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Current Topics.

"Effectual Prayer" is the subject
for the Twenty-Third Sunday after
Trinity.

In the Collect
we appeal to God as "our
refuge and strength,"

and ask Him to hear the
devout prayers of His
Church, and to grant

"that those things which we ask
faithfully, we may obtain effectually."

The Epistle (Phil. iii. 17-21) indirectly
teaches us what constitutes "effectual
prayer." "Our citizenship is in
heaven," and our prayers should be in
keeping with our citizenship. It is the
enemies of Christ who "mind earthly
things." We are looking for the coming
of our Saviour; our prayers should
help us to prepare for His coming.

The body of our humiliation will then
be fashioned like unto His glorious
body. Our prayers should therefore
not be restricted to our temporal needs
like the desires of those people whose
god is their belly and whose glory is
in their shame." In the Gospel St.
Matt. xxii. 15-22) we are taught to
render unto Caesar the things which are
Caesar's, and unto God the things that
are God's. There need be no incompatibility
between the duties of our
earthly and heavenly citizenship. We
may earnestly pray for temporal blessings,
so long as they do not hinder us from
obtaining the blessings which are
spiritual and eternal.

We are now quite familiar with the
events which led up to the present calamitous
war. The German Chancellor's phrase, "A
scrap of paper," has become historic,
and is known to the children in
our Schools. We clearly
understand that Britain is fighting, not
for self-aggrandisement, or for world-conquest,
but at the call of honour, in defence
of the rights of weaker nations to establish
righteousness and liberty upon the earth.
But these ideas, now so familiar, can be
expressed in many different ways. A notable
sermon, "What are we fighting for?" preached
by the Rev. the Hon. E. Lyttelton, D.D., in
St. Martin's Church, Over Strand, has been
published by Longmans, Green and Co., and
the preacher certainly has succeeded in answering
his own question in a very lucid and felicitous
manner. We give a few extracts as follows:—

"For the sake of peace England was asked
to fling to the winds her allegiance to principles
higher than that of brute force and intrigue;
the principle of fidelity to engagements; the
principle that the integrity of weaker nations
should be respected; the principle that the
Balance of Power in

Europe on which freedom depends should be
maintained. England flatly rejected the
proposal; that is to say, that whatever may
be our interests as an Imperial Power, we
have entered on this war not for the sake
of maintaining our Empire, but for the sake
of asserting a moral principle."

"So on Sunday, the 2nd of August, the die was
cast, and the country with a noble unanimity
turned to prepare itself for a sacrifice
the greatness of which cannot yet be measured.
And not only this country, but the Colonies
too felt the spell of high endeavour, and
promptly and resolutely have set their
hands to the same lofty effort, more than
half conscious, in their unpretentious English
way, of a call to lift the political feeling
of the civilised masses of mankind."

Dr. Lyttelton concludes a most striking
sermon as follows:—

"In the House of Commons, just after it
was settled that we must fight, a member
of the peace party rose to protest against
the apparent satisfaction with which many
members entered on their tremendous undertaking.
There was no need to protest. The
purer the motive with which we enter on
suffering the greater must be the joy. Can
we not agree together to act in this matter
constantly in the spirit of Christ? We need
to learn that there is no following of our
Lord except by doing the will of God with
joy. Unless the whole nation is woefully
in error, which I cannot believe, we are
given the glorious opportunity of sacrificing
much that we treasure for the simple object
of bringing His kingdom nearer than it
was. Let us humbly imitate Him Who
spoke words of mighty import not long before
His Passion. 'I have a baptism to be
baptised with, and how am I straitened till
it be accomplished!' Or, as it was reported
of Him by an unknown writer, looking back
and recalling His demeanour as the trial
drew nigh, 'Who for the joy that was set
before Him endured the Cross, despising the
shame.' Such was the spirit of our Lord
and Master, and we have to remember
that He promised us that what He did we
could do. Lift up your hearts! We lift
them up unto the Lord!"

(Our copy of the sermon is from Angus
and Robertson, Sydney.)

It is most refreshing to hear that the
new Pope, at the very outset of his
official career, has published a letter in
which he says that "the Bible ought to be
found in every household, and a portion
of it read every day." We trust that all
the members of the Roman Catholic Church
will take his words to heart, and follow his
wise advice. Whether the result will be
favourable to Romanism is of course a
different question. The Pope, speaking to
one of his household recently, remarked
that "it could not be said that Roman
Catholics were afraid of the Bible." We
should be only too pleased if this were so,
for then the reformation of the Roman
Church would be at hand. But the sad
evidence of facts has only too clearly
shown that many Roman priests are afraid
of the Bible being read by their people in
their own language. It remains to be seen
whether the Pope will be able to carry out his
excellent intention.

Previous experience has taught us that
reforming Pontiffs have often been compelled
to yield to a power behind the Pope, which
is greater than their own.

It is the glory of our own Church that
it constantly appeals to Holy Scripture. In the
Sixth Article we read: "Holy Scripture containeth
all things necessary to salvation; so that
whatsoever is not read therein, nor may be
proved thereby, is not to be required of any
man, that it should be believed as an article
of faith, or be thought requisite or necessary
to salvation." The three Creeds are to be
believed, "for they may be proved by most
certain warrants of Holy Scripture" (Art. 8),
and in all our services the reading of the
Bible takes a prominent place.

On the other hand, we find in our
Prayer Book a good deal about the Church.
The 20th Article says: "The Church hath
power to decree Rites and Ceremonies, and
authority in Controversies of Faith," but
significant words are added: "And yet it is
not lawful for the Church to ordain anything
that is contrary to God's Word written,
neither may it so expound one place of
Scripture, that it be repugnant to another."

The position of the Church of England is
very definite. God's Word, where it speaks
clearly, is the final authority, but Christ
founded a visible society or Church, which is
to be "a witness and keeper of Holy Writ."
"As it ought not to decree anything against
the same, so, besides the same, ought it not
to enforce anything to be believed for necessity
of salvation." (Art. 20). Within these limits
the Church of England has authority to carry
on its own organisation, and to develop its
own life. Where the Bible does not speak
clearly, the voice of the primitive and
undivided Church has undoubtedly great
authority, and with regard to details of
worship "traditions and ceremonies . . . may
be changed according to the diversities of
countries, times, and men's manners, so that
nothing be ordained against God's Word." (Art. 34.)

Note how that last thought is continually
reiterated in the Prayer Book, "nothing
against God's Word." And yet in spite of this
reiteration, there are many within our Church
who make the Word of God of none effect
through "Catholic Tradition," who exalt the
authority of the Church above the authority
of the Word; as, for example, when they
declare it to be unlawful to celebrate the Holy
Communion in the evening, which is the very
time that the Lord instituted it; or when they

The Pope and the Bible.

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teach that habitual confession to a priest is a duty in every normal Christian life, or when they offer Requiem Masses for the repose of the souls of the faithful departed.

We believe in the lawful authority of the Church, and think that all loyal Church people should gladly obey it, but only when that authority is exercised in a way not "repugnant to the Word of God," and when nothing is "ordained against God's Word," the teaching of Holy Scripture must be always supreme.

JOY IN WORK.

Joy or delight in what we are doing is not a mere luxury; it is a means, a help for the more perfect doing of our work. Indeed, it may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfection. Men who do their work without enjoying it are like men carving statues with hatchets. The statue gets carved perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end.—Phillips Brooks.

YOUTH AND AGE.

He who would pass the declining years of his life with honour and comfort, should, when young, consider that he may one day become old, and remember, when he is old, that he has once been young.—Addison.

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Some Aspects of Truth.

VII.

THE REAL OBJECTIVE PRESENCE.

There is nothing whatever in Scripture to warrant, or in any way support, the erroneous doctrine which is known by the name of Transubstantiation or the Real Objective Presence, which has gradually been developed by the ingenuity of theologians, and based on a complete, not to say wilful, misunderstanding of the plain words of the Institution of the Lord's Supper. "This is My Body"; "this is My Blood of the covenant," are words to be taken in the sense in which they were understood by the Apostles then present. The words were emblematic of the death which Christ knew He would suffer on the next day. Had there been any such meaning intended as an actual real and corporal presence of the glorified Body within the elements themselves, this truth would have been most clearly taught in the Epistles, in which there is absolutely not one word of any such doctrine.

Not a Primitive Belief.

It has been stated (Wakeman 282) "that in the early ages of the Church it was held by all Christians, whether orthodox or heretical, that the bread and wine offered and consecrated in the liturgy or service of the Holy Eucharist were by consecration made

to be truly and really, the Body and Blood of our Lord Jesus Christ." This statement is not borne out by any accurate historical evidence. The earliest Christians are nowhere said to have had any such doctrine. Doubtless they regarded the elements with great reverence and honour. St. Paul blames those who treated the Communion as a mere feast. He warns the Corinthians (1 Cor. xi. 27) against partaking otherwise than in a spirit of worship, since they would be guilty of a sin against the Body and the Blood of the Lord. "Dishonour to the symbols is dishonour to that which they represent, and to use the bread and the wine as the Corinthians used them was to treat the memorials of Christ's death, and therefore that which they commemorated, with insult" (Robertson and Plummer). St. Paul would have greatly strengthened his warning had he said that the elements were not memorials or antitypes merely, but actually and absolutely the identical Body and Blood—of which, of course, he had not the remotest idea. St. Paul would not have said "Till He come"—had He been already there present under the veil of the elements. The earliest of all the Christians, those present at the Lord's Supper, had no idea that the Lord Who was breaking the bread and distributing the wine was actually in the elements, while they saw Him then present in their company. As our Lord was actually present with the Apostles at the Institution, so is He present spiritually with the faithful at every Holy Communion, but not in the bread and wine.

Figurative Expressions.

Although the earliest Christians had no knowledge of any such doctrine, yet expressions were made use of in a figurative sense, which afterwards were used in support of views which were never originally intended, and arguments have been built up on such fallacious grounds. Ignatius (A.D. 110), who, alone of the Fathers, uses the word "Eucharist," in answer to the Docetists (who denied the reality of our Lord's Body and the reality of His existence altogether), says that the Eucharist is the Body of our Saviour, meaning evidently that it is the figure of what must have been a reality—using our Lord's word at the Institution. When he speaks of it as the flesh he cannot mean real flesh, since he says that it was the flesh that suffered and "was raised"—which could not be said of the elements. That Ignatius speaks poetically is seen when he says that faith is the flesh

of the Lord and love is His Blood. Irenaeus calls the elements "antitypes"—the Body and Blood of Christ being the archetypes, and so not identical with the antitypes. Justin Martyr and Irenaeus speak of the true reception of the Body and Blood of Christ in words which cannot be taken literally. Tertullian (circ. 210) says that (as against Marcion and the Docetic heresy) "Hoc est corpus meum"—is equivalent to "figura corporis mei"—arguing thus—not the corporeal presence of Christ in the Eucharist—but the reality of His Body of which the bread of the Eucharist is but a figure.

These are but a few illustrations of the manner in which phrases and words (such as, altar, sacrifice, etc.) were used in a figurative manner, by writers who never intended that they should be misused to build erroneous doctrine upon. In the Students' Ecclesiastical History, p. 563, it is said that in the writings of the earliest Fathers there is a strength of language respecting the reception of the Body and Blood of Christ in the Eucharist which might seem to have a material significance, had we not other proofs that they were meant in a figurative and spiritual sense. For such a sense the Western Church had the great authority of Augustine, who distinctly taught that our Lord's words as to eating His Body are a figure. But as the Church declined, both in theological learning and still more in spiritual life, there was a growing tendency to put a literal sense on the mystic and rhetorical language of early writers, and also to ascribe the efficacy of the Sacraments to the form, rather than to the spiritual grace; to rely on the "opus operatum," and to ascribe to it a power little less than magical (p. 264).

Influence of Cyprian.

Perhaps the vague, mystic and rhetorical phrases and ideas which had been floating, in the air as it were, with regard to the Eucharist become accentuated and focussed by the unfortunate teaching of Cyprian, who, contrary to the evidence of the New Testament, taught that the Christian Ministry was a continuation of the Jewish priesthood, Bishops, priests and deacons being the High Priests, Priests and Levites of the Old Dispensation; the propitiatory sacrifices being repre-

sented by the offering of the Eucharist. The true offering and sacrifice of the New Dispensation is the offering of the Church itself, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice unto Thee." But this was not sufficient. In derogation of the One sacrifice, once offered (and the "once" must be emphasised as well as the "one"), there must be something for the earthly, pseudo-priest to offer, hence the necessity for providing him with a propitiatory sacrifice, viz., the pseudo-sacrifice of the Mass. Of course these ideas were not yet fully crystallised and formulated, but the chasm was created—the rent in the garment which has gradually become widened, and which separates the Church of Rome from the Church of the Reformation, and which now divides the Church of England into the sacerdotal party on the one hand, and the Evangelical party on the other.

It is simple affectation to ignore this great division, and to talk idly about the comprehensive character of the Church of England. There can be no comprehension of false teaching, which must prove the ultimate ruin of any system which tolerates it. Referring to the views of Cyprian, Bishop Westcott says in his commentary on the Epistle to the Hebrews, "The writings of Cyprian mark a new stage in the development of ecclesiastical thought and language. In them the phraseology of the Levitical law is transferred to Christian institutions." It was this erroneous teaching which completely divided Evangelical teaching from the Sacerdotalism which has been the bane and blight of Christianity. "The Church stood in safety on one side of the chasm down to the end of the second century. The man who completed the bridge over which the Church so disastrously passed was Cyprian" (Anderson). He also virtually caused the chasm. He was a good, learned and eloquent man, but wholly mistaken in this respect (circ. 260). It would be impossible to follow in detail the discussion which for generations divided the Church as to the nature and efficacy of Sacraments. Only a brief reference can be made.

(To be continued.)

Helps for Quiet Moments.

THE LORD'S DAY.

The Secret of a Happy Life.

The secret of happy weeks and years lies in happy Sundays. They are the little leaven that leavens the whole lump of our time, and gives it its character. When we close our eyes in sleep on Saturday night, we should close our hearts and minds against the cares and worries which have harassed us through the week, and rise on the morning of the Lord's Day with David's thoughts uppermost—"This is the Day which the Lord hath made; I will rejoice and be glad in it." Regard it as the bright and sunny spot, the green and pleasant oasis in life's trying journey.

We are by profession a Christian nation, and we are tempted to-day to surrender the high and holy privileges we have so long enjoyed, and to follow the worldly pleasure-seeking customs of foreign lands, and either to give up our quiet peaceful rest day, or blend with its sacred duties a variety of attractive amusements, in the belief that the best way of leading our masses to a higher and nobler life is by a bold and reckless tampering with a solemn command of God. Though we are living in the full blaze of Gospel light, we are not, it would seem, making the best use of Gospel privileges, nor are we advancing in the part of holy duty.

God's Blessing on a Nation.

Fourteen centuries ago a Greek Emperor of Constantinople, Leo I., passed this law: "On the Lord's Day, eternally worthy of honour and veneration, let no act of legal procedure be done, let no debtor receive a summons, let no proceedings be heard, let there be no process, let the hard voice of the public crier be silent . . . let the leaders enjoy a moment of truce; let adversaries agree and repentance enter their soul. We make then this a day of repose, but we do not wish that obscene pleasures shall fill it. On Sunday let all theatrical representations, all races in the amphitheatre, all lamentable combats of wild beasts be suspended; and if the solemnity of our birth or coronation fall on that day, let the celebration be deferred." Now, after the additional proofs of God's loving care over our people through these many centuries; after having received as a nation every blessing which a nation could covet or desire; after having been raised to the highest pinnacle of national power and greatness, we are proposing to do what this good Greek would not permit to be done—to show our sense of gratitude to the Lord for His goodness by deliberate disregard of His holy law, and in despite of His warning word, "Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed." There is no provision in God's Word for popular amusements on the Lord's Day. It was no part of His plan to teach people what they naturally and easily teach themselves, and what is, but too often a stumbling block

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in their path of life. There is a special blessing upon the man that keepeth the Sabbath from polluting it, from doing his pleasure on My Holy Day.

The Observance of Sunday.

Do you ask how the day must be spent to secure these blessings? I say, keep it as a day of rest for the body, and a day of grace for the soul. Do no work on that day which by a little management may be done on another. Works of necessity, mercy, and loving-kindness must be done. Cattle, of course must be fed and tended; patients must be visited; the sick and suffering must not be neglected. Nothing is forbidden which is absolutely necessary. It can scarcely be necessary to spend the day on the farm, or in the workshop, or the counting house, amid the cares and concerns, the profits and losses of business, or in indolent ease, worldly pleasure or frivolous amusements. Be assured there is no blessing in reserve for the man who throws the stumbling block of Sabbath desecration in the way of Christ's little ones, and this, of course, applies to those who from mere love of gain, promote Sunday excursions by river, road, or rail. If it is a misfortune to be misled, it is a far greater one to be the cause of misleading others. Jesus plainly tells us that it is better to deny ourselves any gratification, to part with what we are wont to regard as the most precious of our temporal possessions, be it as dear to us as a right hand, a right foot, or right eye, than endanger the salvation of a weaker brother.

Young People's Corner.

The Little Gunner.

Cape Town, South Africa, claims the honour of having possessed the smallest creature ever known to have been a gunner, in the Royal Artillery, or any artillery, for that matter.

At the castle in Cape Town there was a big gun worked by electricity, used for giving the midday and evening time. One day, says the New York "Herald," the soldiers and civilians of Cape Town were surprised to hear the gun go off at 10.30 in the morning. The general commanding the station sent to inquire into this; the brigade major did the same. The commanding officer of each regiment and battery stationed in Cape Town sent messengers, but no one could be found upon whom to lay the blame. The officials could give no explanation; they were as much surprised as anybody.

The general in command was sure there was mismanagement somewhere and ordered strict search made. But the culprit remained undiscovered.

Then, when the search had been practically abandoned, the little gunner was accidentally discovered and arrested. There he lay inside the instrument that transmitted the electric current from the Royal Observatory of Cape Town to the great gun. This instrument is called a relay, and is in the central telegraph office of the station. The action of the current going through the instrument's main moves a sort of light tongue that is so finely set that the slightest touch will affect it. The tongue forces the current into what are termed the time fuses, which fire the gun.

Right inside the relay was found the little gunner—a big brown spider. In its explorations within the instrument the spider must have moved the tongue and thus fired off the gun.

The general sent the spider to a museum, wherein it was installed with a card underneath titling it the "Little Gunner," and giving a full account of the exploit with the Cape Town midday gun.—"Continued."

The Bedtime Story.

"I don't want to go to bed!" cried Elizabeth, and her face was all puckered up into a scowl.

"Well, well!" exclaimed grandmother. "I wonder what the little white sheep on the hillside would say to a little girl who did not want to get under the fleecy white blankets that were made from the wool taken from their backs?"

Elizabeth stopped crying to listen.

"I wonder," continued grandmother, "what the geese in the pond would say to a little girl who did not want to lay her curly head on a pillow made from the soft down that grew on their breasts?"

Elizabeth drew nearer grandmother.

"I wonder," went on her grandmother, "what the silkworms on the mulberry tree would say to a little girl who did not care to use the pretty quilt made from the fine silken threads which took them so long to spin?"

Elizabeth climbed on grandmother's lap. "Please tell me some more," she coaxed. "You may unbutton the buttons!" she added. "I'll get ready for bed now."

"I wonder," went on grandmother's gentle voice, "what a certain delicate blue flower would say to a little girl who did not know that from the stalks of its plant threads are obtained, and that the threads made the nice, white linen for Elizabeth's pillow-cover, Elizabeth's crib sheets, Elizabeth's dainty little nightgown?"

"I don't mind going to bed now," said Elizabeth, and she laid Elizabeth down, "and the little goslings are asleep under their mother's wing, the pretty flowers of the flax-plant have closed their petals, and they—have—all—gone—to sleep."

Grandmother's voice was getting softer and softer—and—sleazier. Elizabeth was getting sleepier and sleepier. Elizabeth was fast asleep—Gertrude Wielder, in "Youth's Companion."

Cleverer than His Master.

A shepherd in the Lake Country wanted to gather his flock together, and he told his dog to "round up" the sheep. Apparently the dog left one of the sheep behind, and his master ordered him to go after the stray one.

But he would not go. He just sat down and barked, and left his master to do his work. When the shepherd went up to the supposed sheep he discovered nothing but a sheepskin, underneath which was a man with a camera, taking "nature" photographs. (Nature photographers often use some such device as this that they may not frighten away the animals and birds. The dog knew better than to be taken in by a sham sheep!)

Be Observant.

A child may know more than a philosopher about some things. A little girl entered the study of Mezeray, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was the reply.

And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact shown in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose. "I notice they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do-nothing' had a mouth full of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys be observant. Cultivate that faculty. Hear sharply. Look keenly. Glance at a shop window as you pass it, and then see how many things you can recall that you noticed in it.—"Southern Churchman."

OPEN CHURCHES.

The following resolution was passed unanimously at the annual meeting of the Free and Open Church Association in London: "That no Church is fulfilling its purpose as a house of prayer unless it is open at all times for private devotion, and that more especially in the present time of trial and anxiety it is necessary that our Churches should be both free and open."



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Personal.

Rev. G. H. Cranswick was inducted last Tuesday evening to the charge of St. Alban's, Golden Grove, Sydney, by Canon Bellingham, Rural Dean. Mr. Cranswick will hold a tutorship at Moore College in addition to carrying on the work of his parish.

Dean Young, of Adelaide, who has been on a visit to the United States, is expected to arrive in South Australia about the 10th of this month.

The Registrar of the Bathurst Diocese, Rev. S. C. O'Brezenn Ball, who has been absent in England on leave, has returned to Australia.

Rev. W. G. B. Statt, Minor Canon of the Cathedral at Newcastle, was entertained at a farewell social, and presented with several gifts, before leaving with the Expeditionary Force. Rev. A. G. King, Rector of Denman, is taking temporary charge of the Cathedral parish. He will act as Vice-Dean pending a permanent appointment.

Rev. A. N. Williamson, Curate of All Saints', Singleton, N.S.W., who has been appointed Rector of Wallsend, has been presented with a purse of sovereigns by the parishioners of All Saints' and also two lounge chairs from Merriane.

Rev. W. P. Best, Vicar of Manilla, N.S.W., has been appointed Vicar of Baraba, in succession to Rev. H. M. R. Rupp, who is now Deputation Secretary for A.B.M.

Mr. Thomas Knox, of Moore Theological College, who will be ordained next month, will commence work as Curate at St. Anne's, Ryde, Sydney, under the Rev. S. J. Kirkby, on January 1st, 1915.

We understand that Canon Colebrook, Vicar of St. Paul's, Ballarat, Victoria, has been chosen to succeed Canon Lea as Rector of Dubbo, N.S.W. Canon Colebrook has been Vicar of St. Paul's for some years, and has exercised a faithful ministry there. Previously he acted as Commissioner for the

Ballarat Cathedral Building Fund, and in that capacity (as also in many other ways) he has done good service for the Diocese of Ballarat.

We regret to hear that the Bishop of Bendigo, who was to have preached at St. Hilary's, Kew, Melbourne, on Sunday last, was not well enough to fulfil his engagement.

Rev. L. T. Maund was inducted by the Archbishop of Melbourne to the charge of St. Martin's Church, Hawksburn on Wednesday, October 28. There were a large number of clergy present.

Mr. E. Clark, of the Young People's Scripture Union, arrives in Melbourne from New Zealand on November 14. He hopes to open a mission in St. Jude's, North Carlton, on November 14.

Rev. C. P. Lee, the new Vicar of St. Jude's, Alphonso, Melbourne, was inducted to his charge by Rev. R. J. E. Hayman, on Thursday, November 5. Revs. J. Good, S. Buckley, and R. Long assisted in the service, and there was a large congregation.

We much regret to hear of the death of Mrs. Stretch, wife of the Bishop of Newcastle, which took place on Monday last. Mrs. Stretch had been ill for some time, and her death was not unexpected. Much sympathy is felt for the Bishop and his family in their bereavement.

Canon Snodgrass, Vicar of St. Paul's, Geelong, Victoria, has been a patient at St. George's Intermediate Hospital, Kew, where he underwent an operation. He has so far recovered as to be able to leave the hospital.

We regret to record the death of Mrs. Hevingham-Root, the wife of Rev. W. Hevingham-Root, of Hampton, Melbourne, which occurred on November 1st.

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Bishop Long, of Bathurst, has just celebrated his 40th birthday, and in honour of the occasion was presented with a cheque covering the cost of a first-class railway pass over the western lines.

The Bishop of Carpentaria will probably conduct the annual retreat for clergy in Tasmania, at St. Wilfrid's College, Cressy, in January next.

Canon Dalton, who, as was reported in our last issue, has decided to resign the charge of St. John's, Ballarat, does not intend to accept another parochial charge. "It should, however, be stated," says "The Church Chronicle," "that he was invited to undertake a responsible post in the Diocese of Ballarat, carrying a considerable increase of emolument over that paid at St. John's. For domestic reasons, however, Canon Dalton declined to entertain the offer."

Rev. C. Dallimore, now at Wilcannia, N.S.W., has accepted the curacy of Holy Trinity, Orange, in the Diocese of Bathurst. He will probably commence his work at Orange in December.

In June last the Primate of New Zealand, says the "Church Envoy," in the name of the Bishops of the Province, petitioned the Archbishop of Canterbury to confer the honorary degree of D.D. upon Canon Garland in acknowledgment of his devoted service in promoting the Bible-in-Schools movement in Australia and New Zealand. The Primate has now received a reply in which the Archbishop expresses some hesitation, on account of the rules governing the granting of the Lambeth Degree, but promises further consideration of the subject, and conference with the Bishop of Nelson while in England.

Correspondence.

"Reverence in Worship."

To the Editor, "Church Record."

Dear sir,—I have read with deepest interest the letters from "Verger" and "Evangical" on the above subject.

May I again trespass upon your space? "Verger" evidently does not favour the custom of rising when minister and choir enter the Church, but confesses his experience is limited to one Church, where the practice does not seem to have savoured of reverence. Personally I have found the habit of rising and then kneeling in prayer with minister and choir a helpful preparation for the worship which follows, though unaccustomed to it myself for many years. "Verger" asks that the clergy individually should say plainly whether they desire the practice or not. I would like to be permitted to suggest an amendment, viz., that the clergy who are in favour of the practice should invite their congregations to kneel down with

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them in prayer. Their doing so would remove any suspicion of seeking honour for themselves, and who shall say what the spiritual result may not be? The request will appeal to all earnest worshippers as being fitting; and doubtless there are those who will welcome it as an expression of their own feelings, but who have shrunk from following the dictates of their hearts from dread of being thought "peculiar," or of desiring to appear "more righteous than others." It requires not only conviction, but also moral courage, to kneel alone in a congregation, whether it be of tens or of hundreds.

May I touch upon another matter of like nature? I refer to the custom of remaining seated during the singing of the anthem. The anthem is an act of worship of the same nature as the beautiful hymns and chants we sing, with the difference that it is voiced by the choir alone. To remain seated during the singing of a hymn, save for reasons of physical infirmity, would be deemed irreverent by all. Yet when a glorious burst of praise and adoration, or an earnest, solemn, supplication culled from the pages of Holy Writ, in which we are expected to join with our whole hearts, ascends, how many are content to retain their seats as though listening to an item at a high-class concert. Is it due to thoughtlessness, lack of understanding, or irreverence? Is not this also a matter for request and direction on the part of the clergy?

Some years ago, when making such a request of his congregation, the present Bishop of Nelson said, "The anthem is an act of worship, and when it ceases to be regarded as such, I will have it removed from its place in our services." We need more men of like spiritual calibre to uphold the high standard of our worship; to recall to mind the awe which overwhelmed God's prophet of old when he was granted that wonderful vision, and beheld the reverent attitude of the celestial beings as they chanted "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory!" and to inspire us with a realisation of our Lord's own teaching when He said, "They that worship Him must worship in spirit and in truth: for such do the Father seek to be His worshippers."

Our first aim in all worship should be the glory of God. But may I also say that when we "Evangelicals" cease to be "slowly" in our worship we shall win the esteem and respect of our more "Ritualistic" brethren in Christ, and we shall have attained one step nearer the fulfilment of our Lord's own prayer "that they may be all one" (R.V.). Now, I do sincerely trust I shall not be misunderstood and accused of favouring ritualism, I plead as stated in my former letter, for that alone "which will make for spiritual worship to the glory of God." G.A.C.

The Trial Before Us.

(To the Editor "Church Record.") Sir.—It is evident by all "the signs of the times"—read in the light of that Crowning Word of Prophecy—"The Revelation of Jesus Christ, which God gave unto Him to show unto His servants, things which must shortly come to pass" (Rev. i. 1) and which therefore supersede all previous prophecy—that we are now in the closing days of this Dispensation and that the present war is the last war of this Dispensation, and that it will go on until it end in the revival of the Roman Empire in its last and worldwide phase, for the brief permitted period of the forty and two months in their literal day-day fulfilment. (Rev. xiii. 3, 5, 7, 8, 9.) And that therewith, or very shortly afterwards, will set in, the last and final tribulation of the Faithful Church—"the remnant of the woman's seed"—"which keep the Commandments of God, and have the testimony of Jesus Christ." (Rev. xii. 17.) "who refuse to worship the beast" or "re-

ceive his mark in their right hand, or in their forehands" (Rev. xiii. 15, 16, 17.)

Seeing then that there is this trial before us, let us pray the Lord Jesus—"pray without ceasing"—"that of His infinite loving kindness and pity, He will grant us such measure of the patience and faith of the Saints" as may enable us to get the victory over the beast and his image and his mark, that we may be of the number of those "who stand triumphant on the 'Sea of Glass mingled with fire'"; "having the harps of God" and singing the song—"Great and Marvellous are Thy Works, Lord God Almighty: just and true are Thy ways, Thou King of Saints, Who," etc., etc. (Rev. xv. 2, 3, etc.)

And to Thee, Lord Jesus Christ—"Oh, Thou trust and strength of Thy Martyred Ones Who enable them to endure, and givest them the Victory—to Thee be all glory and praise and thanksgiving, blessing, honour, and power, might and dominion and majesty, now and ever." Amen. Amen.

And mark the warning given—Rev. xiv. 9, 10, 11; 2 Peter iii. 3, 4; St. Matt. xvi. 3; St. Luke xii. 56.

SERVANT OF CHRIST.

Moore College Magazine.

(To the Editor "Church Record.")

Dear Sir,—May we, through your paper, appeal to former Moore College students, who have not yet responded to the circular which was sent to them with reference to the issuing of a College Magazine.

Some 250 of these circulars have been sent out, and as yet comparatively few have been returned duly filled in. Unless the venture is backed up, and we receive a guaranteed circulation of 200, we are not prepared to accept the financial responsibility.

We would ask that all subscriptions be sent in, if possible, not later than 20th inst.

D. HAULTAIN, Senior Student.

E. R. ELDER, Sec. Magazine Com. Moore College, Newtown, N.S.W.

The Founder of the Y.M.C.A.

More than sixty-five years ago George Williams, then sixteen years old, went from his home on an English farm to a neighbouring village, where he secured employment in the shop of the local draper, or dry goods dealer. He was one of more than twenty clerks, who, according to English custom, lived in the house with their employer. He was not an earnest Christian at the beginning of his work, but was—to use his own words "a careless, thoughtless, godless, swearing young fellow." Soon after the beginning of his work, however, he became a true Christian, and was—from the first—dead in earnest in his work for his Master. Before his conversion his fellow-clerks were as indifferent as himself. But, soon many of them became Christians through the quiet devoted life of the lad from the farm.

When he was nineteen he went to

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HOADLEY'S JAM

London to work in a large establishment where more than one hundred clerks were employed. These were his companions in the evening as well as in the daytime; and uncongenial companions they were, too, for at the time of his arrival, "it was almost impossible for a young man in the house to be a true Christian." But the quiet influence of George Williams was so effectively felt that within three years "it was almost impossible to be anything else."

The story of how this change was brought about, as related by the biographer of Mr. Williams, is instructive and helpful. He won the liking of his fellow-clerks by his straightforward manliness, and his readiness to help. "One of those who was with him in the early days says that he remembers distinctly how, when anyone was behindhand and hard pressed with work, George Williams was always the first to assist, and gave his aid ungrudgingly and with the utmost cheerfulness. He was never too busy, too weary, to be of service, and if ever a man was in a scrape, it was to George Williams that he appealed." His "genuineness and righteousness so impressed themselves upon his companions that, in spite of his religion, and in spite of his success, every one wished him well."

But he was not content simply to influence the young men about him quietly and without apparent effort. He very soon decided that definite work was to be done. As he looked for an opportunity the prospect was not cheering. "I found no means of grace of any kind. My heart was very warm, and I asked myself, 'What can I do for the young men?' There were five or six of us in a bedroom, and the conduct of my companions was altogether different from anything you can form an idea of."

Another earnest Christian was found, and the two men started a bedroom prayer meeting, to plead with God for the conversion of their companions. At first it was necessary to persuade the other clerks to stay away, and not to interfere with them. Soon, however, they pleaded for a chance to attend the meetings. The room was crowded and there were many conversions. The young clerk prayed at other times for the conversion of men. It was his habit, in the privacy of his own room, to plead earnestly for individuals. His diary contains the names of many for whom prayer was thus offered. The list was continually growing. And he had definite answers to his prayers. "At the end of the year he entered the names of nine friends for whom he had made special supplication, all of whom had received Christ." On December 23, 1844, he mentioned a number of men for whom he was praying, and on the first of January of the following

year six of these gave evidence of the work of grace. His own employer was of the number thus prayed for and converted.

Again his biographer writes of him: "His intense earnestness was an abiding memory to all who met him at this period, and while it was an inspiration and delight to those who shared his zeal, it was, I doubt not, a constant embarrassment to those who wished at all costs to avoid him. Going to bed at night was an undertaking calling for much careful scouting on the part of those who had attracted his attention, and they would carefully examine the passages leading to their bedrooms to make sure if the coast was clear, for their zealous comrade was often lying in ambush, and, given the opportunity, would not be denied. Strange to say, however, his importunity never offended. He had, as was often said, a way with him. It was impossible to resent his cheery, unaffected sincerity, his manly directness, his courageous simplicity. And all in the house respected him."

He was always tactful in his approaches. There was one man who seemed determined that this work of Williams and his companions should cease. "When any young fellow gave his heart to Christ, he would pounce upon him and say, 'We will soon take all that nonsense out of you.'" He became the leader of a coterie which made known its determination to uproot the praying band. The Christians prayed earnestly for him. But the opposition only increased.

Finally Williams determined to try to reach the enemy at his weakest point. Learning that he was very fond of oysters, an invitation was sent him to an oyster supper given by a company of Christians. Surprised, he accepted. And he enjoyed himself. Strict instructions had been given that nothing should be said to him about his manner of life. "Their avowed enemy came to the conclusion that these young men were not so black as he had painted them." Feeling himself in honour bound, he attended a prayer meeting, and was, soon after, converted. And when the young men organised their prayer meeting into the first Young Men's Christian Association he became one of the charter members.

This was the beginning of the life-work of Sir George Williams, the founder of the Young Men's Christian Association, whose own earnestness in winning men to Christ, impressed itself on the thousands of associations throughout the world.—"The Book of God's Providence."

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

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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.

NOVEMBER 13, 1914.

THE TOTALISATOR.

The subject of the totalisator has recently occupied much space in the daily papers of N.S.W. It is evident that a strong and apparently a concerted effort is being made to induce the Government and the Parliament of the State to introduce this gambling machine under Government supervision and regulation. It is certainly interesting to follow the discussion, and to weigh the arguments advanced by the various correspondents, and in at least one leading article in a reputable newspaper.

Leader writers and correspondents show a large measure of agreement in censure, if not denunciation of the bookmakers. There is also a general disposition to plead the present financial needs of the State, and of the hospitals, and to make the urgent need of this time of distress an argument for the step proposed, and so, it may be, prevent the too careful scrutiny of its moral character. In considering this proposal it does not appear to us necessary to assail or to defend the bookmaker. We know men who pursue that business. We do not know any who seem proud of it. We have met some who are plainly ashamed of it. It seems to us to rank very low amongst the occupations of men. But we have never felt that there is much difference in principle, between the bookmaker and those who bet with him or with the totalisator. Men are often the product of their occupation, and the persons who bet make the bookmakers, though, doubtless, the bookmaker largely induces betting.

It is admitted by advocates of the totalisator that in other States it has led to an increase of betting, and that it would do the same in New South Wales. And one writer on this side estimates the amount now "invested" in betting in New South Wales at from £12,000,000 to £15,000,000 (per annum). The percentage of revenue to be gained by State partnership in this huge gambling cancer has for some minds evidently an immense attraction. It may be that the State Government is waiting, and willing to be convinced

by the strength of the agitation; that, looking for revenue, it is not very mindful of moral consequences, and quite ready to yield, to writers who with a prominent place in the press, designate opponents as donkeys and "cranks."

The opposition has indeed found an able advocate in the same columns, but on such a question it is time for the Church to speak. There is an evident combination of forces for the promotion of gambling made easy and "respectable." The legalising of the totalisator as proposed would incriminate the Government and the whole people in the extension and perpetuation of this widespread evil. The nation would be a partaker in the wrong-doing. The name of charity is to be prostituted as an inducement. The hospitals are to be assisted by this means. The grave troubles of the time, when thoughtful men are pausing to consider the ultimate issues of national character and conduct, are to be lightly used to accomplish the end in view. Money is needed, is the cry, and here is a means to obtain it.

It is very possible that some hasty and irrevocable action may be taken. Laws are made without much time for deliberation in such days as these, and certainly without time for the Church to organise in opposition unless the eyes of leaders are open and their hands moving betimes. Who are our counsellors in this matter? To whom do we look for initiative? Is the Committee on Social Questions appointed by the Sydney Diocesan Synod an active observant body? It is representative; it speaks with authority. Would some strong action by this Committee be an infringement of Synodical privileges or propriety? Is there a disposition to listen to counsels of despair, to justify inaction by the fear of futility; to abandon the nation to prevailing moral blindness, when the vigorous and united action of Christian forces and principles are the thing needed to save it from this paralysis?

There are, it may be feared, members of the Churches whose hands are soiled by the prevalent gambling spirit. Yet not in our own Church only, but in others, and in central and united organisations and committees, there exist bodies that may arouse, direct, and concentrate the moral influence of the Church of Christ on such a question as this. It may be that some one strong leader is needed. On this and on other questions we believe that great bodies of the people of Australia would follow a leader wise, resolute, fearless, enterprising, who would not listen to counsels of timidity, nor palter with matters of principle. The Churches are sometimes in danger of yielding to intimidation in regard to their action on moral questions. Opprobrious epithets are hurled at opponents of practices which degrade and impoverish the community, but enrich the individual.

There are not lacking indications that in the ranks of political parties, which are too often concerned only with material betterment, there are to be found some who, in this and in other matters, are showing an interest in moral issues. Such men, though not always Church members, should be supported and welcomed by the Church, and they may rightly look for the Church's co-operation in their legitimate efforts for the material and moral welfare of their fellow-men.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

First Service in Australia.

The Archbishop has written to all the clergy in his Diocese as follows:—

"At the recent Session of the Diocesan Synod, a resolution was passed relating to the first Divine Service in Australia, and in accordance with the request made by the Synod I forward a copy of the resolution for your information. I purpose making the necessary arrangements for a Commemorative Open-air Service in Macquarie Place on the first Sunday in February, and request that you will make such arrangements as may be suitable in commemoration of the event in your own parish."

Resolution.—That whereas in the First Session of the Thirteenth Synod of the Diocese of Sydney it was resolved:— "That with the view of remembering the first Divine Service in Australia, which was held in 1788 'On the Sunday after the landing . . . under a great tree,' at Sydney Cove, and for the purpose of emphasising priority and history of our Church here, it is desirable that in every parish yearly, on the Sunday after Anniversary Day, which would be the anniversary of the beginning of our Church in this Continent, there should be some suitable notice or commemoration of so important and interesting an event," and whereas the manuscript diary exhibited in March last at the rooms of the Australian Historical Society, in Sydney, of Dr. Arthur Bowers, Surgeon of the "Lady Penrhyn," one of the vessels of the "First Fleet" which entered Port Jackson on 26th January, 1788, states definitely under date 3rd February, 1788, "On this day the Rev. Mr. Johnson preached on shore for the first time;" this Synod recommends that in the parishes of the Diocese the event be commemorated yearly on the first Sunday in February, and that His Grace the Archbishop be respectfully requested to arrange also for a Commemorative Open-air Service to be held in Macquarie Place, Sydney, on the same day. That a copy of this resolution be sent to every Minister in charge of a Parish or District in the Diocese.

St. Philip's, Auburn.

The "Go to Church Crusade," which has been most effective in many places, has spread to Auburn. "Go to Church Sunday" will be observed in November 29. The movement aims at concentrating efforts to get people to attend some Church on one particular day. All regular worshippers are asked to take a part in the movement by personally inviting their non-Church-going friends to come to Church.

Mr. C. A. Wilson, on his retirement from the position of Catechist, received several presentations: a dressing-case, a fountain pen, and a nicely-bound volume of Farrar's Life of Christ. Mr. W. E. Maltby, a student from Moore College, has been appointed to assist the Rector (Rev. A. J. A. Fraser).

St. Anne's, Ryde.

In the "Ryde Church Paper" the Rector, Rev. S. J. Kirkby, writes as follows:—

"With the approval of the Churchwardens, there has been installed in the porch of St. Anne's Church, a book-rack which from time to time will be stocked with booklets and pamphlets of use and interest to members of the Church of England. Our object is to encourage even the brief study of the central principles of our Church's doctrine, practice, and work. While the idea of trading, especially within the precincts of the House of God, is quite absent from our mind, we would be grateful for the gift of one penny for each booklet taken. Such amount may be placed in the 'Church Paper' box near at hand and will be used solely to purchase a further supply of literature."

Australian Board of Missions.

On September 20th Peter Rautamara and Edwin Nuagoro were ordained deacons at Dogura. Deacon Peter goes to work at Wamira and Deacon Edwin to Menapi with the Rev. J. Hunt.

The result of the Sydney A.B.M. Sale reached the total of £170 net.

During the half-year ended on September 30 the income of the A.B.M. shows only a slight increase over the previous year. It is necessary to avoid financial stringency,

that £2000 more than last year should be raised. The A.B.M. asks for "earnest and continuous support."

Three beautiful and useful gifts have lately been presented to St. Paul's Church, Moa Island, viz., a Lectern, a brass Book Rest for the Holy Table, and a Prayer-Desk and Seat (in memory of the late Deaconess Buchanan). A new organ has also been purchased.

Australasian Student Christian Movement.

The Second Annual Service for University men and women, organised by the Sydney University Christian Union, was held in St. Andrew's Cathedral on Sunday, November 8, at 3.30 p.m. There was a large congregation, mainly members of the University. A representative number of graduates and undergraduates in academic dress, formed part of the procession, headed by the choir. Several clergy were also present in their robes. It was a bright, but deeply reverential and impressive service, a feature of which was the solid volume of congregational singing. The form of service was shortened Evensong, with special psalm, lessons and hymns, and selected prayers.

The service was intoned by the Precentor and led by the choir. The first Lesson was read by Prof. Wilson, and the second Lesson by Rev. N. J. Cocks, Minister of the Congregational Church, Pitt Street.

A remarkably powerful sermon was preached by the Archbishop from the text St. Mark x. 45. Disclaiming any intention of delivering an academic discourse, the preacher sketched the possibilities that lie before a student when joining the University, and said that the most important thing to decide was the goal to be aimed at. All students desired success, but the only success worth having was that which could be worked out into terms of service. The note of service should dominate the university student's whole career. It would prove the best safeguard against the peculiar temptations of university life—the temptation to despise others less happily privileged, to envy those more successful, and the worst of all, to regard knowledge as a source of future monetary gain rather than as a thing desirable in itself. No University man could be said to have received a complete education unless the fact of Christ has been faced. Christ and the Bible could alone teach and enforce the lesson of service as the highest ideal of the student life.

Before the sermon the Students' Conference Hymn was sung, and afterwards Kipling's noble "Recessional." The offertory was devoted to the work of the Australasian Student Christian Movement.

A Day Apart for the Clergy.

At the social gathering of clergy of the Diocese of Sydney held recently in the Chapter House, a wish was expressed by some of the speakers that a "Day Apart" might be arranged for the clergy. The Bishop of Armidale (Dr. Cooper) has kindly undertaken to conduct the day, on Tuesday, November 17. It will be held at St. Jude's Church, Randwick, which is only a short distance from the city, and yet, being situated in large grounds, is away from the noise of traffic and specially suitable.

The Bishop will take as his subject "The Vision of God," and the arrangements will be as follows:—8 a.m., Holy Communion and address; 9 a.m., breakfast, followed by Matins and Litany with hymns and addresses; 12.45 p.m., lunch, followed by Intercessions and Evensong, with addresses; 4 p.m., afternoon tea and social intercourse.

Concerts for Mission Zone Fund.

A concert, at which leading professionals are giving their services free, is being arranged by Miss Morgan Shaw to take place at Sydney Town Hall on Saturday, November 21, at 8 p.m., in aid of the Mission Zone Fund. The City Organist and the State Military Band, under Captain Bentley, have also kindly volunteered their services for the occasion. Tickets (1/-) are on sale in most of the city and suburban parishes, and may also be obtained at the Chapter House. The box plan is open at Falgout's, and seats may be reserved for 1/- extra. The success of this concert will mean much to the Mission Zone Fund, which has suffered greatly through the financial stress caused by the war.

Another concert for the same purpose will take place under the direction of Miss Johnstone at St. James' Hall on the following Tuesday. The programme at this concert also is of a very high-class order. The dates are unavoidably close. But if the urgency of the Mission Zone's present finan-

cial needs are fully realised, there are more than enough Churchmen in and around Sydney to crowd both halls.

The Empire's Call to Women.

A series of special addresses to women will be given in St. Andrew's Cathedral on Thursday mornings at 11 o'clock, commencing on November 19. The general subject will be "The Empire's Call to Women," and the preachers will be as follows:—November 19, the Archbishop, "Patience in Bearing Burdens"; Nov. 26, Bishop Stone-Wigg, "Spirituality in Shaping Social Ideals"; Dec. 3, Rev. W. L. Langley, "Love in Serving the Weaker"; Dec. 10, Rev. G. H. Cranswick, "Unselfishness in the Larger Vision." At each service there will be Intercessions for the war.

C.M.A. Sale of Work.

The annual Sale of Work under the auspices of the Women's Department of the Church Missionary Association was held in the Oxford Hall, Liverpool Street, on Tuesday, November 10. After a short service of intercession, Mrs. Wright, who presided, spoke a few words of welcome to Lady Cullen, who opened the Sale. Lady Cullen said she was much interested in the Women's Department of the C.M.A., for in its earlier days the meetings were held at the Deanery, and she often used to be at the Deanery when her grandfather, Dean Cowper, lived there. Speaking of the war, and its effects upon the community, Lady Cullen uttered a warning against pessimism, and urged all to look on the bright side. The hall was tastefully decorated, and the stalls were well filled with goods, chiefly articles from the Mission Fields of India, China, and Japan. The proceeds amounted to about £130.

GOULBURN.

(From a Correspondent.)

Cathedral.

Special services were held in St. Saviour's Cathedral on All Saints' Day. At Evensong the anthem was Wesley's "The Wilderness." The choir was supplemented by cornets in both anthems and processions.

Taralga.

The Patronage Board for the Parish of Taralga met at Goulburn on November 5. The Bishop nominated Rev. J. D. Nicolson, at present acting as locum tenens there, to the vacancy, which nomination the Board accepted, and Mr. Nicolson was duly appointed to the incumbency.

Moruya.

On All Saints' Day in St. John's, Moruya, the new Holy Table was dedicated. At the Choral Communion the inauguration of the new surpliced choir took place—a short service of admission was employed. The new choir acquitted themselves well, showing careful training.

June.

The jubilee of St. Luke's, June, was observed on Sunday, November 8, by special

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ARMIDALE.

Call to Family Prayer.

The Bishop of Armidale, writing in his "Diocesan News," makes an earnest appeal

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that family prayer may be held in every home. He says:—

"Fathers! let me not appeal to you in vain; gather your household around you at least once a day. It is your privilege to be the priest in your family. Take advantage of the necessities of the time to make a beginning, and pray not only for your soldiers and sailors, the bereaved and desolate, and for the blessing of a righteous peace, but for yourselves and your own personal and family needs. When this is neglected, we are deprived of much that makes for contentment, happiness, and peace of mind; we go through the world in fetters when we might be free; we bear burdens of which we could be relieved; we are perplexed with difficulties which might be solved; and our daily life is bereft of much solace, encouragement, and hope, factors which do much to transfigure the trivial round, the common task, and cause rays of sunshine to pierce through the darkest cloud."

A form of family prayer is also issued as a supplement to the "Diocesan News."

BATHURST.

(From Our Own Correspondent.)

Council of the Diocese.

The quarterly meeting of the Council of the Diocese was held on the 6th inst. The Bishop, Dr. Long, presided over a large attendance of members. It was the first meeting held in the new diocesan buildings in Church Street, which are modest in structure, but admirably adapted and planned for Registry Offices. The Bishop welcomed the Registrar, Rev. S. C. O.B. Ball, on his return from a trip to the old country, and also a new member of the Council, Mr. J. H. Morell, who fills the vacancy created by Mr. C. H. Hodges, of Orange. A good deal of time was taken up in the consideration of a scheme for the training of future clergymen, submitted by Canon Forster. The members of the Council congratulated the Bishop on attaining his 40th year. Archdeacon Howell, on behalf of the subscribers, presented his lordship with a cheque covering the cost of a yearly railway pass over the western lines.

At the close of the meeting the opportunity was taken to say farewell to Canon Lea, a member of the Council, who will be leaving Dubbo in a fortnight for St. Mark's, Darling Point. The Bishop referred to the Canon's valuable services rendered to the Diocese during his 21 years' connection with it. Other members testified to Canon Lea's work, worth, and charming personality. The Bishop announced that his successor had not yet been appointed.

The Cathedral Parish.

Sunday School festival services were held at All Saints' Cathedral on Sunday, November 8. Rev. H. Crotty, of St. Thomas', North Sydney, was the preacher at all services. In the morning he spoke on Sunday School work, and its needs. To the afternoon service the children brought offerings of flowers and eggs, which were given to the Bathurst Hospital; 80 dozen were received. Mr. Crotty's address was entitled "Nails," and he certainly succeeded in driving home some pertinent truths. At the evening service he delivered a telling sermon, showing the perils that awaited those who were trained on a merely secular basis. The life of the town, the city, and the State must be founded in accordance with eternal laws.

Grenfell.

Rev. G. H. Cranswick concluded his ten days' mission in Holy Trinity Church, Grenfell, on October 23. In spite of the oppressive heat, which prevailed throughout the mission, the attendance at the evening meetings was very good, gradually increasing towards the close; and when it ended there was a general expression of regret. Many people testify to having received real spiritual help and blessing. At the outset there was a good deal of prejudice to overcome, but the missioner's saintly personality, sane methods, and quiet forceful appeals to the conscience, mind, judgment, and common sense, soon won all hearts. It is to be

deeply regretted, for the sake of the parishes and the C.M.A. cause, that Mr. Cranswick is unable to continue a work for which he possesses such eminent gifts. Grenfell will long remember him, and he will always be a welcome visitor to this parish.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

Re-Union Conference.

A conference to consider further the question of re-union was held at Mount Martha, near Mornington, in the last week in October. Fifteen representatives from various Church bodies were present (we understand, however, that the Anglican Church was not represented). The conference began its work by the discussion of a principle put forward by Mr. Wootton in a statement drawn up by him, namely, that union can only take place through the recognition by all of some transcendent principle which will lift the whole matter to a higher level. A model statement, drafted in accordance with his idea, was prepared by Mr. J. M. Campbell, and variously modified in accordance with the views of the different bodies represented. A revised draft of the statement will be submitted to the Church courts of the various denominations interested in the matter. Perhaps the most practical outcome of the meeting was the formation of a league, the members of which bound themselves to make the union of the Church of God the main object of their lives, and to pray and work for this end.

St. Mary's, North Melbourne.

A good instance of the steadfastness of many of our parishes under the present financial depression caused by the drought and war, was afforded by the success of a Red, White, and Blue fair held in the new Parish Hall at St. Mary's, North Melbourne, on October 29, 30 and 31, when £100 was netted.

The Gleaners' Union Anniversary was affected by very oppressive weather, but the missionary cause was much helped by the very concise and stimulating account given by Miss Bendelack, of the work going on in the mission schools in Hong Kong. The Rev. A. R. Ebbs emphasised the imperial aspect of the missionary enterprise.

The Churches and Unemployment.

At St. Paul's Cathedral representatives of the Anglican Social Questions Committee, Australian Catholic Federation, Methodist Church, and Presbyterian Church conferred concerning the unemployment problem. The conference was of the opinion that unemployment was more prevalent now than for many years past, and promised to increase in the future. It was decided to arrange deputations to the Prime Minister and the State Premier upon the matter, and request that productive public works should be pushed on as soon as possible.

The feeling of the conference was that the leaders of the business world should be consulted on the question. After discussion, it was resolved that the Lord Mayor be asked to convene a meeting of business men to discuss the matter with members of the conference and other persons specially interested. It was decided that the conference meet again to consider the possibility of securing better organisation of the labour bureaux of the Commonwealth. Other labour questions will also be considered.

St. Paul's, Canterbury.

Twenty-two years ago, when the parish of St. Paul's, Canterbury, was formed, it consisted largely of paddocks, dotted here and there with homes that seemed a long way removed from the hum of city life. With rapid progress houses arose on the vacant land, and ten years ago the Archbishop was able to detach the district from that of Balwyn, with which it had previously been connected. For many years the congregation worshipped in a little wooden Church,

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but two years ago the nucleus of a fund was formed for the purpose of erecting a Church more fitted for the growing needs of the parish.

The foundation stone of this new building was laid on Saturday afternoon by the Archbishop in the presence of a large assemblage, on the site in Church Street previously occupied by the wooden Church, which has been transferred to the parish of St. Peter's, Murrumbidgee. The new Church will be built of brick, Gothic in design, with seating accommodation for 300, the wood fittings of Tasmanian oak, and the Church lighted by electricity. The cost of the entire structure will be £3,300, but, in view of the war and drought, the vestry has decided not to complete two bays of the nave, reducing the present expenditure to £2,600. After laying the stone, the Archbishop complimented the congregation on its zeal, and the Vicar, Rev. C. L. Desailly, on the work accomplished since his appointment. Other speakers were Dean Godby, Sir Robert Best, M.H.R., and Mr. R. Beckett, M.L.C. At the conclusion of the ceremony afternoon tea was served in the School Hall.

Scripture in State Schools.

The following "Appeal to Electors" has been issued in Victoria, signed by all the Anglican Bishops of the Province, and by representatives of many other Churches:—

A Scripture Referendum was taken in June, 1904 (ten years ago). It presented three questions instead of one, resulting in a predicted "confusion" by giving "majorities" for all three questions. Another Referendum with a single, clear, sincere question is called for, especially as women had no vote in the last. The Referendum proposed is only operative when a "majority" affirms it, and "minorities" have self-elective power of exemption, preventing any coercion. A legally declared "majority" is threatened with confiscation of its rights by a safeguarded "minority" fostering sectarian resentments disturbing to social peace. Nearly all Victorian Churches—both Protestant and Roman Catholic—are profoundly dissatisfied with exclusively "secular" education. The prospects of educational political "peace" as secured by "non-sectarian" Scripture Lessons in New South Wales, Queensland, Tasmania, and Western Australia, justify the same method in Victoria. Settlement of this question by Referendum lifts the issue from acute "party politics" into the calm region of individual intelligent choice. A majority of legislators who are willing to trust the people to decide this matter is needed in the new Parliament.

The coming General Election gives electors the opportunity of casting their votes for those candidates favourable to a Scripture Referendum. The moral interests of the children, and the right of "majority" representation in Parliament alike, point to the duty of making this a test question in every electorate.

Will you aid in this desirable result?

BALLARAT.

Missionary and Teachers' Day.

Advent Sunday, which falls upon the eve of St. Andrew's Day, 30th inst., will again be observed as Missionary Sunday for Sunday Schools in Ballarat, and it is hoped, throughout the Diocese. The arrangements for the See City are that an afternoon service for the Sunday Schools of the Church in Ballarat will be held in the Cathedral.

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The Rev. H. S. Hollow, of Christ Church, Geelong, has been invited to preach the special sermon. Mr. Hollow will also preach at Martins and Evensong on Advent Sunday. On St. Andrew's Day the annual meetings for the Sunday School Teachers of Ballarat district will be held, the place of meeting for this year being St. Paul's, Ballarat East, and Mr. Hollow being also invited as visiting speaker. Afternoon and evening gatherings, with the annual tea, will be held in St. Paul's Parish Hall. Intercessions and Evensong will be said in the Church.

Amalgamation of Parishes.

The parish of Creswick has been amalgamated with the parochial district of Kingston, as from 1st January, 1915. The clergyman in charge of the joint parish will reside at Creswick.

GIPPSLAND.

(From Our Own Correspondent.)

Home Mission Festival at Korumburra.

A successful Home Mission Festival was held at Korumburra, South Gippsland, on October 29. After the usual tea-meeting, a public meeting was held which was presided over by the Bishop of the Diocese. The chief speaker was Canon Hancock, of Melbourne, who received a hearty welcome after his return from the old country. The Canon is an old friend of the Diocese, having done much good work as its first Archdeacon. It is most encouraging that this parish will exceed last year's contributions to the Home Mission Festival, exclusive of the festival.

Miscellaneous.

Another Home Mission Festival will be held (D.V.) at Murrumbidgee on November 26, at which the Bishop of Bendigo will be present. The Bishop of the Diocese has been on tour in South Gippsland for the past three weeks, visiting the various parishes and conducting Confirmations.

Rev. J. M. McEvoy has resigned the Parochial District of Rosedale, and is leaving the Diocese.

The Synod will open in the new Parish Hall, Sale, on Tuesday, November 24.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

The Archbishop.

The Archbishop is visiting the parish of Nanango, where he will remain over the Sunday. During the week the Archbishop will preside at a meeting of the Yarrabah Committee. On Thursday night he will administer the rite of Confirmation in the Cathedral. The annual festival of the Ministering Children's League will be held in All Saints' Church, at which the Archbishop will be present.

St. John the Baptist, Bulimba.

St. John's Church was crowded upon the occasion of its re-opening after recent restoration. The Church building has been entirely painted and renovated. The success of the undertaking is, to no small extent, owing to the faithful work of the Catechist in charge, Mr. T. H. Fallows. Canon Micklem preached.

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Cambooya.

The Archdeacon of Brisbane laid the foundation block for a new Church in Cambooya. A dignified and spacious building has been designed by the architect, Mr. Colin E. Deighton, somewhat on the lines of the well-known Parish Church at Nanango. A very great loss in connection with the old Church, which was destroyed by a cyclone, was the destruction of the famous stained-glass window, presented by the Hodgson family, at a cost of some £300; fragments of the window have been preserved, and it is hoped that it will be re-constructed. The present building is to cost £785, of which sum about £650 is at present in hand.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

Church Missionary Association.

Miss Erwood, of Palestine, is once more taking meetings in Adelaide after having had a successful deputation in the South East. She held enthusiastic meetings at Narra-coorte, Penola, and Mt. Gambier.

The Rev. H. T. Langley, Rector of St. Mary's, Caulfield, has consented to be chairman of our Summer School, which is to be held at Brighton, from December 28 to January 3. We are also hoping to have with us Miss Bendelack (Hong Kong), Miss Hill (Roper River), Miss Erwood (Palestine), Mr. David Unaipon, and Rev. A. R. Ebbs. The prospectus is now ready, and may be obtained from the depot, or Rev. T. L. Lawrence, St. Luke's, Adelaide.

"The Man with the Red Boots."

We wondered how we were going to attract the children of the parish to the afternoon meetings of our Missionary Mission, held in St. Luke's Schoolroom, from Monday, 2nd, to Friday, 6th. The Rector (Rev. D. J. Knox) obtained the permission of the headmaster of the State School to tell the children of the meetings. He invited them to see "the man with the red boots." A man in similar costume chased him with a revolver when he was in Palestine. The children's curiosity was aroused, and we found that our seating accommodation was insufficient. Addresses were given every day by missionaries, and the attendance and interest was very encouraging and gratifying. The smallest attendance was about 200.

TASMANIA.

(From Our Own Correspondent.)

Annual C.M.A. Meetings.

We are expecting a visit shortly from Mr. and Mrs. Broome-Smith, of West Africa, who are coming over to do deputation work, and also for our annual meetings. These latter will be held (D.V.) during the first week of December. On Tuesday, December 1, there will be a missionary "rally" in the Synod Hall, when the Bishop will preside and speak. The next day there will be a Missionary Bible Reading, Prayer Meeting, and Annual Tea, followed by the Annual Communion Service at St. George's, while on Thursday, December 3, the Annual Meeting will be held. May we ask that missionary-minded friends will remember these meetings in their prayers; the work of the Empire is very much in people's minds just now, may the far greater work of the King of Kings prosper and grow, so that the uttermost parts of the earth may hear of the great salvation.

Appointments and Inductions.

The Bishop has appointed as his chaplains the Revs. Canon Shoobridge, F. B. Shar-

land, M.A., and L. T. Tarleton.

The Bishop, on Friday, October 9, inducted Rev. A. R. Raymond, from the Diocese of Gippsland, as Vicar of Ross; and on October 16th Rev. Leonard S. Wall, M.A., from the Diocese of Rockhampton, as Rector of Clarence.

By direction of the Bishop the Archdeacon of Hobart inducted the Rev. W. R. Douglas as Vicar of Esperance, on Sunday, October 11, and the Rev. E. Fisher Johnson as Vicar of Geeveston, on October 13.

NEW ZEALAND.

AUCKLAND.

Bible in State Schools.

At the recent Diocesan Synod the Bishop of Auckland spoke at follows of the Bible in State Schools movement:—

"Although the war has necessitated a temporary easing off in the Bible in State Schools movement, yet it can only serve to emphasise the importance of the League's objective, and the need of strengthening the forces in the community making for national righteousness. The electors of the Dominion will appreciate the prompt request on behalf of the League's Executive for the temporary withdrawal of the Referendum Bill, and will endeavour to return to Parliament at the coming election men who are alive to the importance of national character, and who will endeavour to strengthen our national system of primary education by associating with it the public recognition of Almighty God and the teaching of His Holy Word as a means towards that desired end. If it is inexpedient or inadvisable to re-introduce the Referendum Bill before the dissolution of the present Parliament, it is most advisable that it should be introduced and passed as soon as possible by the new Parliament, even if the 'Referendum' is not taken until the following election. Our thanksgiving to Almighty God for His help in the war and for the restoration of peace should surely be expressed in deeds as well as words, and in what better way can we express that gratitude, than by removing from our education system the blot which it must contain as long as parents are denied the right of conscience in the State education of their children. And may we not hope to start a new century of religious life with a return to the 'old paths the fathers trod,' and revive Scripture reading and religious teaching in our day schools for those who believe that the training and development of character, which is an essential part of school life, is more likely to be obtained by teaching the truths of Divine revelation than by the inculcation of a vague morality?"

IDLE DREAMING.

If men from their youth were weaned from that sunnery humour, wherein some, out of custom, let a good part of their life run uselessly away, without either business or recreation, they would find enough to acquire dexterity and skill in hundreds of things, which, though remote from their proper callings, would not at all interfere with them, and therefore, I think, for this, as well as other reasons, a lazy, listless humour which idly dreams away the days, is of all others the least to be indulged or permitted in young people; it is the proper state of one sick, or out of order in his health and is tolerable in nobody else of what age or condition soever.—Locke.

Others are affected by what I am, and say, and do. And these others have also their sphere of influence. So that a single act of mine may spread in widening circles through a nation or humanity.—W. E. Channing.

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The Bystander.

ALL SOULS' DAY AND REQUIEM MASSES.

Those who are fighting on the side of the "Anglo-Catholic" campaign lay great stress on the teaching of the Prayer Book, especially when it appears to support their views. Last week I mentioned how "Ian" in the "Bush Brother," for the benefit of "Aunt Emma," quoted every phrase which could possibly be supposed to favour his teaching on Confession. But I notice that, when it suits their purpose to advance further in the Romeward direction, this party care not a single jot what the Prayer Book says. I remember a clergyman, who, finding the Thirty-Nine Articles in their plain meaning to be exceedingly Protestant, used to speak of them in private as "the forty stripes save one," and who put his position thus: "I am a member of the Catholic Church; if the Church of England teaches anything contrary to the teaching of the Catholic Church, so much the worse for

the Church of England." There are many Anglican clergy to-day who take the same position, and, in obedience to the tradition of the so-called Catholic Church, think nothing of disregarding the teaching of their own Prayer Book.

All Souls' Day.

As an illustration of my point I will take the observance of All Souls' Day. Let me quote from a leading article in the "Church Standard" (Oct. 30), on "The Festival of All Saints":—

"In addition to All Saints' Day during the tenth century, the following day—November 2—was specially set apart for the remembrance, not merely of Saints, but of all the faithful departed. The celebration was based on the belief that those souls which at death had not been cleansed from venial sins might still be helped by the prayers and intercessions of those on earth. It must frankly be admitted that All Souls' Day was removed from the Calendar of the Church of England at the Reformation."

Notwithstanding this frank admission that All Souls' Day (which, I may mention, was established for the special purpose of praying for souls in Purgatory) had been struck out of our Prayer Book Calendar, the "Church

Standard" immediately below the article from which I have quoted, printed the following verses:—

All Souls' Day.

Requiescant.

Hark! a cry from countless altars
Thrills the world from East to West.
Listen! 'Tis the Church at warfare
Pleading for the Church at rest.

Till the final trumpet soundeth,
This great prayer shall never cease:—
"May the souls of all the faithful,
By God's mercy, rest in peace!"

—Vera Nicolas.

In the next issue of the "Church Standard," November 6, the same subject was revived under the news of "The Church in Australasia." The most striking paragraph refers to the Diocese of Sydney:—

"Probably the influence of the war is to be seen in the unusually large attendance last Monday morning at those Churches where requiem celebrations were offered. In at least one church, the celebration was with special intention for those who have fallen in the present war; and elsewhere the same thought was doubtless present in the minds of worshippers, even if not announced. Those churches at which it is customary to invite the congregation to send in the names of departed relatives and friends, to be commemorated at the altar on this day, report that a large number of names were sent in, and that this 'reading of the diptychs' occupied a considerable time. Vespers of the Dead were said after Evensong on the Sunday or the Monday in two Churches."

When I first read the above paragraph I wondered what was meant by "last Monday morning," and "this day," but, of course, soon realised that "All Souls' Day" was intended, although for some reason it was not mentioned. The phrase "requiem celebrations," brought back to my memory the notice which was given out each year in the Church I attended when a young man. It used to run thus: "Next . . . day will be All Souls' Day. All who desire their departed friends to be remembered in the Mass for that day will please send in their names."

Requiem Masses.

It was evident then that the phrase "requiem celebrations" is the same as "requiem masses." The Adelaide correspondent of the "Church Times," quoted in the "Church Record" some weeks ago, did not hesitate to use the word "Mass," and many other clergy are equally frank. "Vespers of the dead," also, has a distinctly Roman flavour. Now, where is the loyalty to the Prayer Book of which we hear so much, in such an observance of a Day which our Church has discarded? It may be said that the passage quoted is only a news paragraph, and that the "Church Standard" does not necessarily approve of the events recorded. That may be so, but that does not alter the position as to the practices themselves. From the public services of our Church there have been carefully removed all prayers for the dead, and with regard to the Communion Service, there is not a word in the Prayer Book indicating that celebrations are to be "offered" for anybody, either dead or living. In the 31st Article we read: "The sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." The revival of All Souls' Day in the Church of England is nothing else than the revival of the "sacrifices of Masses" for the dead. Our reformers were content to

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22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
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die rather than accept such doctrines, and yet people see these superstitions revived among them under a slightly different name, and appear to think they are of no consequence; yet we shall soon need another Reformation.

All Souls' Day in a Country Town.

In the same issue of the "Church Standard" we find the following items about a Confirmation in a country town on Sunday, November 1:—

"The Bishop's address was on Confirmation, and the Religion of the Incarnation," and it showed how the Sacrament equips a man for life. The "laying on of hands" was solemnly carried out, the whole congregation kneeling all through. The Bishop returned to Sydney next day.

"On Monday morning (All Souls' Day), there was a celebration of Holy Communion, and nearly all the newly-confirmed came for the first time to the Lord's Table. The Rector explained the meaning of the day, and also invited them to become members of the parish organisations. He will establish a special Guild for the boys not old enough to join C.E.M.S."

I was under the impression that in the Church of England the number of Sacraments was only two, and that Confirmation was an Apostolic Rite, not included among them, but let that pass. My point is this: "The Rector explained the meaning of the day," viz. (as is mentioned in the same paragraph) "All Souls' Day," which is a day not found in the Prayer Book of our Church, and which, only dating from the 10th century, was abandoned by our reformers because of its association with the doctrine of purgatory. I wonder what kind of teaching the Rector gave to his confirmands on "the meaning of the day."

F.L.A.

THE MORROW'S BURDEN.

No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourself so loaded, at least remember this: it is your doing, not God's. He begs you to leave the future to Him, and mind the present.—George Macdonald.

DARK DAYS.

Fight on, and strive to reach the goal. Though dark days come to sadden the soul—
For what now seems a hopeless maze,
In years to come, we may give God praise.
The stout little ship with a tattered sail
May reach the port in spite of a gale;
And the hearts of the crew will more
Thankful be
For the dangers escaped on the stormy sea.

—L. R. Halstead.

The Woman's Page.

A Poem that Worked a Miracle.

One might call it a strange punishment that was inflicted on a girl in the Woman's Reformatory Prison of Massachusetts. She was set the task of committing to memory a verse of poetry.

The girl had given a great deal of trouble, both before and after she was sentenced to the reformatory. Rebukes, punishments, tasks, appeals were unavailing. In despair, after a sudden exhibition of temper on the part of her young prisoner, the superintendent, Mrs. Johnson, took her to her own room for a heart-to-heart talk. But here gentleness could not quell the raging storm. All tact seemed unavailing. At length her hand nervously and almost unconsciously opened a copy of Whittier's poems lying on the table. Her eye caught the title, "The Eternal Goodness," and she repeated the verse:

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my purpose clings,
I know that God is good."

"This is a beautiful poem," she said to her prisoner; "take it to your room and commit this verse which I have just read."

"It is beautiful," the girl responded, as she took the book.

The next morning she repeated the verse and six others with it. The day after she repeated the entire twenty-two verses of the poem in a tone almost tender. A miracle had happened indeed. Her face glowed with what might appropriately be termed a transfigured glow. One day she stopped the superintendent in the hall and said: "When I wake in the night and the old rage comes over me and I want to smash windows and kill people, I say those verses and they quiet me and comfort me."

When the author of the poem, Whittier, was told the incident by Mrs. Johnson, he replied, "Thy heart must be full of love for that poor girl." It was a heart full of love to God and humanity that made "The Eternal Goodness" possible in the first place, and that has given it its wide mission of helpfulness and comfort since. The last four verses especially make a beautiful companion lyric to Tennyson's "Crossing the Bar."

Beside the Silent Sea.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

"And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee."

—"Southern Cross."

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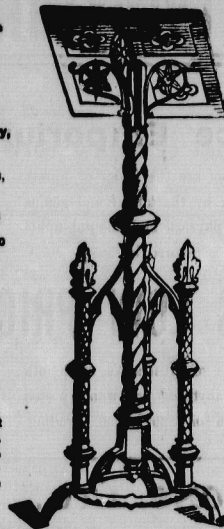
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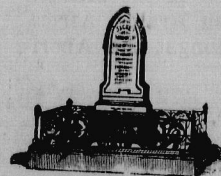
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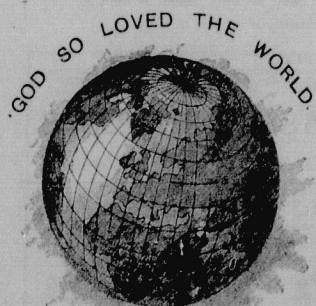
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Current Topics.

As the First Sunday in Advent falls this year on November 29, the Collect, Epistle, and Gospel for the Twenty-Fifth Sunday after Trinity, and the Old Testament lessons for November 22, the Twenty-Seventh Sunday after Trinity are to be used on November 22. Two main thoughts run through them all, namely, the end of the Christian year, and the approaching season of Advent. The Gospel (St. John vi. 5-14) tells of the feeding of the five thousand by the Lake of Galilee, and represents the work which has been going on throughout the Church's year. Faithful ministers have brought their gifts and talents to Christ to be blessed, as the Apostles brought the loaves and fishes, with the result that the people have been nourished with the Bread of Life. On this Sunday we are invited to look back over the spiritual opportunities of the past year, and to "gather up the fragments that remain that nothing be lost." The Epistle (Jer. xxiii. 5-8) contains a prophetic announcement of the Advent of the coming Saviour, "The Lord our Righteousness, Who should save His people from a more terrible bondage than that of Egypt." The Old Testament Lessons emphasise the same thoughts. In Eccles. xi. and xii. we are reminded of the reward of the faithful teacher, who, casting his bread upon the waters, shall find it after many days. Hagga ii. 1-10 tells of the glorious temple to be built for the Lord, into which the Desire of all Nations should come, and the final Old Testament Lesson (Mal. iii. and iv.) fitly closes by showing that the Law and the Prophets prepare for the Coming of the Lord. The Collect reminds us that we have reached a critical point in the Church's year, for in it we pray that God will "stir up" the wills of His faithful people, that they "plenteously bringing forth the fruit of good works, may, of Him, be plenteously rewarded."

Without a doubt, the most cheering war news of the week has been the destruction of the Emden, the quasi phantom ship which has been a menace to our mercantile marine for the past three months. The commercial world generally, excepting only and always the hostile nations, is full of rejoicing over the event, and war risks have dropped very considerably. But for us, Australians, the event is one of surpassing importance and joy. The Australian navy had more than justified its crea-

tion and existence; but this latest exploit has placed the shipping world under obligations to it, and has caused our States to bulk more largely in the eyes of the nations of the world. Germany has now all the proof she may have needed that the children are ready to rally to the old Empire Mother's call to some purpose. We are glad to hear of the generous treatment meted out to the commander of the Emden, because, on the whole, he has abstained from those barbarisms of which the German armies have been guilty, and which have so grossly sullied the German name. War calls out men's highest, and gives occasion to deeds of valour and chivalry, the records of which make all hearts flow with admiration, but it also has its appeal to men's lowest and most brutal passions. How continuous then should be our intercessions for our own brave soldiers, that they in consecration to the highest may be preserved, in face of strong temptations, from deeds that would shame our Christian profession.

Newspapers, like politicians, sometimes "reverse their coats," a not unworthy action when the inner side is better than the other. But sometimes that is far from being the case, and then we deem it a matter for censure. Time was when some great dailies we have known wrote vigorous leading articles against the gambling habit that was clearly growing stronger in the community at large, and at one time at least censured, we think rightly, a leading ecclesiastic of another Church for lending some measure of support to the gambling mania; but to-day that attitude has changed. The press of N.S.W., almost with united voice, are urging the Government of that State to make arrangements that will shed an air of respectability over the vice, and enlarge its clientele. The specious reason assigned is the need of revenue, forsooth, for what are termed charitable organisations, such as the hospitals of the State. Was there ever a more contemptible prostitution of charity? Few thoughtful people will venture to question Ramsay Macdonald's contention that gambling "poisons the life with which it is in touch"; and "is marked by a moral and intellectual unsettlement."

We can understand the man who recognises this, and thinks that the totalisator is going to lessen gambling by confining the area of its working more strictly; but we cannot understand how any thoughtful citizen can urge such legislation for the purpose of revenue. We pity the ignorant and

depraved heathen who feasts on the flesh of his enemies; but what shall we think of the representative of twentieth century civilisation who invites and urges us to live on the moral and spiritual life-blood of our brethren. Surely we have in him the incarnation of the most transparent meanness and selfishness. Christian people are too thin-skinned. Of course, no one delights in being stigmatised a prude, a puritan, a wowser, or by any other such approbrious term. It is not human to like being "called names." We suppose the Gurkhas do not care about being called "English black devils" by the Germans; but they go on fighting just as keenly, and using just the same methods as drew upon them the sobriquet. It would be foolishness, indeed, to let that make their fighting any less persistent and severe. But somehow Christians are easily guilty of that foolishness, and brewers and bookmakers, and all their confederates, are not slow to take advantage of their foolishness, and, consequently, are keeping silent and ineffective what should prove an overwhelming conviction against the trades that are debasing our national life.

Christians generally must be awakened to their solemn responsibility, to God and their fellow-men, of making effective their contributions to the "public conscience." We must stand to our convictions as Christian patriots, and refuse not contumely and even persecution in so doing.

Our greatest national hero has been called from high earthly service to a higher service in heaven. The Passing of Lord Roberts. For of Lord Roberts it can, with the utmost confidence, be said that the greatness of his career as a soldier and a citizen, was built upon an intense devotion to the Lord Christ. Perhaps there will be found to be no greater name on the roll of British heroes than the name of Roberts. The transparent goodness of his life, and the rare sympathy for the men under his command, coupled with his outstanding qualities of generalship, combined to produce a war leader for whom love and admiration were equally great and equally universal throughout our Empire. Some words of his lately spoken at Wolverhampton fitly set out the great principles his own life embodied, and that conduced to the greatness of soul of which he was manifestly possessed. "Self-effacement," said he, "in the moral world is the very basis of all true self-assertion, and in the political world it is the basis of all true citizenship; for in every phase of human life only he who has learned to obey knows