

In spite of war troubles and its manifold distractions, Church life and work are still progressing. The Bishop, in Lismore on October 18, made an eloquent and earnest appeal on behalf of the Church Extension

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Fund of his Diocese, for which collections were to be made on the following Sunday. The Rite of Confirmation was subsequently administered. Coraki has made another move forward towards the ideal of a fully equipped parish, a fine block of land having been purchased at the back of the Church, with a cottage upon it for a Vicarage, etc. There are now nearly three acres available, a splendid asset.

In Lismore the need of Church extension is being increasingly felt on the south side, the progress of which has been very marked. A further depletion of our people must inevitably take place unless steps are taken to obviate it. Quite recently it was found that over 80 Church of England families were living in this suburb, with no Church for them. A Public School is being provided for the smaller children, and the Baptists are erecting a Church there.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Service for Seafarers.

This critical epoch in our national history is recalling our minds to our "first line of defence"—to use Nelson's well-known expression—and presents a distinct call to prayer on behalf of the sailors of the Empire.

The annual "Service for Seafarers," in commemoration of Trafalgar Day (October 21), which is to be held in St. Paul's Cathedral, on Sunday next, November 1st, at 3.30 p.m., brings Melbourne into line with most of the big maritime cities of the Empire. These services call us to remember to Whose Right Hand and to Whose Arm we owe our position in the world, and should be the expression of our best national spirit. The sermon will be preached by the Rev. Principal Aickin, M.A. The "Missions to Seamen Society," representing the work of the Church on behalf of her sailor sons, and which has Australasian stations in Sydney, Melbourne, Adelaide, Newcastle, Brisbane, Auckland and Dunedin, is making an appeal to all to pray and work for the moral and spiritual welfare of seamen, especially at this time when so much under God depends upon the courage and endurance of the officers and men of the navy and merchant service. Crowds of seamen—crews of the troopships lately berthed at Port Melbourne—have made use of the branch institute of the Mission at Port Melbourne during the last three or four weeks.

Church Missionary Association.

Mission Study School.—A somewhat unique School was held from Monday, October 19, to October 24. It was called a Bible and Mission Study School. It had two objectives: To familiarise the students with the advantages of the Circle method of study, and also to lead the scholars to complete dedication of life. The 70 enrolled members were divided into eight circles. The leaders were as follows: Miss Buzzard, Miss Tisdall, M.A., Mr. A. Lormer, M.A., Mr. C. Martin, M.A., Miss Williamson, Mr. R. Isherwood, Rev. A. R. Ebbs, and Mr. P. D. Touzel. The text book used was "The Missionary Message of the Bible," by Rev. J. Lawton. It was found most suitable for the purposes of the School. Keen discussion took place in the circles as the different chapters were studied evening by evening. All the members assembled together for the concluding half-hour. Miss G. L. Bendelack, one of our missionaries recently arrived from Hong Kong, gave the closing addresses in the place of Mr. A. W. Bradley, of Egypt, who was prevented from attending

through illness. Miss Bendelack spoke on Dedication, Acceptable Service, Intercessory Prayer, and on St. John xvii. Her addresses were very much appreciated. On the closing evening the Hon. Secretaries, Messrs. G. Lormer and P. D. Touzel, were warmly thanked for their excellent arrangement of the School. It is expected that as a result several suburban schools will be held during the coming year.

Miscellaneous.—The Secretary of the Uganda Mission asks us to make known the fact that a young man is needed to assist in the keeping of the Mission accounts, and also to do a certain amount of missionary work. Full particulars are obtainable from Rev. A. R. Ebbs, c/o C.M.A., Cathedral Buildings, Melbourne.

A welcome cheque for £120 was received last week from the estate of the late Mr. George Hill, of Geelong.

Miss G. L. Bendelack, of Hong Kong, arrived in Melbourne per s.s. "Persic" on October 14. Miss Bendelack had the privilege whilst in England of going to Keswick, and to Swanwick to attend the recent C.M.S. Conference.

BENDIGO.

(From Our Own Correspondent.)

Diocesan Festival.

The Diocesan Festival, held during Bendigo Show week, has proved a pronounced success. Already there is a clear profit of well over £100, which constitutes a record, and in view of the war and the drought is a subject for much thankfulness and encouragement.

At Home at Bishops Court.

Mrs. Langley gave an "At Home" at Bishops Court, at White Hills, on Wednesday afternoon last, for the purpose of affording the ladies of Bendigo the opportunity of meeting Miss Cocks, Principal of the Church of England Grammar School, known as "Girton College."

Synod Elections.

The following results of the Synod Elections will be of general interest:—

Bishopric Election Board.

Clergy.—Dean MacCullagh, Archdeacon Haynes, Canon Bishop, and Revs. J. Carrington, A. H. Constable, and L. L. Wenzel.

Laymen.—Messrs. J. Leaney, C. H. Lilley, W. Young, F. K. Best, T. Cambridge, and F. W. Bush.

In connection with this election, it may be mentioned that Canon Watson was duly nominated, but his nomination form disappeared by some means, hence his name was not on the list of candidates.

General Synod.

Clergy.—Dean MacCullagh, Archdeacon Haynes, Revs. J. Carrington and L. L. Wenzel.

Supplementary.—Revs. Canon Bishop, Canon Percival, F. Vanston and W. A. Poulton.

Laymen.—Messrs. J. Leaney, F. K. Best, C. H. Lilley and T. Cambridge.

Supplementary.—W. Young, J. D. Oliphant, R. M. Harvey and J. H. Craig.

Mr. J. H. Craig was elected (unopposed) to the Lay Canonry of All Saints' Pro-Cath-

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dral rendered vacant by the death of Mr. Davies; and Mr. W. Young was appointed to a similar office, on the nomination of the Bishop, in place of Mr. J. W. Faul, who has left the Diocese.

WANGARATTA.

(From Our Own Correspondent.)

The Missionary Exhibition.

A result of the recent missionary exhibition has just come to light. A Home Missionary of another denomination in this district attended it and was so influenced by Mr. Broome Smith's pleading for Africa that he has offered himself to, and been accepted by, the South African Compounds Mission for work.

Prayers for Rain.

Special prayers for rain were used throughout the Diocese on Sunday, October 18, and there is urgent need for prayer that God will soon bless us with fruitful rains. Week by week the area in which the crops are failing is extending, and even the hill country will be drought smitten if rain does not come soon. Much of this country has been leased for stock from New South Wales, and if there is not a break soon, the unfortunate owners and stock will fare little better than in their own districts.

Missionary Study.

At a meeting of the Board of Education held on Tuesday it was resolved to recommend the use of the Missionary Study Book on Uganda in Sunday Schools. Mr. Lormer's article in the "Church Messenger" was the cause of the action, and it is believed that the Missionary Study Circle may be the means both of retaining older scholars and of interesting them in the great work of the Church.

Home Mission Collections.

On Sunday, October 18, the Home Mission collections for the year were made. It is early yet to report the result, but there is reason to hope that the drought and other calls upon people will not cause any lessening in the Fund this year.

GIPPSLAND.

(From Our Own Correspondent.)

Welcome to the Archdeacon.

The Archdeacon has returned to Sale with Mrs. Godfrey Smith and family all looking well. The congregation at a very pleasant and well-attended gathering welcomed them back in a most cordial manner. The Bishop presided at the gathering.

New Parish Hall at Sale.

The new Parish Hall is a very fine building. Class rooms are formed by doors swinging out from the walls. When the Hall is required for a parochial gathering these fold in and in appearance form a dado. The debt is now only a little over £400, the sum of nearly £900 being gathered in in twelve months. A number of the congregation are enthusiastically entering into a movement for the formation of a tennis club. The courts are to be erected on the land between the Parish Hall and the Rectory.

Divinity Hostel.

The tennis court at the Divinity Hostel, Sale, was formally declared open by the

Bishop last week, the Archdeacon and Mrs. Godfrey Smith also being present. The Archdeacon has resigned the post of sub-editor of the "Church News." The Rev. G. F. Pelletier is undertaking the work.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

New Church at Bald Hills.

The Archbishop opened and dedicated a new Church at Bald Hills. He was met at the door of the Church by the Rector (Rev. A. Maxwell) and the Church officers, and an address was presented. The Archbishop conducted the Service of Dedication in the presence of an interested and overflowing congregation. The ceremony was followed by a Confirmation Service. At the close many of the Church people were introduced to the Archbishop, who congratulated them upon the pretty and well appointed Church. In the evening the Archbishop, accompanied by Rev. Morgan-Baker (acting-Chaplain) motored to Sandgate, where another Confirmation was held.

Church Mission Festival.

The Festival Services in connection with St. Luke's Mission have been very successful. At 8 a.m., when the Archbishop celebrated, 91 persons communicated. At 9.15 a.m. over 100 members sat down to the annual Communion breakfast in the social Hall. The Archbishop congratulated those who were present on the progress made during the past year in the various branches of the Mission's work. At 11 o'clock there was a Choral Communion when the Archdeacon officiated. On the Tuesday following a number of local choirs rendered a Choral Festival Service; the sermon was preached by Rev. J. B. Scott. During the week a conference of visiting Catechists was held; a social gathering; and on Saturday, by the kind permission of the Archbishop, an "At Home" at Bishopsbourne, for those who are interested in the work of the Church Mission. Besides the Archbishop, the speakers included the Premier (Hon. D. F. Denham) and Archdeacon Le Fanu.

Missionary Exhibition.

Rev. J. S. Needham, Organising Secretary for Foreign Missions for Queensland, has been in Toowoomba arranging the details in connection with a Missionary Exhibition. The Archdeacon of Brisbane will visit the Exhibition, and Rev. C. S. Hubbard, lately connected with the Church Missionary Society, will lecture on "Mission work in China." It is expected that Rev. J. Jones, General Secretary for the Australian Board of Missions, will be present in Toowoomba so long as the Exhibition lasts.

NEW ZEALAND.

AUCKLAND.

Examining Chaplains.

Rev. W. G. Monkton, M.A., Rev. C. A. Tisdall, M.A., and Ven. Archdeacon Hawkins, L.Th., have been appointed by the Bishop of Auckland as his examining chaplains.

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Young People's Corner.

For Lack of One.

(By E. M. Green, in "The Empire.")

The Vicarage party lingered in the garden after the evening service, and Archie, who had listened eagerly to the first lesson, said—

"I wonder if there are ten righteous people here who would save the city?"

"Of course there are," said Jack, "First there are father and mother."

"And Davis," said Peggy. "He got a medal in the war. He must be righteous."

Davis was the gardener.

"And Jim, the lame boy in the choir, he never complains though he can't play cricket."

So the list ran up, but after naming seven, the last three were not easy to find.

Suppose he allowed Jack and Peggy, they were seldom in scrapes, and girls were always good.

Their father and mother came up at this moment, and Archie appealed to them.

"Is it still true," he asked, "about ten righteous men saving the city?"

His father answered—

"I think it is always true."

Then the elders went on their way by the border where the yellow lilies grew, and Peggy said, gently, "There's you, too Archie."

But he turned away and busied himself picking mulberry leaves for his silkworms, and said no more till it was bedtime.

Then, as he said "Good night," he added, "You'd have thought there would have been ten, wouldn't you?"

"Ten silkworms?" asked his mother.

"No, mother—ten righteous men. It seems so mean of the others not to be."

Long after the well-behaved Jack and Peggy were asleep, Archie, the boy who was always in mischief, lay awake thinking deeply.

He had jumped the border on Saturday, and, falling short, had broken a beautiful geranium—which he had propped up and said nothing about, and perhaps Davis would be blamed. He had made a face at Peggy during prayers, and done a hundred things which had never weighed on his mind before. Now, perhaps, the city was going to be lost just through him. "For lack of one," he repeated. And it seemed to him that he had just left his little bit of the wall unguarded, and the enemy would pour in, and the city would be destroyed.

Things are so terrible when you think of them at night, but they had got into Archie's head now, and he could not go to sleep. A step sounded in the passage; perhaps it was only nurse, and she would not care about the ten righteous men.

But no, it was father, and he came in.

"Not asleep yet, Archie," he said. "What's the matter? Are you hot? I will smooth the clothes."

"No, father, it isn't that. It's the ten righteous men. There are only nine and I'm the one that isn't."

"Tell me," said father, gently, and Archie told him.

It was such a miserable story of things that had seemed grand at the time, and now looked like treachery towards the city. Father listened, but he did not say that it was nonsense and that Archie must go to sleep. On the contrary, Archie was told that he was quite right; but it was still possible, as he was sorry, to become one of the righteous men, and he must never forget how much difference it made to all the others.

"Father said a lot more," said Archie next day when he told the nursery party something of what had happened, "about the city being the Church, and all of us fighting, and how dreadful it would be to fail for lack of one. When I said it might have been me, he said it never need be

unless I gave in. So I just mean to have a jolly good try that it shan't be."

Jack was silent. He could not have made the confession Archie had done.

"For Lack of One."

Did Archie think of it years later when in a perilous expedition in India, volunteers were asked from his regiment, and his colonel's words fell on his ears—

"There is one more wanted."

"I will go, sir," said the young man, gravely; and he went.

Did he think of the old Vicarage garden on that Sunday evening, and the yellow lilies and the mulberry tree?

His country should never suffer for lack of one as long as he could fight.

At home, later, his father and mother were reading the dispatches with dimmed eyes.

"The vacancy was filled by Lieutenant Archibald Munro, who, with that little gallant band, achieved a task that seemed almost impossible."

"Oh, John, read it; I can't see," said the mother. "Look at the end. Is he—he is—"

"He is wounded, dear love," said the Vicar, gently, "but not seriously. We will read it more at leisure. Come out into the garden," and they sat under the great boughs of the mulberry tree, "and I will tell you what it says: 'That gallant little band have saved the situation; they have saved the honour of England; they have conquered in spite of overwhelming odds.'"

Across the lawn came the old squire with "The Times" in his hands, walking faster than he had walked for years.

"This means a V.C.," he cried. "I am proud—we are all proud—of the boy. Cheer up, Mr. Munro; a scratch hurts no one. There's not a man in the British Army who would not like to be in Archie's shoes to-day."

But long after the day was over, during which all the parishioners and half the neighbourhood had been in with congratulations and good wishes, Mr. Munro knelt by the little bed in the old night nursery, pouring out his thankfulness that in Christ's Army, as well as in the King's, Archie had not failed.

"For lack of one," he murmured, "Thank God ten righteous men will still save the city."

"NO SURRENDER OATES."

"It was blowing a blizzard. Oates said: 'I am just going outside, and I may be some time.' He went into the blizzard, and we have not seen him since."—The Diary of Captain Scott.

It was not in the fury and the foam, The swift, earth-shaking tumult, and the shout

Of close-knit squadrons riding hard and home,

That he went out.

For him no trumpets called with jubilant blast,

Only the ice-wind's everlasting moan; Alone into the solitude he passed, Yet not alone.

For joyfully the long line of his peers, Most joyfully those staunch old bands and true,

Which rode at Balaklava in far years, And Waterloo.

Warburg, and Paardeburg, and Dettingen, Watched him go out into the deathly wind—

Av, many valiant souls of mighty men Saw that, and smiled.

—Frank Taylor, in the "Spectator."

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The East End and the East.

Being some thoughts on the relationship between Home and Foreign Missions.

By the Rev. Chas. H. Maxwell, M.A.

(Reprinted from the "Churchman," London; publisher, Robert Scott, Roxburgh House, E.C.)

Home Missions Help Foreign Missions.

The help which Home Mission work renders to Foreign Mission work is very practical.

(a) Home Mission work helps to supply the men. This is obviously one of the most pressing needs of Foreign Missions. Speaking of the "real ground of appeal" which the C.P.A.S. and other Home Missionary organisations have for the sympathies of C.M.S. supporters, Dr. Eugene Stock says: "This appeal . . . is one of real cogency. If spiritual work at home is faithfully done, it will produce missionaries. And missionaries, true and able and devoted, are the Church's greatest need at the present time." Not only does Home Mission work, by the preaching of the Gospel of Christ, produce missionaries to work in the foreign field, but it produces missionary workers and leaders at home.

Dr. Mott has said that "the greatest problem of foreign missions is not on the foreign field, but in the home field, and without doubt, the most critical aspect is that of

providing adequate leadership."

(b) Not only do Foreign Missions need more men, but they also need more prayer. And since Home Missions exist to make more Christians it stands to reason, that they will be the means of causing more prayer for Foreign Missions; for all true Christians pray for Foreign Missions.

"Away in foreign lands they wondered how

Their single word had power; At home the Christians, two or three, had met

To pray an hour."

And those two or three Christians may be humble folk, meeting in some mission hall, where the curate or lay reader is supported by a Home Mission Society.

(c) A third great need of Foreign Missions is money, and Home Missions help here. The following is a case in point: There was a large and growing parish in one of our northern towns which, with the help of the C.P.A.S., was divided into two parishes. The energetic young parish, alone, now sends considerably more to C.M.S. than the two parishes could do before division. The mother parish is not so hampered in her work and can also give more attention to the needs of the foreign field.

To take another case which is typical of what is constantly happening: There is a large, poor overcrowded parish in which for years the Vicar worked single-handed. He ultimately received a grant from a Home Mission Society which enabled him

to have a curate. When the Vicar was working alone, he was unable to do much for Foreign Missions. He had the annual collection in Church and an annual meeting, but more he could not do, for all his energies were engaged in the necessary routine work of his great parish. When the curate came he at once began to stir up interest in Foreign Missions. A Sowers' Band and a Study Band were started, the contributions to Foreign Missions increased, and there are those amongst the young people of the parish who have definitely decided to offer themselves for work in the Church abroad.

(d) Missionaries agree that one of the worst difficulties with which they have to contend, and one which Home Missions must help them to face, is the problem of the heathen to be a Christian. It is the Home Mission worker who must influence the soldier, the sailor, the trader, so that when he leaves our own country, he shall go as an ambassador of Christ, who shall live the Christ life in the sight of the heathen.

In emphasising the fact that one of the needs of the Church in the mission field is "a new revival of national Christianity at home," the Rev. W. S. Hooton writes: "Obviously as long as we send out soldiers and sailors who become a byword in the

seaports and military stations of the East, civilians and officers who disregard the name of Christ among non-Christians of the Empire, and literature which is corrupt or rationalistic, and therefore destructive, either morally or intellectually, of the Christian influences at work; as long as the heathen see us sending a mere handful to proclaim a message professedly all-important, and divided about the very authority of the word on which that message rests, so long will our best efforts be countermined by the spirits of evil which have their home in our Christian land."

(e) Not only do the heathen see the life of the European in foreign lands, but in this twentieth century they also see his life at home. The heathen are at our doors. Many of them know Bernmonsey and Bethnal Green, Everton and Ancoats. The young Indian or Japanese student has seen the drunken women and the neglected children who blaspheme at their play. He has seen empty Churches and crowded public houses, and he does not fail to draw the moral. When he returns to his own land he will say, "England is a Christian land, let us make our own land Christian too."

It is a well-known fact that Indian parents have been known to send their sons to England, because they were inclined to become tians, and that the youths have been effectually cured by what they saw there.

The Bishop of Chelmsford has told us of an experience with an Indian Prince. "Some little time ago," he writes, "one of the great Princes from India, while visiting this country for the first time as the guest of the King, wished to see the condition of life in the East End, and it was my privilege to be his conductor. As we passed along a poor street he asked that he might enter one of the poor houses and see the interior for himself. I shall never forget the significant look which passed between him and his companion as we ascended the rickety, dirty stairs, and as we entered the squalid room in which a woman and three or four children were making matchboxes. As he inquired concerning her hours of work, her wages, her struggles, I felt disgraced that such a scene could be witnessed by such a man in the capital city of an Empire supposed to be governed on Christian lines."

This is surely an example of the close inter-relation between Home and Foreign Missions which will make us think. May God help us not to shirk the problem.

Foreign Missions Help Home Missions.

The help which Foreign Missions render to Home Missions is just as practical and definite as that which the Home Church renders to the Church abroad.

(a) Foreign Missions widen our horizon and deliver us from parochialism, which is usually one of the most conspicuous characteristics of Englishmen. We who are members of a world-wide Empire are always most interested in "the politics of the parish pump." Foreign Missions deliver us from this failing in matters of religion. The two or three humble folk who meet together in a little mission-room to pray for Christian work at the ends of the earth are, at the same time, receiving an inestimable benefit and widening of outlook in their own spiritual life. However "cribbed, cabined, and confined" his material life may

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17. Can you solve knotty problems quickly?

18. Do you remember everything important you read?

19. Can you remember details as well as main principles?

20. Is your memory perfect?

21. Can you concentrate your brain on one thing for a long time?

22. Can you remember long series of facts, figures and dates?

23. Are you a good linguist?

24. Have you a head for statistics?

25. Have you a good memory for faces?

26. Can you work hard without suffering from brain-fag?

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be, the missionary-minded Christian can say, "Thou hast set my feet in a large room," for by his prayers he is labouring in India and China, Palestine and South America, his own parish and the uttermost part of the earth.

(b) Foreign Missions teach our people to give generously; and this reacts favourably on work at home. Every missionary society, Home and Foreign, has gained financially from the C.M.S. Swanwick appeal.

(c) Foreign Missions are an unanswerable apologetic. The story of how Charles Darwin, after seeing the wonderful change wrought in the Fuegians, commenced to subscribe to the S.A.M.S., and continued his subscription to the day of his death, is well known. The apologetic value at home of such a wonderful mission as that in Uganda is immeasurable.

(d) Foreign Missions make definite contributions to our knowledge of the true Christian character. Our Lord was the Perfect Man and His character contained all that is good and noble. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, are found in Him. But this, very catholicity of our Lord makes our individual appreciation of His character only partial.

The Eastern mystic and the Western man of action see His character from very different viewpoints. Each can appreciate different aspects of that perfection, but neither, by himself, can appreciate or comprehend the whole. The Rev. William Temple has well expressed this in his essay on the Church in "Foundations" (p. 358). He writes: "As Bishop Montgomery has said, the Body of Christ is a torso. Only when the glory and honour of all nations are brought into the kingdom will the true greatness of the kingdom be known. A meeting of devout Christians a little while ago was startled to hear a well-known missionary say something like this: 'What are the characteristics of a converted Englishman?—Honesty, manliness, truthfulness, trustworthiness. And what are the characteristics of the converted Hindu?—They are love, joy, peace, longsuffering gentleness, goodness, faith, meekness, temperance.' But what will be the result when the mystical and spiritual nations of the East, and the affectionate and childlike nations of Africa, are quickened by contact with the perfection of their own virtues in the person of Jesus of Nazareth?—Inevitably the whole Church will be filled with a new spirit of devotion and selflessness."

(e) The path of Foreign Mission work, like the path of Home Mission work, is the path of obedience; and the path of obedience is the path of blessing. There are many reasons why those who sympathise with Foreign Missions should also sympathise with Home Missions, and there are many reasons why the friends of Home Missions should also be the friends of Foreign Missions. I have tried to call attention to some of these, but the greatest of all remains. It is this: Both Home and Foreign Missions are the Will of our Lord. Those who love Him Who first loved us cannot rest until all, both at home and abroad, shall call Him Master.

When it is our duty to do an act of justice it should be done promptly. To delay is injustice.—La Brugere.

Hymn for Time of War.

O God, the Refuge of Thy saints,
When storm clouds rise and lower,
To Thee we pray, to Thee we flee
In this distressful hour.

The nations rage in battles fierce
At sea, in air, on land;
And groans of wounded, dying men,
For comfort make demand.

Loud sobs of grief break forth from homes
Where joy erstwhile was rife;
For husbands, brothers, sons and friends,
Have fallen in the strife.

Lord, from Thy Throne look down to earth
On soldiers, sailors brave;
Uphold Thy saints in faith and hope,
The lost ones seek and save.

O God, the Ruler of the world,
Bid strife and warfare cease;
And hasten, Thou, throughout the earth,
Thy reign of Truth and Peace.

So shall we praise Thee for Thy power,
And trust Thee for Thy grace,
Until we rest in heaven above,
And see Thee face to face. Amen.

JOSEPH BEST,
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Croydon.
Suitable tune: "St. Anne."

THE PLACE OF KNOWLEDGE.

In a famous church in Copenhagen, the visitor may see the masterpiece of the great sculptor Thorwaldsen, representing the Risen Lord. The hands are raised in loving greeting, a look of peace ineffable is upon the face, and it seems as though the lips would send forth Love's own invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." One who came to the church in which the statue is placed found some difficulty in discovering a perfect standpoint from which to view it; he stood far away, then nearer, then quite close, yet still the full beauty of the figure did not seem to unfold itself before him.

At last he tried the effect of kneeling upon the little step at the Reformer's feet, and then, as he looked upward to that sacred face which bent toward him, the full glory of vision came, and he was satisfied.

Is not the tale true for all time? There dwells a question, uttered or unspoken, upon many lips to-day, "How can I come to know the Christ?" Not by the voice of hearsay nor by mere head-knowledge of intellectual striving is the true understanding gained. There must be the deep heart-yearning of desire, a personal approach which will bring its own hallowed experience, and, above all, humility, for humility must ever precede faith. If we would behold the King in His beauty, perception can only be vouchsafed to us as we kneel in reverent adoration, bowed down before His feet.—"Home Words."

Take heed to avoid all those games and sports that are apt to take up too much of thy time and engage thy affections; he who spends all his life in sports is like one who wears nothing but fringes, and eats nothing but sauces.—Fuller.

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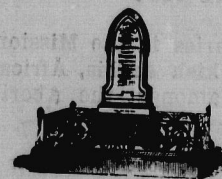
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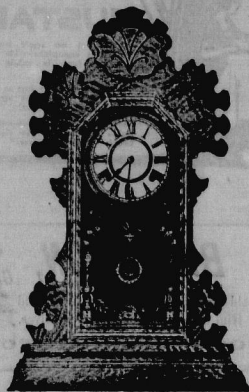
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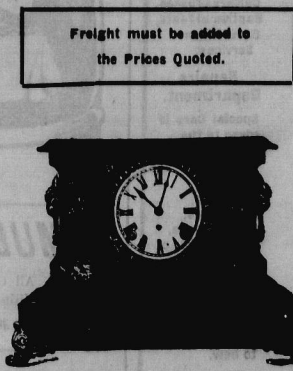
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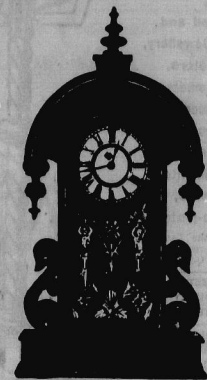
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Current Topics.

"Godliness," or (God-likeness) is the subject of our thoughts for the Twenty-second Sunday after Trinity.

In the Collect we ask God to keep His household, the Church, in "continual godliness," that it may be free from all adversities, and serve Him in good works. The Epistle (Phil. i. 3-11) reminds us that it is "fellowship in the Gospel" which knits together "God's Household the Church," and expresses St. Paul's confidence that God Who had begun a good work among the Philippians, would "perfect it unto the day of Christ." The Apostle prays that their "love may abound yet more and more." The parable of the Unmerciful Servant, which is chosen for the Gospel (St. Matt. xviii. 21-35) teaches that we should show mercy to others as God has shown mercy to us. Godliness is in nothing more fitly shown than in deeds of mercy.

"It is an attribute to God Himself; And earthly power doth then show likest God's When mercy seasons justice."

The agitation for Temperance Reform is very active at present in Victoria on account of approaching elections for the State Parliament. The Archbishop of Melbourne and Archbishop of Melbourne, in an interview with a press representative expressed himself strongly on the side of the Temperance Reformers. He approved the work done by the Licenses Reduction Board, "in the suppression of a large number of dangerous and unnecessary hotels," and thought that its work should be continued. He also saw no objection to the principle of local option, but on the question of prohibition he said: "I have not been able to discover that it has worked with success in New Zealand or any other place where it has been tried."

Such a statement, from the point of view of those who know the results of prohibition, seems to imply that the Archbishop has not seriously looked into the question, for the facts with regard to prohibition areas are most encouraging. Mr. John Vale, district chief secretary of the Independent Order of Rechabites, speaking at a meeting of the Women's Christian Temperance Union in Melbourne, said:—

The result in New Zealand had been that the drink bill in the no-license area was one-fifth of the average for the license area. There had been a great reduction of crime

in those self-contained districts where statistics were available. The reductions in crime were Oman, 62 per cent.; Ashburton, 64 per cent.; Port Chalmers, 65; Masterton, 87; Clutha, 95. In one case—that of Oman—the gaol had to be closed.

Those who are interested in the liquor trade often assert that more liquor is consumed in prohibition territories than elsewhere. If this is really the case it is strange that these people are always among the most bitter opponents of No-License. All available statistics go to prove that, wherever the policy of prohibition has been tried, crime decreases and the people become in every way more prosperous.

Many events have happened since last we wrote on the subject of the war, but they have not materially altered our opinions, expressed after the fall of Antwerp. In South Africa the justice and magnanimity of British Rule have produced their natural harvest of loyal devotion to our Empire on the part of General Botha and the Boer leaders, in the light of which the attempts at rebellion on the part of an insignificant minority may be treated as a matter of no serious moment. As we write, Turkey has thrown her sword into the scale against the Allies, which means, of course, the practical extinction of the Turkish Empire, but will not seriously affect the campaign. The fire may, as a consequence, spread to other nations before it is finally extinguished. Meanwhile the circle of steel is drawing more closely round the German Empire. The Russians on the East are rejoicing in their victories, and on the west, steadily but certainly, the Allies are advancing in spite of determined opposition. The decisive blow will soon be struck, after which it will only be a matter of time before there will come to the world an abiding and honourable peace.

The War.

Many people, who at first suspended their judgment, when atrocities on the part of the German Army were reported, believing that they must be either untrue or terribly exaggerated, have had reluctantly to admit, in the face of overwhelming testimony that the stories are only too true. As we read of the happenings in Belgium, of the ferocious cruelty and violence shown to women and children, to non-combatants and nurses, to wounded soldiers and prisoners, our blood boils within us, and we feel that such conduct is unworthy of the lowest savages. And the longer the war lasts the more clearly we see that it is the deliberate policy of the Prussian Army leaders to strike such terror into the

people of the countries with which they are at war, that they may compel their Governments to make peace. But they that take the sword must perish with the sword. Germany has placed force before all moral principles, and above all moral restraints, and by the force of the allied armies her despotism will be crushed never to rise again. We hope the Allies in their hour of victory, which is surely coming, will show in Germany a noble example of chivalry to women, and of kindness to the weak and defenceless. But there must be no mistake as to the final downfall of the tyrannical power of the German Empire. Such a crushing blow must be struck that it can revive no more, so that from the ruins of German despotism, may eventually arise a happier Germany rejoicing in her new-found liberty.

Our London Letter. (From our own Correspondent.) London, September 18th. "The Church's Oldest Newspaper." The Record—our Record—"The Church's oldest newspaper," as it proudly emblazons on its first page, has some interesting and useful columns week by week anent the war, including "Letters from Readers," detached from the ordinary correspondence page. This week Prebendary Fox (late C.M.S. Hon. Secretary) brings his weight of authority in favour of the opportunity it is for a revival in family prayer. It is his practice to call his household together at noon each day to remember our soldiers and sailors before the Throne. Colonel Ferguson, the secretary of the Church of England Laymen's Missionary Movement, is looking ahead after the war and hopes that it will lead to the whole Empire turning to God as never before, and that the whole Church of Christ, "purged and freed from error," will set itself to its primary duty of winning the world to Christ.

Postponement of Missions.

The Rev. W. J. L. Sheppard, Vicar of St. Thomas', Birmingham, a former well-known and much loved C.M.S. official at Salisbury Square, writes protesting against any abandonment of parochial Missions because of the war, where arranged. He asks whether this is a time for the Church to relax her Evangelistic efforts, and if the war itself does not furnish a powerful plea when inviting people to a Mission. He knows of one case of

