

full the live, cheery and inspiring services. By far the most helpful of them all was the Celebration of Holy Communion which immediately followed the Sunday service. There always followed an informal time of hymn-singing, seeming to stamp all that had gone before with greater sacredness, and sending one away with a deepened spiritual life. The attendance at these gatherings was absolute proof of their appreciation by the soldiers. The life of ——— here (the superintendent of the hut) was not a mere serving of tables, but a life by which he has made every effort to get into personal touch with the soldier."

The war goes on; and the sailors and soldiers of the King, from these islands and from many daughter lands, are fighting in many fields. Wherever they are, whether in the bitter cold of the far north or under the sun of Palestine, whether in the mud of Flanders or the hot sands of Egypt, the plains of Lombardy or Macedonian Hills, there, speaking broadly, the Church Army goes too. And so, please God, the Church Army will go on so long as there shall be need for its services to the men who are serving us all amid toil, discomfort, danger, wounds and death.—“Church Army Review.”

The Church Army authorities recently received the following interesting epistle from a Tommy in the trenches; it is only an example of many such letters:—

“Dear sir kindly if possible forward me 1 of them Soldier Pocket comparion I applied for 1 of you some 18 months ago, and i found it was 1 of the handiest books atiomry (?A Tommy) could have in thsse days, in that 18 months i learnt all i wanted specially in french, and now i have lost my book i hae Lost my best friend it was very handy to me and also my comrades too, dear Sir, if you can send me on 1 of these books i should always Worship it where i am my new address is (so-and-so) B.E.F. france dear Sir i shall be pleased to hear from you at your earliest request I remain your Mr ——— above address.

Bolsheviks and the Russian Church.

The Bolsheviks have determined to crush the Russian Church. One of their methods is to no longer recognise marriages and baptisms performed in churches—they have appointed the police station for these solemnities. It is also proposed to forbid the clergy to officiate at burials.

Non-Communicating Attendance at the Front.

(By the Rev. Gerald W. Elliott).

Two men from a Labor Battalion came into my Hut one evening in June. “We wonder,” they said, “if you would celebrate for us next Sunday evening after Evensong? We can't come at any other hour, and we haven't made our Communion for months past.” And, of course, I said that I would gladly do so.

I wish I could adequately describe that Celebration. Nearly forty men had walked over four miles on a very close and sultry day to be present. It was nearly dark, and the only light was a little circle near the altar. The men could not read their books, but the responses came firmly and clearly for all that.

But even more than the devotion of the communicants was the impression made by a group of men who stood or knelt near the door of the Hut. They were not communicants, but apparently they were very much interested in this service. One group stayed inside, the others remained in a semi-circle at the door—never moving, never speaking, but just watching. Now and then a man, pipe in mouth, would walk down the duckboards from the road to see what was going on. And the pipe would be removed, and he would remain one of this watching group.

The next Sunday it was the same. A few more came in and knelt at the back of the Hut, but the majority remained at the door. And then, on the following Sunday, I asked those watchers to come in and kneel down and join in the prayers. They did so, and the following week I had quite a number of conversations with men who had long given up the practice of Communion. Three who had never been confirmed gave me their names as candidates, and the next Sunday several others made the first Communion since boyhood. And they continued to come to the Blessed Sacrament every Sunday until either they or I had left that neighborhood.

This is not a story read in a paper or told by someone who had heard that it happened. These incidents took place in the Salient of Ypres in my C.A. Hut.

And then I came home on Tuesday last and found that six clergy and 55 of the laity of Dublin would have had me say to those who knelt and those who stood at the door, “Depart ye hence,” “Ye hold the mysteries of Christ in derision,” “Give place to them which be godly disposed.”

Is it not tragic to think that those who sit in the Councils of our Church should be alienated thus from the

facts of life, so wanting in sympathy for the crying needs of their fellow-men? “Church Army Review.”

Review Column.

We have received a copy of Gospel Booklets No. 14 from the publisher, Mr J. E. M. Rountree, Hills road, Marshlands, Christchurch (1d). The Booklets so far published are entitled:—1. What is the Old Faith of Our Fathers (4th edition). 2. The Power of Forgery. 3. The Reformation. 4. The Smoke Screen. 5. They Say! What do They Say? Let Them Say. 11. The Way of Peace. 12. Religion and the University—The Creed of a Teacher. 13. United Services—The Pretence or the Reality? 14. Some Reasons for Public Baptism. 15. Martin Luther. 16. Why Don't You Make Your Communion Oftener? 17. What is Holy Communion? 21. By His Side—Our New Zealand Soldier—Dead.

Maori editions of 1 and 5 in preparation.

We have seen several of these and have no hesitation in highly recommending them for circulation where the clergy wish to inculcate good, sound teaching in their parishes.

The booklets are thoughtful, scholarly, and eminently readable.

The tract has fallen into disrepute for several reasons. Even the splendid little Oxford “Penny Library” issued by the Community of Resurrection and written by some of the ablest Churchmen in England can be offered gratis to our Churchmen and hardly find readers, while many of the same people will read anti-Christian literature with avidity. Perhaps the floods of silly “Gospel tracts” circulated broadcast by the Plymouthists are responsible for a general aversion to tracts of all kinds. But the “tract” has a real work to do and the “Gospel Booklets” in question are the best we have seen of their kind. The particular one under review (No. 14) aims at explaining the reason for baptism being administered after the Second Lesson at morning and evening prayer as ordered in the Prayer Book. We heartily endorse all the reasons given, but we appreciate the difficulties in the way. If Baptism is to be administered at the proper place in the service the old custom must be revived of having certain Sundays, set apart for this solemn administration. In a town church we should otherwise have a baptism at nearly every service. Again one reason why clergy are disinclined to obey the rubric is the almost universal opinion that the present service is much too wordy and obsolete in its language, and too long, and by those who are not well instructed the vicarious promises