

fairs, etc., cannot well approve them. No intelligent Christian can ask God's blessing upon such or expect it to rest upon money so procured. This whole system of supporting religion by the sale of grab-bags and ring-cakes is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of backsheesh begged from the votaries of the world, the flesh and the devil, is a disgrace to the gospel which it professes to proclaim. It is almost like sending Christ out begging bread from His enemies. When the Blood-bought Church of God, with all her store of wealth resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of our salvation? Now, Brothers and Sisters, under the Blood of Jesus, may this missive be a lesson to all, and may we ever shirk this class of money-making for the Church of God, is my prayer.

C. H. FREDERICKS.

Church of England Institute.

Report of work done from 22nd May to 13th June, 1917.

Trentham Camp,
New Zealand.
14/6/17.

I have been seventeen days in camp and find the work strange because for the first time I am not going out with the men for whom I labour and my connection with them must of necessity be brief, here one just sows the seed and cannot expect to see results. On Sunday we have two celebrations, one at 7.30 a.m. the other at 11.30 a.m., Church Parade at 10 a.m. Full Evensong at 6.30 p.m. and an Informal Service at 7.30 p.m., the attendance at all is excellent. On a week-day I visit men in hospital and hut, in the evening men come to me in my room, the last is the most definite work, and in seventeen days I have thus interviewed 138 men, of whom 84 were Church of England, 46 already confirmed, 38 not confirmed, 2 were C.E.M.S. men and 4 were Lay Readers; 4 of the unconfirmed were very keen to be confirmed.

I find so many agencies doing work of a social nature that I feel myself

free to leave that part practically alone and confine myself to spiritual efforts. Our Institute affords ample opportunities for amusement and recreation. I have made out a large number of Wills and even one Power of Attorney, but for the most part my time spent with each man is filled up with things of a serious nature. I am sending on to England a list of the men that leave soon so that they can be followed up.

T. FIELDEN TAYLOR,
Major, C.F.

Military Affairs Committee.

Mr R. W. Simpson (Hon. Financial Organizer) has visited this Diocese and has met with a good deal of success: before he came (June 19th) he had already £3,300 in hand. Funds are urgently needed to build more Church huts in England (for New Zealand soldiers), in France, and among our men at the Front. Chaplain Jacob has been appointed treasurer in London, and all applications for grants to Chaplains will be made to the London Committee, viz., Chaplains Burton, Dunnage and Jacob.

In the short time at his disposal Mr Simpson was of course able to see only a very small number of our Churchpeople. It is hoped that every Churchman in the Diocese will give something whether little or big to this fund. It is OUR FUND; although its benefits will be offered to all soldiers of whatever religion, class or rank, yet it is being given almost entirely by Anglican Churchpeople, and is to cover every purpose—Church Huts, Trench comforts, personal assistance and help to the Wounded in Hospital or at the Front, extra Chaplains, everything that can be done to help our soldiers spiritually, physically and morally.

It would be a splendid thing if all our Churchmen would hand in their donations on or before Declaration Day—August 4th.—The C.E.M.S. are organising a general collection throughout the whole Diocese for this fund.

Please send donations through the Parochial clergy or direct to

Mr R. W. SIMPSON,
Box 48, Timaru.

A Bournemouth Hut.

The Work of the Church Army at Suez and Malta.

Company Sergeant-Major Huxstep thus writes to *The Bournemouth Visitors' Directory*:—

MALTA.

I was brought to the Island (Malta) with a ship load of wounded and sick patients from Salonika. Malta is a place to which they send the worst cases from Salonika to rest and get convalescent. An evening or two after my arrival I was walking around the hospital grounds. At the foot of the hill, and almost on the water's edge I noticed a Church Army marquee—or double marquee,—and the place looking inviting, I toddled down and entered.

This marquee is essentially a soldiers' home. The place is furnished with easy chairs, lounges, chesterfields and such like articles of rest. It is decorated with bunting and various kinds of plants. There are "baby" billiard tables, bagatelle table, reading tables, piano, gramophone, lending library, and an abundance of books, papers, magazines and humorous journals of all kinds. That is in the first portion. The second is divided into a writing room—with material free of charge—and a small devotional chapel tastefully fitted. Here there is a short service each evening, and on Sunday the whole of the second marquee is thrown into the chapel, and the usual Church of England services are held. At night the recreation room is cheerily lighted, concerts are held, and if no fixed programme is being carried out the piano or the gramophone is on the go with the latest popular airs. Need I tell you that the place is well patronised by the patients from the hospital and other soldiers in the vicinity. Captain Wyatt is a genial good soul, who has the knack of endearing himself to the men. What struck me most of all about the place is the general air of unrestrained sociability. There is, of course, the atmosphere of Christian brotherhood, but it is not overdone—hence its popularity with the soldiers.

SUEZ.

A CHURCH ARMY HUT.

The Hut at Suez measured 125ft. x 30ft., and provided accommo-