

**ST. PETER'S CHURCH****MEMORIAL CHAPEL DEDICATED.****SERMON BY ARCHDEACON JAMES.**

The St. George's Chapel, which has been erected as an addition to St. Peter's Church in memory of the soldiers of the parish who have enlisted in the Australian Expeditionary Forces, was dedicated yesterday morning in the presence of a crowded congregation. The memorial chapel, which has cost upwards of £1500, is a very handsome addition to one of the most beautiful parish churches in the Ballarat diocese. New vestries have also been constructed. The Parish Honor Board, which was formerly in the portico at the front of the church, is now placed on the walls of the memorial chapel. All the chairs for the new building were donated by members of the various young people's organisations of the parish and a number of members of the congregation. A feature of the service, which commenced with the singing of the National Anthem, was the beautiful and devotional music by the choir and the tasteful accompaniment by the organist, Mr Leslie Curnow. A very fine rendering of the "missa de sancto amphibalo" (Aguttar) was given by the choir, and the other portions of the service were equally well rendered. Archdeacon James, who was accompanied by the Vicar's representatives, Messrs G. Crocker, W. H. Chandler, and Theo. Saunders, to the altar of the new chapel, dedicated the chapel to the glory of God and in memory of the soldiers of the parish who have served in the great war.

Archdeacon James took as the text of his sermon Epistle to the Hebrews, 6. 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God." He took for his exhortation the words, "let us go on towards perfection," which were suggested by the celebrations of that glad day. The very dedication of their beautiful soldiers' memorial chapel of St. George preached to them with silent eloquence upon the text. The overflowing congregations had caused them to consider the matter of providing increased accommodation. After having been given proper consideration by those responsible it was decided to aim at building a chapel in recognition of the splendid heroism of the young men who had voluntarily gone from that parish to fight for "God, King, and Empire." It was felt that the deeds of these men should be eternally memorialised, after much care and thought, and backed

men should be eternally memorialised, after much care and thought, and backed by the congregation's splendid offering of over £1200 on last St. Peter's Day, a

beautiful chapel had been erected. It was a substantial building; it was noble in conception, and commemorated many noble lives. The chapel was the best in beauty which told on the imagination of the mind and soul; it was the best in provision for reverent order for services and symbolical representation of the invisible realities of God's grace; it was the best in fact because it had cost some self-sacrifice to build. They were justly proud of the first soldiers' memorial chapel attached to any church in the diocese of Ballarat, and for all he knew, of any church in Australia. They had watched its walls steadily rising from the ground, and in their hearts must have been the prayerful resolution, "Let us go on towards perfection." That was the spirit of the builders of the Cathedrals in England. The work of building the cathedrals had been carried on from generation to generation, until to-day they were not only things of beauty, but there was a history in almost every stone. The chapel was of no value except as a pledge of spiritual progress. Therefore they looked on that progress in two senses, with regard to the work of the church and the development of the individual soul. The ideals for which the war was being fought were ultimately of a spiritual character. They must never let the spiritual faculties decay. Though they might grow old, if they were in communion with the Lord Jesus Christ they would grow in spiritual strength. The slow growth of the soul was progress towards perfection. As in the individual life so in regard to the church. There must be the undying vitality of the unceasing purpose. They must never forget to hold the belief in the indwelling presence, binding all souls together in the unceasing purpose of Christ, and making them in reality one, whether they were here or on the battlefields of Europe. They seemed to have forgotten that great truth, and in consequence the church had lost the sense of brotherhood. There was anxiety as to the welfare of the church, and doubt as to its mission. Let those who recognised the true spirituality of the Christian life, and the soul within the church learn the practice as well as the theory of the lesson of striving for perfection. If there was life there must be growth. To remain stationary was the first stage of decay. If they were not better than they were the previous Sunday they were a good deal worse.

ter than they were the day they were a good deal worse. There should be progress in moral nature. They had to advance in the struggle against the sin of unworthy thoughts and motives, against the sin of worldliness and greed, against the sin of commercial or business dishonesty, against falsehood. Could they say plainly and unquestionably that they had overcome those sins? Progress in the spiritual life must continue until they had achieved the victory over the world. At the same time they must have corresponding progress in education, in social and political life. The goal of perfection could only be attained by continually striving for it. Like the boys at the front, they must be content to work and wait for the day of peace. In conclusion, he said that having had the privilege of being allowed some part in the work of erecting the chapel in honor of the gallant soldiers, he desired to express the hope that the £280 debt on the building would soon be removed, and so enable it to be consecrated. They could not officially consecrate the chapel until the debt was extinguished. Their wonderful generosity on last Easter day almost prevented him from making a further appeal, but he would say that it would be very gratifying on next Easter day, when he terminated his vicariate, if the offering was such as to satisfy him that the immediate consecration of the chapel was assured. He urged them to make the occasion a new starting point of progress, both in the work of Christ in their own souls, and also in work for the church and the church's Master.