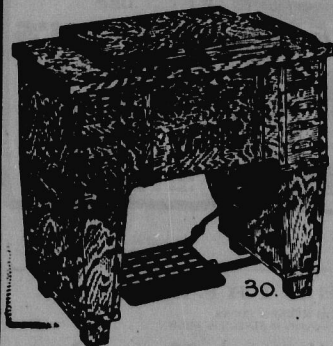


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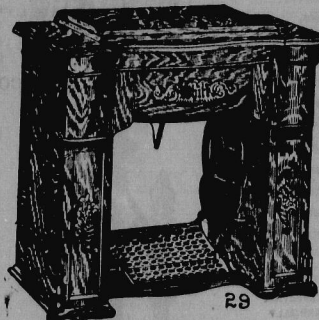
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Current Topics.

On the First Sunday after Trinity we commence the second half of the Christian Year, which specially deals with the practical, rather than the doctrinal, side of the Christian Religion. The

Gospel (St. Luke xvi. 19-31) tells of the terrible results which must follow a selfish life. Dives, living in comfort and luxury, left a beggar at his door without succour. It was purely a sin of omission. He was not charged with the sins of gluttony, or drunkenness or immorality; he only failed to give help in time of need. In the next world came retribution; Lazarus in Abraham's bosom, Dives in torments. The position is clearly expressed in Abraham's words: "Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

The lesson is summed up for us in the concluding words of the Epistle for the Day. If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from Him, "That he who loveth God love his brother also." "True Christianity must find expression in acts of love and kindness towards those for whom Christ died. This principle applies to material things. St. James says, "If a brother or sister be naked and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

But the principle applies also to spiritual things. The Non-Christian world lies at our door, hungering for spiritual food. We enjoy our Christian privileges and are in constant touch with Christ the Bread of Life. He says "Give ye them to eat." And if Dives suffered so severely for failing to give earthly food to Lazarus, what will happen to professing Christians who selfishly enjoy their spiritual privileges, and care nothing for the needs of the millions of Moslem and heathen people who have no hope and are without God in the world?

As the summer draws nearer the conflict in Europe becomes more intense, desperate and deadly. Upon three fronts the battle has been raging, and now that Italy has come in, the number has increased to four. With trust in God,

who will bless a righteous cause, we look with confidence for final victory, but the cost of that victory is appalling. During the past week two battleships—the "Triumph" and the "Majestic"—have been sunk by submarines in the neighbourhood of the Dardanelles. There is something dramatic in the sinking of a war-ship; the disaster is so sudden, and the loss both of life and money is on so vast a scale (although in both these specific cases many lives seem to have been saved). We forget that in the battles which are continually being fought on land the loss of life is even greater. The Archbishop of York, speaking recently at Hull, gave some striking figures. He said that of one division of infantry there were, of 400 officers sent out from England a short time ago, only 44 left, and of 12,000 men, there were 2,330 left. Of one most gallant regiment, with over 40 officers, there was left only a quartermaster, and of 1,200 men, only 300 remained. Many of these, of course, would be healed of their wounds and return to the field, but many were dead, or crippled for life.

Again, has not the terrible cost of victory been brought home to us in Australia. The latest casualty list at the time of writing gives a total of 4915 officers and men of our Australian Expeditionary Force; 342 officers and 4573 of other ranks. And among those who have been killed we mourn the loss of General Bridges, the Commander of the Australian troops. Verily we are being called to suffering and sacrifice for the sake of liberty.

But, remembering the righteous cause for which our Empire is fighting we feel that though the sacrifice of brave men is upon a vast and terrible scale, yet it is worth making. To redeem the world the Saviour gave His own life. In this He stands alone, for "no man can redeem his brother nor make agreement unto God for him." Only the Son of God could do that. But by His death on Calvary He taught us that sacrifice was the only way to bless the world. "Greater love," He said, "hath no man than this, that a man lay down his life for his friends." Our men are freely laying down their lives for their Empire, and more or less clearly they feel that a great principle is at stake; they are dying that the world may be a better place for others to live in, that the principles of justice, freedom, and righteousness may prevail. For such a glorious consummation no sacrifice that they or we can make is too great a price to pay.

Those who, in the present crisis, talk of peace, are not having a good time

An Unwise Utterance.

in England, for it is felt that all such words are premature. The sermon delivered by Dr. Lyttelton, Headmaster of Eton, in St. Margaret's, Westminster, at the end of March, raised a perfect storm. In a northern city he narrowly escaped being mobbed by the angry populace.

The full report of that memorable sermon has recently reached Australia. It does not contain in so many words the cabled phrase, "Don't humiliate Germany," but those words, in our opinion, fairly express the substance of the sermon. The preacher was evidently full of good intentions, with an earnest desire to emphasise the Christian principle of love—even to our enemies, but his words were utterly lacking in any sense of the fitness of things with regard to the crisis through which we are passing.

The following extract from the report of the sermon will give a fair idea of its contents:—

"Nothing we could do, said Dr. Lyttelton, to establish peace in Europe would be of the smallest value unless we proved that we were willing to act on the principle that every nation should fully trust all other nations, and that each nation should be able to look forward to a time when it would be allowed to live and develop in its own way. If it was felt that someone must act on the principle of trust in order that others should understand what it meant, there was certainly no nation that was called upon to do so much as England. Unless England came forward and offered to give up something for a reason which she was trying to enforce on others, she would be charged in perfect truth with the most consummate hypocrisy."

It had been proposed by men of weight that when we said the Kiel Canal should be internationalised we should couple it with a promise that we should internationalise Gibraltar. He had put that proposal before men of weight and learning, and the answer was that it could not be expected that the people of England would weaken the position of the Empire.

"Is that to be sufficient?" he went on. "If we intend to hold fast to everything we have gained in the past—and some of them possessions which have been gained by very questionable means—and we say that we are not going to part with a single inch of territory or a single privilege, all I can say is we are abandoning the principle of Christianity and taking once more our stand on the principle of competition."

We were so hazy-minded in principles that we talked of one and chose another without knowing what we were doing. It was our national sin. It was incumbent upon us to make it perfectly clear that when the opportunity came England must stand forward and play the part of a trustful nation and be prepared for self-sacrifice."

Of course Dr. Lyttelton is a thoroughly loyal and patriotic Britisher. He is quite right in seeking to soften the rancour and hatred which many feel against Germany. It is his duty to teach the divine law of love. But to talk, in detail of what Britain must be prepared to sacrifice at the end of the

war, when Germany shows no certain signs of weakening, when her atrocities in Belgium and France, and on the high seas are crying to heaven for punishment, is perfectly absurd. For the good of Germany as well as the rest of the world, her militarism must be crushed for ever, she must be completely and finally defeated, the wrongs of Belgium, France, and other nations, must, so far as is possible, be righted, and condign punishment meted out to the guilty. There must be justice as well as love; nay there must be justice because of love, justice duly tempered with mercy, but which does not allow the criminal, whether he be Kaiser, War-Lord, soldier or civilian, to escape the due reward of his evil deeds. When all this has been done, it will be time to think of generosity to a beaten foe, and when that time comes the British Empire, as all her past history shows, will not be found wanting.

Pharnces, says the Roman historian, sent to Caesar the present of a diadem, while he was yet rebelling against his throne. Caesar returned it with this sententious and admonitory message, "First of all yield obedience, and then make presents." The spirit and the truth of this message is addressed by the Holy Spirit to every Christian.—Dr. T. W. Jenkin.

I do not cast my eyes away from my troubles, I pack them into as little compass as I can for myself, and never let them annoy others.—R. Southey.

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The Bishop of London at the Front.

The following account of the Bishop of London's visit to the Front by an officer of the Expeditionary Force appointed to accompany him, and granted permission to describe the visit, was issued to a Press Association representative:

"The success of the mission far exceeded the hope and expectations of those who were responsible for the Bishop's presence in France. Certainly, as the Bishop said in the last sermon that he preached to the troops at the Front, he had had the most remarkable experience of his life. All along the line, from start to finish, everyone, from the generals commanding to the lowest ranks, showed clearly that the sense of spiritual things is not confined to the civilian population, with which the Bishop has in the main had to deal, but that it animates with great intensity all grades of the British Army in the field. Nothing could have been more impressive than the silence with which vast bodies of men listened to the Bishop's addresses, and the earnest and reverent manner in which they joined in the responses to the prayers. Those who were privileged to be present were struck as never before by the uplifting power of our great English hymns, as 'Rock of Ages' and 'Jesus, lover of my soul' swelled forth in the stillness which was only broken by the frequent booming forth of great guns. When our soldiers sang the old familiar hymns many memories of childhood's days must have been revived, and many thoughts of home.

"It would be impossible to describe in any detail all the services which the Bishop held. A programme had been carefully prepared beforehand so that no branch of the Army in the field should be forgotten. There

were present at the different services the Flying Corps, gathered in one of their immense hangars; the Household Cavalry, massed on horseback in a field; parks of the Army Service Corps, drawn up beside their lorries; groups of patients, doctors, and nurses in the hospital and casualty clearing stations, convalescents in their camps, officers and men of the English regiments attached to the Indian divisions, and many infantry brigades, with their artillery, in hails, open fields, or the quaint market places of the picturesque old Flemish towns. To each division and brigade the Bishop had a special message, and in each case it seemed to be the right word to the right man. The sombre colour of the mud-spattered khaki uniforms of the ranks was relieved by the red and gold of the generals and their staffs, who were always present in great numbers. So the Bishop passed along the entire British front, often well within the range of the German guns, and through places devastated by shell fire, so that those who were responsible for his safety had many anxious moments.

"Among all the services held by the Bishop, whose untiring energy was the wonder of all who met him, there were several that deserve more detailed and special mention. At one part of the line, where there had been recently heavy fighting, some 500 officers, many of whom had been engaged in battle, were present. Such a service naturally was very impressive, and the fact that the attendance was voluntary, and in many cases entailed considerable inconvenience, shows how unflinching men find that the only power which can give them strength to endure dangers and hardships is that which religion alone can give. There were veteran generals kneeling side by side with newly commissioned subalterns in silent reverence on the hard stone floor.

"Here and there along the line are little spots where our comrades who have died the death of honour sleep their last earthly sleep. The simple wooden crosses and a few spring flowers show how carefully all our soldiers' graves are kept, and many will be glad to know that the Bishop said simple prayers of consecration at all such places which he passed.

"And every mound of Flemish earth Shall witness hear as men pass by That greater things than life and death Are truth and right, which never die."

The Bishop spent Palm Sunday at General Headquarters. Not the least significant service on that day was a Confirmation, to which some seventy men were brought. He held two other Confirmations during the week, and on one occasion several men came straight out of the trenches with the mud still caked upon their puttees to receive the laying-on of hands. Throughout the week the Bishop had been looking forward eagerly to meeting the members of the Territorial regiment of which he is Chaplain, and he had specially asked that he might be allowed to celebrate the Holy Communion with them on Easter Day. The regiment is in a most exposed position, and the Bishop motored into the village (a village that, by the way, has been very much knocked about by shell fire) in pitch darkness, only broken by the weird glare of star shells fired from the German trenches about a mile away. A most enthusiastic reception awaited him from the 250 men who were billeted in the village, the remainder of the battalion being in the trenches. Cheer after cheer

English Notes.

By the Venerable Archdeacon Boyce.

Religious Life of the People.

On reaching London in April last year, I was not favorably impressed with progress in the religious life of the people. Certainly Sunday was much better observed than in Sydney, but there did not appear to be as large an attendance at the Churches as formerly, and the May Meetings were not quite so big. The Queen's Hall was mostly used for the gatherings, but it is not so large as the historic Exeter Hall, which had been pulled down. From conversations I had with people I thought that the authority of the Bible was weakened, and unbelief, but not of an aggressive kind, had much grown. The love of pleasure had wonderfully increased and carelessness had followed.

But there were some splendid meetings that packed the Queen's Hall, which seats 2,500. One was the Annual Meeting of the C.M.S., another that of the London Diocesan Branch of the C.E.T.S., and another of the Church Army.

The C.M.S. for its evening meeting took the Albert Hall and had about 7000 present.

There was an amusing incident in the Church Army meeting. The Archbishop of Canterbury presided and reserved his speech till late in the evening. Directly he rose a little knot of female suffragists stood up in one of the galleries and tried by cries for votes, and other noises to stop him. It was most silly and ungrateful, as only the evening before he had voted on their behalf in the House of Lords. But the meeting dealt with them in a summary fashion. Some at once started a hymn with a good swinging tune which was directly taken up by the meeting. The people kept their seats and rolled out two or three verses with vigour, and evident enjoyment. The noise of the suffragists was drowned, and they during the singing were hustled out of the doors. His Grace then, amidst much cheering, began his address.

The War.

The war began, and at once the religious life of the nation was deepened.

greeted him as he entered the barn, where a 'sing song' of the most lively nature was in progress. After giving a short address the Bishop went with some of the men to their billets and had a cheery word for each.

"At 7 a.m. on Easter Day he celebrated the Holy Communion in a barn, the roof and walls of which had been scoured and shattered by gun fire. Over 200 men communicated. As this service ended we found at least 150 men of other regiments outside the building, who had been waiting since 7 o'clock and had been unable to enter the crowded room. For these faithful officers and men the Bishop celebrated again at once. Strange as the surroundings were, with guns firing and the crack of rifles distinctly heard, one would doubt if in any Church, however beautiful, a more reverent congregation had ever gathered together on an Easter morning, or if the meaning of the great central service of the Christian Church could ever be more clearly realised, or the sacred Presence more distinctly felt. On the evening of Easter Day the Bishop preached his final sermon at General Headquarters in the presence of Sir John French, many distinguished officers, and a large body of men.

"So ended a week which certainly will take a foremost place among the many historic journeys undertaken by Bishops in the past. One heard on every side how much the Bishop's presence and his words had inspired and encouraged the gallant men who were present at the services. Easter Monday saw him leave the Front to visit Rouen and Havre before returning to England.

THE WEDDING GARMENT.

Translated from the Greek, by E. Parry, Ryde.

I see the marriage supper
Adorned with glory great,
But without wedding garment
Outside the door I wait.

Make Thou, Oh blessed Saviour
My garment vile, to shine
And glitter as light's fairest,
For light itself is Thine!

Strangely do some people talk of getting over a great sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that—at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction, solemnly, slowly, with humility and faith, as the Israelites passed through the Red Sea—D. M. Craik.

Be wary and keep cool. A cool head is as necessary as a warm heart. In any negotiations, steadiness and coolness are invaluable, while they will often carry you in safety through times of danger and difficulty.—Lord Avebury.

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A Parish Church.

The largest congregation that I saw in any Parish Church in England was in St. Andrew's, Plymouth. The Church appeared to me to seat about 2000 and it was very full. Eighteen gentlemen took up the offertory, and they formed quite an interesting procession as they passed up the aisle. The Rector, Canon Perowne, preached. He has not been there very long. He succeeded Prebendary Bourroughs; he is an eloquent preacher, and an evangelical, and is ably maintaining the position and the traditions of the parish.

Boys in Choirs.

One great difference between our choirs and the English, is in the use of boys. The boys there are commonly a most important and notable element in the singing. Their voices ring out in parish Churches, in the villages as well as in the towns, and certainly help very largely to make the choral parts of the Service very bright and effective. Here such help is exceptional, rather than the average. No doubt the Church Day Schools in England help much in causing suitable and picked boys to enter and be trained for the choirs.

(To be concluded in our next issue.)



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Moore Theological College,

SYDNEY.

ANNUAL COMMEMORATION.

The Annual Commemoration of Moore Theological College was held in the Hall of the Deaf and Dumb Institute on Thursday afternoon, May 27. The Archbishop of Sydney presided, and the Hall was well filled with friends of the College.

The Report.

The Principal in his report stated that satisfactory progress was being maintained. Examination results showed a distinct improvement, and amply justified the new curriculum, while the number of actual ordinands was being kept up to the usual figure. Yet there were not nearly enough to meet the constant demands coming from the parishes. He put in a special plea for men to offer for work in country districts. The adjudicators for the Reading Prize—the Rev. Precentor Wilton and Mr. W. A. Purves—had reported very favorably on the standard attained by the students.

The connection with the University of Sydney had been developed. The Principal had lectured on History and Economics for the Extension Board and for the University Committee, controlling the newly-formed Tutorial Classes. The Vice-Principal had taken an active share in the Student Christian Movement. Lectures had been given at the University by prominent members of the College. Several former and present students were reading for a degree at the University. The affiliation of the College with the University of Durham was being maintained, but the course of instruction was organised to prepare for the examinations of the Australian College of Theology. There was an exceptionally strong staff of lecturers.

Particular attention was directed to the establishment of the new Theological Hostel, where the new Warden, the Rev. T. V. Wallace, was already in residence. The Hostel is mainly intended (1) to increase the accommodation for resident students, (2) to make provision for a full probationary course of general education and practical training before the ordinary theological subjects are taken; (3) to serve as a sifting ground; (4) to provide a centre for social work and a kind of "settlement" where University students and young business men may study various aspects of the social problem at

first hand, and receive a practical training in active Churchmanship.

Attention was also called to the serious shortage of men for the ministry. The war was rightly claiming the pick of our youth and manhood. Those who could fight should certainly go and fight, but to those who could not go a strong plea was put in for the claims of the ministry that it might be kept going, as being essential to the maintenance of that moral energy without which the arm of flesh was of no avail.

Mainly through the generosity of the Walter and Eliza Hall Trustees, the old debt on the College was being extinguished, but there was an urgent need for liberal financial support to carry out the forward policy of the College. Much had already been given in various ways, but a great deal more money was needed: (1) to secure permanently and equip the new Theological Hostel; (2) to provide more bursaries; (3) to endow the teaching and so establish the permanent efficiency of the College; and (4) to build a new Chapel to replace the present defective structure, which, though greatly improved, could never be made really worthy of the College.

The Addresses.

The Archbishop congratulated the Principal on his admirable report, and expressed his pleasure at the progress of the College during the year. Moore College was the oldest Theological College in Australia, and had done, and was doing a great work for the Church. There was a great call to the lay people to support the training of the ministry. The laity were the first to complain of clergy who were not up to the mark, and they should be prepared to provide emoluments for the Colleges which gave adequate training for the ministry. The new Hostel was a most important adjunct to the work. A house had been rented, and it was hoped that funds to purchase it would be forthcoming when the lease expired.

Archdeacon Bartlett, Vicar-General of the Diocese of Goulburn, was the next speaker. He said he had been looking over the list of the alumni of Moore College and was struck by the number of names of conspicuous Australian Clergy to be found in it, including men of all shades of opinion. Personally, he had regretted that the College was moved from Liverpool, but he hoped that the link with the University would lead to breadth of view. Dr. Figgis had thus defined the three schools of thought in the Church: (1) Institutional and Sacramental; (2) Personal and Emotional; (3) Intellectual and Moral. He (the Archdeacon) thought that these three elements ought to be in-

cluded in the character of every clergyman. He pleaded for good and articulate reading on the part of the clergy, especially with a view to the effective reading of the Holy Scriptures in Church. The sermon was the Word of Man, but the Bible was the Word of God. He concluded by a few kind and earnest words to the students with regard to their future career.

A vote of thanks to the Archbishop and Archdeacon Bartlett was proposed by the Vice-Principal, Rev. J. V. Patton, and seconded by the Warden of the Hostel, Rev. T. V. Wallace. The Senior Student, Mr. Short, supported the motion, and among other things, expressed the great need of the students for new and up-to-date books in the College Library.

Principal and Mrs. Davies at Home.

At the close of the meeting the visitors adjourned to the College grounds, where they were received by Principal and Mrs. Davies, and a pleasant time of social intercourse brought a happy Commemoration to a close.

Personal.

Rev. J. Done, Superintendent of the Chinese Mission in Sydney (under C.M.A.) has offered to go for one year to the new work of the A.B.M. in the Torres Straits Islands. His offer has been accepted by the A.B.M. Executive.

The Bishop of Kalgoorlie is on his way back to Australia from England. He expects to arrive in his Diocese in time for the Synod on June 23.

Rev. W. T. L. Pearce of Naremburn, North Sydney, was married at St. Mary's, Caulfield, Melbourne, on May 19, to Miss Nona Langley, daughter of the late Bishop of Bendigo. The present Bishop of Bendigo (uncle of the bride), performed the ceremony.

Mrs. Edward Sully has, owing to ill-health, resigned the position of President of the Sydney Young Women's Christian Association. She has been an active worker in the Association for over 30 years.

A movement has been inaugurated in the Diocese of Adelaide to present a pastoral staff to Dr. Gilbert White at his enthronement as Bishop of Willochra.

Three memorial windows were dedicated in the Newcastle Cathedral last week; one in memory of the late Bishop Pearson, another in memory of the late Mrs. Stretch, and a third in commemoration of the work of the Bishop of Kalgoorlie (Dr. Golding-Bird) when Dean of Newcastle.

At the Riverina Synod last week the Bishop announced that, to commemorate his twenty years episcopate, he had appointed the Rev. J. Verso, the Rev. E. Ward Thomas, and the Rev.

J. Rawling, as Honorary Canons of St. Paul's Pro-Cathedral, Hay. "This," added the Bishop, "is small reward for their faithful ministry; but it is one of the few honours that we have to bestow."

Dr. Radford will be consecrated Bishop of Goulburn in St. Andrew's Cathedral, Sydney, on St. Bartholomew's Day, August 24.

News has just come from Durham University that the Rev. D. Haultain, late of Moore College, Sydney, and Curate of Wahroonga, succeeded in passing the Final Examination for the Licence in Theology held last December.

Private W. S. Coleman, whose name recently appeared in the casualty list as among those killed in the Dardanelles, was the only son of Mr. and Mrs. Coleman, of 27 Bridge Street, Pyrmont, Sydney. He had been a Student of Moore College, and Catechist at Smithfield, was reading for Holy Orders, and was intending to return to Moore College when the war broke out. He was a member of the first Expeditionary Force. So far as is known, Private Coleman is the first Theological Student of the Church of England in Australia who has fallen in the war.

Colonel Burston, who leaves Melbourne shortly in command of the 7th Brigade of the Expeditionary Forces, was on Tuesday, May 25, entertained at a social evening, in Christ Church schoolroom, Hawthorn, by the Vicar and Vestry of the parish and the Church of England Men's Society, when presentations were made to him.

A private cable message has been received announcing the death of the Rev. Lacy Henry Rumsey, in England, at the age of 90 years. Mr. Rumsey held the Incumbency of Newcastle (N.S.W.) from 1857 to 1858, and that of St. Paul's, Ipswich, Queensland, from 1858 to 1864. Mrs. Rumsey died recently at the age of 81 years.

The real security of Christianity is to be found in its benevolent morality, in its exquisite adaption to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect in the consolation which it bears to every house of mourning, in the light with which it brightens the great mystery of the grave.—Macaulay.

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The Riverina Synod.

THE BISHOP'S ADDRESS.

The Synod of the Diocese of Riverina was opened at Hay on Tuesday, May 25. The Bishop, in his Presidential Address, said that on June 29th (St. Peter's Day), he would complete his 20th year as Bishop of Riverina, having been consecrated in St. Paul's Cathedral, London, on June 29, 1895. In the course of a detailed review of those 20 years he stated that the clergy had increased from 14 to 23, and that of the original fourteen only one (Rev. J. Verso) remained in the Diocese. With regard to the future, the Bishop said:—

"Endowed by a Good Providence with a robust constitution, I have suffered few of the ills that flesh is heir to; and I go forward with prayerful confidence, inspired by a great hope, that if God so wills, there are many years of useful work still before me. In spite of the cares pertaining to my office, and the consciousness of many shortcomings, I am perfectly happy in my work; and until it can be demonstrated, as it never has been, that I could do more useful work elsewhere, I count it a high privilege to minister to the large-hearted and, in many cases, heroically-minded people that I find in Riverina."

The Bishop then reviewed the changes in the Diocese during the past year, and commented upon the episcopal appointments to the Sees of Tasmania, Willochra, and Goulburn. Concerning events outside Australia, he gave a summary of the proposed changes in the Prayer Book, and had something to say about the Bishop of Zanzibar and Kikuyu.

The War.

With regard to the all-absorbing topic of the War, the Bishop had, of course, much to say. After dealing with the attitude of the Church towards war, and commenting upon the German policy of "frightfulness," he continued:—

"What then is to be our conduct in dealing with such incalculable infamy? What about reprisals? How far can we conscientiously go? I had arrived at this point in my address, when news came that the British and French Governments had decided that their troops must be adequately protected against poisonous gases by the employment of similar methods, to remove the enormous and unjustifiable disadvantage now existing. I had intended to say, that though we could not for a moment imitate Germany in hide-

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ous and heinous crimes against humanity, we might find it necessary to adopt some method equally effective, although not so cruelly baneful as the use of corrosive gases. By the projection of some stupefying vapour into the enemy's trenches, we might attain our end without inflicting permanent and horrible injury. Is this consistent with our calling? I submit that it is. We are out, incidentally, to preserve our very existence; but principally to punish a great crime; and all punishment must be grievous, but may be, as every wise and good father knows, quite consistent with the truest love. We do not hate the German people; but we do hate, with righteous hatred, these astounding acts of barbarity, which are making the very name of Germany a by-word and a shame.

"For her own sake, Germany must be punished adequately to her crimes, so that she may see herself as others see her, and be no more overwhelmed with an all-consuming pride.

"I trust that nothing I have said savours of arrogance. Pitiable would be our estate were we not conscious as a nation of our many shortcomings. If God be using us as an instrument of judgment, we know how unworthy that instrument is. If Germany and her Allies are being punished in this Armageddon, are the other nations engaged suffering no chastisement? We all have sinned and come wofully short of what God has a right to demand and expect from us; and He loves us too much to leave us alone. We are all suffering greatly, though some more than others. God grant that we all, ourselves, our allies, and our enemies, may come forth from these fires, purified with a purification that shall ensure a lasting peace and a renewed goodwill."

A Grave Warning.

The Bishop, in closing his address, uttered the following words of grave warning:—

"May I ask your attention to my closing words. We in this Diocese, with hardly an exception, have worked so harmoniously, that I utter them without the slightest fear of being misinterpreted or misunderstood.

"Let us enter upon our deliberations with the full consciousness of the presence of the Holy Spirit and His willingness to guide us into all truth and excellency of conduct. The history of the Church abounds with the most solemn warnings, that, believe in Him, and pray to Him as we may, He will not preserve us from error, if for a moment we give place to the evil spirit of self-will, faction, strife, or worldly policy.

"Councils or Synods, large or small, are equally in danger. This is the prime cause and fruitful source of that false or incomplete teaching from which no branch of the Catholic Church is entirely free. What is claimed to be of God may really be of the evil one; and therefore quite naturally a cause of division. Has it not happened again and again, that some one individual of forceful character has distorted some precious truth or invented a doctrine, which is such an amalgam of truth and error that it deceives the very elect? He may pray to the Holy Spirit for guidance, and then, perhaps quite unconsciously, re-

sist Him. He gathers around him a party, and his party may swamp a Council, and damage the Church for centuries; until God, in His mercy, raises up some strong man to work her restoration. Surely the sins of the fathers are visited upon the children.

"Our Synod is of diminutive proportions and insignificant in influence. We do not deal with the framing or alteration of doctrines; nevertheless, for our own sake, and for the sake of those who follow us, let us set a watch upon our lips, and keep the doors of our hearts, lest we grieve and repel the great source of all wisdom and Fount of Holiness. May we keep ourselves sensitive to His precious promptings, and so fulfil the will of God.

Correspondence.

Faith, Hope, and Charity.

(The Editor, "Church Record.")

Sir,—I must express my strong disapprobation of that section of your leading article of 14th May, which refers in a somewhat dragging way to those who hold certain views concerning events connected with the Advent of our Blessed Lord. To believe that "in the latter days many shall depart from the faith," of which "the Spirit speaketh expressly"; that "in the last days perilous times shall come, for men shall be lovers of self, lovers of money . . . no lovers of good . . . lovers of pleasure rather than lovers of God, having a form of godliness, but having denied the power thereof"; that "the love of the many shall wax cold"; that "as the days of Noe were, so shall the coming of the Son of Man be, and, in general, that there will be dark days from a spiritual standpoint, immediately preceding the Coming of Christ, for His own people, in the opinion of the "Record" as expressed in this leading article, such men apparently are to be pitied. "Unhappily" they hear of such! For, so we are informed, (1) such men look with complacency upon sin and lawlessness as a necessary precursor of the Blessed Hope; (2) they, by their pessimism, dishonour God; (3) they are a great factor in discouraging foreign missions; and (4) finally, it is inferred, they are sadly lacking in faith, as your article adds, "for our own part, we prefer to have faith."

I regard these statements as uncharitable and absolutely unwarranted. Every indictment direct and indirect, is false. As one who ventures to hold such views, and who has had abundant opportunity during the past 24 years to know the minds of very many who hold similar views, I can truthfully say, that (1) Far from regarding sin and godlessness with complacency, they look upon it in its various forms, with growing abhorrence and deep soul concern, and "so much the more as they see the Day approaching"; (2) They are not pessimists. They believe that "God is visiting the Gentiles to take out of them a people for Himself," which is the purpose of this present age; (3) Far from discouraging missions to

the heathen, their very longing for the Lord's appearing, stimulates their activity, and inflames their zeal, as they long for the completion of the number of the elect. Ask our C.M.A. Missionaries of their views. Ask the members of the great China Inland Mission, and I do not think I am wrong when I say that most, if not all of them, hold such views declared by you to be a discouragement to such an enterprise on which they are engaged. I have conversed with many of them upon this very subject, and find their views in this direction, at least, coincide with mine. Finally, if it manifests want of faith to believe what God's Word assuredly declares, then am I content to bear this insinuation. I am pained to find such ill-disguised aspersions cast upon a large and growing body of the Evangelicals in the leading article of our paper.

H. S. BEGBIE.

The Rectory, Newtown, Sydney.

Prayer Book Revision.

(The Editor, "Church Record.")

Sir,—I thank the Rev. H. T. Langley for his courteous and temperate reply to my letter: let me assure him that I am quite as much distressed as he is at the existence of a pro-Roman party—however small—in the dear old Church of which he is a presbyter, and I a lay member.

Mr. Langley affirms that at the Reformation "the Mass was changed into a Communion Service"; he also considers "the actual participation by the communicants as the chief end of the Service." I heartily agree with him on both points. Dr. Kinsman (Bishop of Delaware, U.S.A.), a "Catholic" Churchman, speaking of the Eucharist, says:—"The central thought is that of Communion. . . . The Mass was used not merely as the common name of the Eucharist, but to denote that method of using it which seemed to make it a vicarious act of the priest, in which, normally, the congregation had no share, except as reverent spectators. The name Holy Communion is intended to emphasise that the primary command at the Institution was 'Take eat.'" (Principles of Anglicanism). But "the Mass was changed into a Communion" in 1549, and the 1st Prayer Book made just as much of the act of participation as our present Prayer Book does: this can be easily proved.

Now Mr. Langley and I seem to come to the parting of the ways—the readjustment of the Canon of the Eucharist. Undoubtedly, "Catholic" Churchmen would like to revert to the Canon of 1549, simply because it would bring our Liturgy into line with the Liturgies of the Primitive Church, to which the Church of England (and incidentally Dean Wace) always appeals, and wherein

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there was without exception, I believe, a verbal oblation. But as a matter of fact, whether there be a verbal commemoration or proclamation of the Lord's death before the Father or not, it is really immaterial. In his chapter on the Eucharistic Sacrifice says:—"The special sacrificial act is the act of the whole Church, and is intimately connected with the partaking, 'as oft as ye eat this bread and drink this cup, ye do proclaim the Lord's death till He come,' and I could quote Keble to the same effect.

In his remarks on the Eucharistic Sacrifice, Mr. Langley fears that worshippers would "be led to rest upon the act of presentation made on their behalf, rather than the personal exercise of faith in the Sacrifice of the Cross once offered." Does he quite appreciate the difference between an expiatory sacrifice of Christ on the Altar, and a memorial, or proclaiming and pleading that sacrifice before the Father? Catholic and Protestant alike plead the sacrifice of the Cross in word, before God, every time they say "for the sake of Jesus Christ." And so in a most solemn action—the partaking of our Lord's body and blood—we proclaim and plead before the Father in Heaven, the all-sufficient Sacrifice once offered upon the Cross, and deriving all its power and efficacy therefrom. Even Methodists have accepted this (as it seems to me) truly Evangelical doctrine. And I might add that the 1st Prayer Book which all sides admit taught the Eucharistic Sacrifice, emphasised the Sacrifice of the Cross as having been "once offered," and as being "a full, perfect and sufficient Sacrifice," etc., in the same strong terms as our present Prayer Book uses.

Space forbids me wandering far into the Vestments question. Briefly, the position is this:—Our Church, in plain English, orders certain vestures. The Privy Council declares them to be illegal. But if the Church were disestablished, what "modification of the law" of the Church—would be required then? Mr. Langley claims to obey the Ornaments Rubric: surely only by reading a "not" into it.

A. PENNEFATHER ALLRICH.

"Baskerville," Old Beach,
Tasmania.

Children and Empire Day.

(The Editor, "Church Record.")

Sir,—It is very sad that Empire Day in Sydney was marred by Public School children raising funds by raffling and other games of chance. Our children form the bulk of the children attending the schools,

and they should be protected from such contaminating influences. What can be done to prevent a recurrence of this evil? I have protested here, but the Education Department should be aroused to see that the Christian conscience of the parents be not again so seriously offended. Our children are sent to school to learn to become good citizens, not to be encouraged to raise funds by improper means.

A. R. SHAW.
St. Alban's,
Belmore, Sydney.

Baptised for the Dead.

1 Cor. xv., 29.

(To the Editor, "Church Record.")

Sir,—It is well known that in the Greek MSS. there is no punctuation. A wrong punctuation has been given to the above verse. It ought to be punctuated, so that it would read as follows:—"Else what shall they do which are baptised? It is for the dead if the dead are not raised at all. Why then are they baptised for them? Why do we also stand in jeopardy every hour?"

There is no sense in our standing in jeopardy every hour, if the dead are not raised at all, and there is no sense in being baptised, if those for or with reference to whom the baptism takes place are dead," as they are "if the dead are not raised at all."

By this pointing of the Greek text there is no baptism for the dead spoken of except in the Apostle's argument. The difficulty has been created by inserting the mark of interrogation after instead of before "the dead."

A Clergyman in Distress.

Rev. H. F. L. Palmer, Denham Court, Ingleburn, N.S.W., wishes to acknowledge with thanks, the undermentioned amounts for "a Clergyman in Distress." It is now deemed necessary to mention the details of this sad

case, as it is essential that permanent assistance be secured. The clergyman is the Rev. Harry Granville Smith, for 18 years Rector of Tenerfield, in the Diocese of Armidale. He is suffering from paralysis of the vocal chords and nerves of the throat, so that his voice is permanently lost, and his throat refuses to fulfil its functions. His general health is far from robust. Mr. Smith, who is the son of the late Rev. Edward Smith, formerly of Queanbeyan and Campbelltown, has seven children, the eldest being 18 years old. He receives a pension of £75 per annum from the Clergy Provident Fund, and has no other source of income. It is hoped to get a sufficient capital sum to purchase an annuity of £75 in the A.M.P. Society for Mr. and Mrs. Smith; £1555 13s. 11d. is needed to do this. Trustees will probably be shortly appointed to administer the fund. In the meantime donations may be sent to Mr. Palmer, £82 12s. has been sent to Mr. Smith as temporary relief, leaving a balance of £31 as a nucleus of an Annuity Fund.

Already acknowledged £94, Archdeacon Beresford, Launceston, £1, M.C. 3/-, Sympathiser, W. Maitland £1, Mr. Justice Pring £1, Mrs. W. H. Anderson £2, Rev. J. Hobbs, N.Z., £1/5/-, Sir W. P. Cullen £1/1, Miss M. Larcombe, Victoria £10, Mr. A. Yates £3/3/-, Mr. Fred Campbell £2, Collected by Rev. F. A. Reed, Guildford, £2/14, A Clergyman's Daughter £10, St. Matt. xxv. 40 £1/1/-, Aroha, Stanmore £5, Mr. Wm. Russell £10 per Rev. C. L. H. Cox £5, Rev. R. H. Pitt Owen £1, Rev. F. W. Reeve £1/1/-, Total £114/8/-.

[Other correspondence is held over.]

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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.

JUNE 4, 1915.

BEREAVEMENT & CONSOLATION.

Never, we suppose, has there been produced during the progress of any war such a mass of resultant literature as during that now being waged. Indeed it is almost bewildering to read through pages upon pages of matter now sent forth in the form of magazine, pamphlet, and book, and from it all to sift the wheat from the chaff. There are books dealing with the events and tragedies leading up to this terrible conflict, there are magazines given solely to the portrayal of events and deeds as they are happening to-day; and there is an abundance of pamphlets setting forth all sorts of ideas and promulgating all kinds of hopes and plans and rearrangements for the future. Doubtless there is in all this, much that is not only profoundly impressive, but also instructive and hopeful. For surely, no one will deny that the world will be purer and better as a result of its passage through such a crucible, and that higher and nobler ideals and greater and more surpassing opportunities for good will come for humanity.

But at such a time in the crisis as this, there is so much that is inadequate and conflicting that clear cut deductions and matured plans would not only be unwise, but impracticable. We dare not take things at their face value, for much of the advice so widely scattered to-day is palpably unsound. If, however, God be with us in this matter, He will in His own good time teach His believing people what labours and services He would have them fulfil.

But there is one thing about which we can neither be deceived nor mistaken. The losses in life and property caused by this war are overwhelming. They far surpass anything that the world has hitherto known. The former of these has been brought very close to us here in Australasia, thinking as we do of the blood bespattered fields of Gallipoli. We have been accustomed to look back to Napoleonic days as the climax of sanguinary conflict and glorious victory; but many a nameless struggle during the past nine months, and still more lately, has

been more severely contested, and has claimed a larger toll of lives. The consequence is that special sorrow has invaded our homes. It is not anguish for the frail and feeble whose end could only be expected, nor for the aged who have fulfilled their allotted span, but for young and strong men, who in the height of their manhood have been stricken down. And so today, because men will fight, there is not only anguish and bitter despair, but parental hearts are sorrowing, and like David of old, cry "O my son, would God I had died for thee, my son, my son!"

Now there is a natural inclination to avoid dwelling upon a subject so full of intense feeling, but we may say a word of consolation. Under the effect of a grievous blow it doubtless is an instinct of man's nature to creep into some place of retirement where he can conceal his anguish from the gaze of the crowd, but rather would we call upon those who are bereaved to carry their burden into the paths of daily avocation. Such indeed is the brave and better way. We all have our duty to the community; amongst our fellows must we go anticipating their emotions and sharing with them in the pain of loss and the joy of victory. And in thus doing, we receive a reflex blessing ourselves, and we feel, too, some consolation in the service of the Empire for which our loved ones made the last and greatest sacrifice.

But let us go deeper down, for after all our movement in and out amongst our fellow men will never transfigure our sorrow and turn it into abiding peace. Only the Gospel of the Lord Jesus Christ can bring souls into peace and gladness, and assure them of the glorious reunion hereafter where pain and separation are unknown. Christ alone has words of true comfort for the sorrowful and bereaved. He proves the truth of those words by His rising again triumphant over death. And so will our friends and brothers come forth from the opened graves and meet in deathless splendour round their all-conquering Lord. Departed believers are in rest and felicity with Christ, and we who are in Christ are quickly journeying to that goal. Of course in dark moments, when the chill and lonely sense of loss strikes home upon us, our faith will seem to fail, but that does not alter the sublime certainty that we are destined to meet our loved ones again in the eternal city amongst those who have fought their fight and finished their course and are numbered amongst the spirits of just men made perfect.

So far we have spoken of those who have gone and fallen having had a genuine trust in Christ Jesus. But what of those who have fallen and may yet fall, of whose spiritual state there is not the same assurance. What of the men who went into battle, worldly, careless, impenitent? Must we abandon all hope in their case and resign ourselves to eternal separation? We full well know that a somewhat painful subject is here to be dealt with, and further, too, that to-day people are having recourse to unscriptural and unsatisfying methods of comfort. Some even affirm that those who die fighting for their country are sure of acceptance with God, and everlasting bliss. But for such a belief there is not one shred of proof in Holy Scripture. And surely it is a mischievous thing to buoy

people, whose hearts are sad, on assertions which cannot stand the test of Divine truth. Not less dangerous is the notion that our prayers can deliver lost souls, or cause the spiritual and moral growth of souls in the existence beyond. With this idea, petitions on behalf of the fallen are encouraged with the thought of changing their condition. But again God's Word gives no proof to such theorisings. The way of salvation is fully and plainly revealed, and that is by acceptance of, and personal faith in, our crucified, risen, reigning and returning Lord. Is there then no hope? To which we reply that the record of the penitent thief is full of comfort. At the last moment after a wild and desperate career he confessed his guilt, he looked to the blessed Redeemer, was accepted, and heard the gracious promise of Him who says: "Him that cometh unto Me I will in no wise cast out." And shall we not believe, that men, surrounded on the battlefield by the most awe-inspiring and terrible scenes, witnessing death all around them, together with its agonising accompaniments, will hear the still small voice of the Holy Spirit speaking to them in convicting terms and they in response will look for mercy to Him Who never denies it. We indeed will never hear of their conversion, but surely there rests upon us at home the glorious burden of prayer—that God may call them to Himself and claim them as His own at the eleventh hour.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Memorial Service at the Cathedral.

A Service in memory of the late Major-General Bridges was held in St. Andrew's Cathedral on Wednesday, May 27. There was a large congregation, the gathering, including the Governor, and representing the whole of the military and civil life of the city.

Taking for his text the words: "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The Archbishop said: "We are met here to do honour to the memory of a great soldier, an Australian soldier, who has given his life—the best gift he could give—to the supreme cause of maintaining the Empire's honour, the defence of the Empire's homes, and for securing for generations to come after the true liberties of the world. While we pause a moment to pay our tribute of sorrow and respect to the memory of him who has died, it is as men who feel that our first call is to take up again and pursue to the bitter end the compelling task for which he died."

"Personally, I never met the late Major-General Bridges, but his fame is on all lips. He bore the reputation of a splendid soldier, and a true man. Devoted to his profession, an admirable organiser, as well as a scientific student of the laws of war, he always carried with him the weight of high integrity, unflinching purpose, unsullied honour, and personal character. Under a somewhat stern and reserved exterior he had a heart that beat with unexpected warmth, as those who know him well have testified. He has died as he would have wished to die—a soldier's death. He has died in the most momentous war of an Empire's history. He has died at the head of his own Australian troops, when they were winning immortal laurels upon a field that might well daunt the most experienced and seasoned soldiers. We are glad that his King has honoured him in his death, and he joins with us in laying a wreath upon his grave, because of his lasting work for the Empire."

"In honouring General Bridges by this memorial service, it is not that we forget

the many officers and fine Australian men who sacrificed their lives along with him. Our hearts are so full when we think of them that we cannot trust ourselves to speak all we feel. We treasure our memories of them, and when the war is over, we shall commemorate them all in a solemn memorial service in this Cathedral. But we wait until the toll of the brave is complete. We know it is not complete as yet. We wish that it were, and yet we dare not pray that the war may cease until the deliverance of the world is won, and that day of deliverance by victory, a victory that is final, has not yet even begun to dawn—the darkness envelops it as yet."

All Saints', Petersham.

Last Saturday afternoon the Archbishop dedicated a new wall and gates in front of All Saints' Church and Rectory in Stanmore Road. The wall is of brick, surmounted by wrought iron railings, and has been erected as a memorial of the Jubilee of the first Church of England Service held in Petersham, the western gateway and wrought iron gate being the gift of the school children in the Jubilee Year, 1910. The main entrance gateway, with stone piers and wrought iron gates, has been erected in memory of the late Mr. F. W. Wippell, formerly manager of the Petersham branch of the Bank of Australasia, by his widow and family.

A procession consisting of the choir and clergy and the Archbishop came from the Church to the wall for the actual dedication. Then a service was held in the Church, which was well filled with a large congregation. The Archbishop preached from Eph. iv. 1: "Walk worthy of the vocation wherewith ye are called." He reminded his hearers of the noble ideals of faithful Churchmanship which had prevailed in the parish in past years, and urged them to maintain them unimpaired. He also spoke of the call made by the war on all who valued the heritage of the British Empire, and the response which we ought to make to such an imperative call to sacrifice. The congregation then adjourned to the School Hall, where refreshments were served.

Clerical Prayer Union.

There was a good attendance of clergy at the meeting of the Prayer Union last Monday at Moore College. A service of Intercession was held in the Chapel, at which the Rev. G. A. Chambers gave an earnest address, based on three questions in the latter part of the eighth chapter of Romans: Who can accuse us? Who can condemn us? Who shall separate us from the love of Christ? At the meeting held subsequently in the College Hall, Principal Davies read a most interesting paper on Prayer Book Revision. He urged that it was not sufficient merely to condemn the proposals for revision made by the Convocation of Canterbury. Nearly all Church people were agreed that some revision of the Prayer Book was desirable. We should have a constructive policy, and be prepared to indicate on what lines the revision should proceed, while insisting that the doctrinal balance of the Prayer Book should not be interfered with.

St. Andrew's, Summer Hill.

The 34th Anniversary of the Church of St. Andrew, Summer Hill, was celebrated on Wednesday, May 27. A large number of parishioners and friends were present at the tea and public meeting which followed. At the latter, Mr. Justice Pring presided, and made a stirring speech, dealing specially with temperance, stating that he had "followed the King" in abstaining from alcohol during the war. The Rector (Canon Vaughan), Canon Bellingham, and the Rev. H. G. J. Howe also delivered addresses.

Church Missionary Association.

Mrs. G. Wilkinson has again taken up her work amongst the blind boys in Foo Chow, China. During her absence great difficulties were experienced in the management of the boys, owing to unsuitability of the matron. Sixty-seven boys are now back in the School, and there are signs of great blessing; many have been convicted of sin, and the Holy Spirit is working in their hearts. Owing to several subscribers discontinuing their support, Mrs. Wilkinson is finding it very difficult to keep things going. One of the greatest needs at present is "an earnest man to take charge of the industrial department; he needs to be a soul winner, practical, and good knowledge of buying and selling." If anyone feels the call to go and help Mrs.

Wilkinson in this way, the offer should be made to the Secretary, C.M.A.

Miss McIntosh, who left Sydney recently for Chekiang, China, has been located to Tai Chow. She was to spend a few weeks at Ning Po, where she writes from. She has there begun the study of the language.

Miss Newton is happily at work at The Firs, where she finds plenty to do.

Miss Montgomery is living at Chuki, and writes of the great need of workers in that district. Bishop Molony travelled with her from Hang Chow. He was to lay the foundation stone of a new Church which is being erected on the Compound.

C.E.M.S. Provincial Council.

The Provincial Council of the C.E.M.S. for N. S. Wales met at the headquarters, Church Welcome Home, Dawes' Point, on Thursday, May 27. There was a good attendance, and much business was done. The Society has evidently made a new start. Already, since the beginning of the year, it can show a good record. An objectionable poster was removed from public boardings owing to the initiative of a prominent member of the Society in accordance with a resolution of the Executive. The patriotic temperance pledge has been circulated, and many signatures obtained. The Society was thanked by the Archbishop of Sydney for its share in ensuring the success of the Annual Commemoration of the First Christian Service. Last and not least, the "Boy Problem" is being tackled in systematic fashion, and literature is being prepared on the subject with practical suggestions drawn from C.E.M.S. and other experience.

The financial position is much better than it was a year ago, but there is still cause for anxiety. The chief difficulty lies in the slackness of several branches in paying up their capitation fees. If all fees due were paid promptly on the new scale, all anxiety would cease. The C.E.M.S. Magazine for Australasia raised much discussion, and a good deal of dissatisfaction was expressed concerning its methods of production. Steps were taken towards improving the present arrangements. Other developments of the work were discussed, and the Executive were authorised to proceed with their practical investigation of the "Boy Problem."

Y.W.C.A.

Mrs. Edward Sully, owing to ill-health, has had to resign the Presidency of the Sydney Y.W.C.A. Her resignation was received with great regret by her committee and the members of the association. Mrs. Sully feels keenly having to resign before the new building is an accomplished fact. She was largely instrumental in arousing public interest, which made it possible to put up the present building in Castlereagh Street, which is now too small for the needs of the work to-day. Mrs. Sully has for many years acted as treasurer, and afterwards president, of the Sydney Association, and for six years vice-president of the National Board. Though she has resigned the responsible position of president, she still hopes to continue her interest and help, as far as possible, in this splendid work for the uplifting of the young

womanhood of Sydney. During her many years of devoted self-sacrifice to this work she has seen many changes. Owing to her broad vision, she saw the possibilities of the Association movement, so planned and worked with the future always in view. When first suggested by the World's Committee in London that this country should have a National Association, Mrs. Sully did all she could to bring it about, realising that union must mean strength. She was vice-president for the first six years of its existence.

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tence, and still continues a valued member of the Board. She has seen realised her ideal of trained leaders as secretaries and graduates entering the Australasian Association at home and abroad.

King's Birthday Convention at Chatswood.

We remind our readers of the Convention to be held at St. Paul's, Chatswood, on the King's Birthday, Monday, June 7. As announced in our last issue, the Holy Communion will be celebrated at 9.15, and there will be four sessions of an hour each, beginning at 10.30, 11.45, 2.30, and 4.15 respectively. Hymns of Consecration and Faith will be used. It is hoped that all who can do so will attend the Convention.

COULBURN.

(From a Correspondent.)

Foreign Missions.

Though still a good way short of the Diocesan Assessment, it is satisfactory to note that the Diocesan contributions to Foreign Missions are well maintaining themselves. The amount raised in 1914 cannot be accurately gauged as many parishes neglected to pass their offertory through the Diocesan Registry, only £104 showing in the Diocesan Accounts. For the first five months of 1915, however, over £100 has passed through. Several parishes, we notice, divide their offering equally between the A.B.M. and C.M.A.

Whit Sunday and Empire Day Services.

A departure was made this year at the Cathedral, and the Empire Day Service was held in the afternoon instead of the morning, in order that the Choral Communion on Whit Sunday should not be overshadowed by the United Empire Services. The alteration to the afternoon of the Parade Service resulted in one of the largest congregations yet seen in the Cathedral, the Military Official Organisations and Lodges being present in large numbers. Three bands accompanied the hymns. The Vicar-General preached from the text, "Am I my brother's keeper." The War Litany was sung.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Memorial Service at St. Paul's Cathedral.

A Service in memory of the late Major-General Sir William Bridges, K.C.B., C.M.G., was held in St. Paul's Cathedral on Wednesday afternoon, May 26. There was a densely crowded congregation. The Governor-General and Lady Helen Munro Ferguson, the Governor of Victoria and Lady Stanley, Lady Bridges, accompanied by Admiral Bridges (cousin of deceased), were present, and many representative citizens.

The Archbishop delivered an address from the text St. John xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends." He said: Our young men have gone forth to prove to the whole world that the spirit of their fathers is strong within them. No craven fear on the day of battle has come to mar the pride with which we sent them forth. Now day by day comes the story of loss, or death or wounds. Many a sad heart is hiding its secret sorrow, and is yet supported by the conviction that the roll of honour is daily increasing. In the days to come men and women will tell with pride how their family gave one or more of its members to the battle for freedom, for right, and for Christian faith. Sorrow and loss ennoble character far more effectively than do gain and prosperity. Every country has its heroes in Church and State, heroes of statesmanship and of commerce; but greater love has no man than this—that a man lay down his life for his friends. And all those who have gone forth from us have taken their lives to be, if necessary, sacrificed for country and friends. This applies to every soldier of

ours killed, or who has died of wounds. How much more does it apply in the case of the trusted leader, the experienced and noble-hearted general whom his friends loved and whom Australia honoured.

Let there be no regret amongst us as to the details of his death. He was in the field of battle, directing, observing, and he has fallen. His memory will be cherished because of his wisdom and valour by the whole Commonwealth. In nearer circles of personal friendships it will be cherished more intensely because of endearing qualities of heart and mind. What shall we say in our Service to-day to her who is widowed by a cruel loss incurred in the service of Australia, and to the children who mourn their father's death? What can we say save this, that her sorrow shall be ours, and the heart of the Commonwealth will go out to them in affectionate sympathy? England has already said of him and his work for the Empire, "It was nobly done," and we repeat the words and make them our own.

Farwell to Rev. A. B. Tress.

Rev. A. B. Tress was farewelled by the clergy of the Diocese of Melbourne, and other friends at the Chapter House, on Monday, May 24. The Archbishop presided. Rev. H. T. Langley spoke of Mr. Tress' good work in the Diocese. Archdeacon Hindley testified to his kindly and straight character which had endeared him to his brethren. The Archbishop expressed his gratification at the way in which other parts of the Church were looking to Melbourne for good men. He also dwelt on the good work done by Mrs. Tress.

Mr. Tress was presented with a cheque from clerical and lay friends, and also with a nicely bound copy of the Cathedral Prayer Book from the Cathedral Branch of the C.E.M.S. He feelingly responded, and asked for the prayers of his brethren in his new sphere of work as Archdeacon of Richmond and the Tweed.

The C.E.M.S. Executive entertained Mr. and Mrs. Tress at afternoon tea at the C.E.M.S. rooms before their departure.

Church of England Boys' Society.

A new Society for boys has been formed in Melbourne in connection with C.E.M.S. It will be known as the Church of England Boys' Society, and a Constitution has been drawn up. The assistance of all branches of the C.E.M.S. has been sought, and much help has been received from men experienced in work among boys, and also from the boys themselves.

The methods to be employed are not laid down in the Constitution, as they must vary in different parishes. Most branches will have a Corporate Communion and Guild Meeting. The Society will aid the Sunday School in many ways, and in other directions the boys will be given opportunities of service. Especially will the Society give to its members the sense of comradeship, and encourage them in habits of prayer and the spirit of whole-hearted consecration to Christ.

The Society will not be a rival to organisations already in existence, but will help them where possible, and work in other directions. It will act, of course, as a recruiting ground for C.E.M.S. All that is needed for a beginning in any parish is a Sunday School teacher and one or two of his class, or a C.E.M.S. man who understands boys.

The Acting Hon. Secretary is Mr. E. Carpenter, of 90 Harding Street, Coburg, and further particulars may be obtained from him.

Open-Air Services.

When the special religious services, says the "Herald," were first held on the bank of the Yarra on Sunday afternoons by men of the Church of England, a section of the crowd subjected the speakers to a good deal of interruption. Clergymen were startled to hear some novel theological views expressed by onlookers, and the work of conducting the services, which were crowded, was sometimes continued under discouraging circumstances. All this has changed, however. The argumentative element gradually dis-

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appeared, and the meetings have been, for some time past, almost all that their promoters could desire. Rev. William White, of St. James' Old Cathedral, has been appointed to succeed the Rev. A. B. Tress as the clergyman in charge of the services, which seldom fail to attract a large gathering.

Offer by Trinity College.

At a special meeting of the Council of Trinity College consideration was given to a suggestion made by the University Government Services Committee that Trinity College might, like Queen's College, offer the Minister for Defence the use of some portion of its buildings as a convalescent home for wounded soldiers. After discussion, it was resolved that the governing body of Trinity College would be happy to place what is known as the "Bishop's Building" at the disposal of the Government for this purpose.

Trinity College is now only about half full, owing to the large number of its members who are either serving or have been accepted for naval or military service in the war. The number on the Trinity roll of honour now amounts to 138, of whom three have been wounded and two killed. At the College the example of the University regarding the Kitchener pledge has been closely followed. All the members of its teaching staff have accepted it, and their example has been followed by the women students and by the domestic staff. The resident men students, through their social club committee, determined that during the continuance of the war there should be no alcoholic liquor drunk in hall.

C.M.A. 23rd Birthday.

The 23rd Birthday of the C.M.A. will fall on Wednesday, June 16. The Committee has decided that the proposed meetings shall be for the deepening of the spiritual life of our people rather than take the form of public demonstrations. Rev. C. Hughesdon, of Moss Vale, Sydney, who spent several years in India, has agreed to assist. His programme will be as follows:—Sunday, June 13, Preach in Melbourne Churches; Monday, June 14, Evening, St. Matthew's, Prahran; Tuesday, June 15, Afternoon and Evening, Meeting in Chapter House; Wednesday, June 16, Afternoon and Evening, Meeting in Chapter House; Thursday, June 17, at Geelong; Friday, June 18, at Ballarat; Sunday, June 20, and Monday, June 21, at Bendigo.

Special prayer is asked for these gatherings that they may be greatly used of God amongst all those who may have the privilege of participating in them.

The C.M.A. Committee trust that in every parish interested in the Association its Birthday—which should be an occasion both of heartfelt thanksgiving and of renewed consecration—will be observed in some manner between June 13 and 20.

Church Missionary Association.

The Jabalpur Corresponding Committee, through its secretary, Rev. E. A. Hensley, forwards an urgent appeal for a young energetic clergyman to go out to them this year. The appeal says, "It seems peculiarly appropriate that men and women who are good riders and used to bush life should be sent to our Gond Mission. The need is very great indeed." Further particulars can be obtained from Rev. A. R. Ebbs, C.M.A., Cathedral Buildings, Melbourne, or from

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The Bishop of Uganda, Dr. Willis, recently made a strong appeal for one or two clergymen for missionary or for chaplaincy work in East Africa.

WANGARATTA.

Ordination.

An Ordination was held by the Bishop of Wangaratta, in his Cathedral, on Trinity Sunday. Rev. W. H. D. Batten was ordained to the diaconate, and the Rev. J. K. Taylor to the priesthood. The former has been appointed Curate of Tallygaroopna, and the latter Rector of Dookie.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Resident Chaplain to the Forces.

It will be learned with pleasure that Canon D. J. Garland (Lieut.-Col. Chaplain) has been appointed by the Archbishop to be resident Chaplain for the camps of the Expeditionary Force, and will take up his new duties forthwith. Canon Garland acted in a similar capacity to the camps of West Australian troops at the time of the South African War, and has had considerable experience of the work of a military chaplain in different parts of Australia. The appointment is the direct result of the splendid work done by the visiting chaplains (Canon Hay and Rev. Cecil Edwards), the response to whose ministrations has indicated a need which cannot be adequately met by any but a resident chaplain. The appointment of Canon Garland will prove a popular one; there is perhaps no one capable of exerting quite the same influence with our boys.

Holy Trinity, South Brisbane.

The many friends of Mr. and Mrs. Arthur J. Drury will regret to hear of the death of their younger son, Frank Stanley Drury, of the Australian Bank of Commerce, Ltd., South Brisbane. The late Mr. Drury was a member of Holy Trinity Church, and had belonged to the choir for years. He was a member of the C.E.M.S. and the Overseas Club. The body was taken to the Church, where it remained till the funeral service, being covered with a violet and white pall and cross, and a beautiful cross of flowers sent by his fellow servers and choristers. The service was attended by the members of the choir, and members of the C.E.M.S., who acted as pall bearers. The funeral took place at the South Brisbane Cemetery.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

New Church.

A new Church is to be erected in the Parish of All Souls', St. Peter's, of which the Rev. W. G. M. Murphy is Rector. The plans have been approved by the churchwardens and officers. The proposed Church will be an ornament to the locality and will

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cost £4000, towards which amount the treasurers have in hand £1700. It is hoped that the foundation stone will be laid in August or September.

Church Missionary Association.

Miss Armfield, of West China, is at present staying in South Australia. She has addressed a number of meetings, and spoken at the Annual Meeting of the Adelaide Diocesan Missionary Association. We often hear of the work in Africa and India, as the missionaries who work in those lands pass through Adelaide on their way to and from the mission field, but of West China we seldom hear, so we are specially pleased to have Miss Armfield with us.

Annual Festival.

The Annual Festival of Holy Trinity Church, Adelaide, was held on Trinity Sunday. The Rector (Rev. Frederick Webb) preached in the morning, and Rev. W. H. Winter, Rector of Glen Osmond, in the evening. The Festival was continued on Thursday evening, when a tea and concert were held.

Miscellaneous Items.

Canon Wheeler, of Geelong, Victoria, is at present on a visit to South Australia. He spent the first years of his ministry here, having been in charge of Narracorte and Strathalbyn.

Rev. T. L. Lawrence, Curate of St. Luke's, Adelaide, will be ordained priest on St. Barnabas' Day, June 11. The service will take place in the Cathedral at 9.30 a.m.

Rev. G. H. Jose, Rector of Christ Church, Adelaide, will lecture on "Turkey" on Friday evening, June 4, in Christ Church Hall.

WEST AUSTRALIA.

PERTH.

Retreat for Clergy.

The Retreat for Clergy, held in the Guildford Grammar School Chapel, by the Rev. W. J. B. Scott, Rector of Toowong, Brisbane, was most successful. The total attendance, including students of St. John's College, was 48, and the Retreat was most helpful in deepening the spiritual life of those who took part in it. Seven addresses were delivered, the subjects being as follows:—(1) Waiting upon God, (2) The Removal of the Barriers of Sin, (3) The Holy Ghost, (4) The Sin of Formalism, (5) The Power of Prayer, (6) The Need of Vision, (7) Growth in Holiness. Gatherings for prayer were held in the Sacristy before each address.

Sunday School Teachers' Conference.

The first of a series of conferences of Sunday School teachers to be held this winter, was conducted at Christ Church, Claremont, W.A., on Saturday afternoon, May 1. The Conference began with Evensong at 3 o'clock, when the Archbishop gave an address to about two hundred teachers. Tea was provided in the Parish Hall, after which Miss Finlayson, director of the free kindergarten in Perth, addressed the teachers on the adoption of kindergarten methods in Sunday Schools.

BUNBURY.

The Mission.

Bunbury has been much stirred by the recent Mission, conducted in the Cathedral by the Rev. W. J. B. Scott, Rector of Toowong, Brisbane, and the Rev. W. E. Elsev, of the Brotherhood of St. Boniface, and in St. David's Church, by the Rev. A. E. White and the Rev. Arnold Fryer, both of the Brotherhood of St. Boniface. No pains were spared in preparing for the Mission, and much prayer was offered for it. Processions

were held nightly in the streets, and simple Gospel addresses delivered. The Holy Communion was celebrated each day, and special meetings for intercession were held. The Cathedral proved too small for the crowds who desired to attend the evening services, and the Bedford Hall was engaged for them. The final Thanksgivings were offered to God at services of Holy Communion held in both Churches at 5.30 a.m., when they were full to overflowing. As a practical outcome of the Mission, the sum of £200 was collected by some ladies within a week to provide the first year's stipend of an Assistant Curate for the Cathedral. There are many evidences of great spiritual blessing.

TASMANIA.

(From Our Own Correspondent.)

Empire Day was a great success here; the previous week had been wet and cold, but Empire Day gave us what years ago we were accustomed to call "The Queen's Weather." If crowds and processions are a test of patriotism, then we are patriotic indeed. Better than the outward show, however, was the £2400 collected for the brave Belgians. One sad feature of the war will soon be brought home to us, because the military authorities are turning a disused State School on Battery Point into a hospital for 50 wounded men from the front.

By the time these lines are in print, we shall be having a fleeting visit from the Rev. A. R. Ebbs, on C.M.A. work, mainly in the North of the Island; we are hoping for a longer visit later on in the year.

The Bishop holds his first Ordination next Sunday, when two men will be ordained to the priesthood, and one to the diaconate, the former being the Rev. W. J. Foster, Th.L., Curate of St. George's, and the Rev. F. Lynch, Curate of All Saints'; and the latter Mr. Sinclair, of St. Wilfred's College, who will be Curate to the Rev. G. Rowe, of Deloraine.

SEEDS.

What shall we be like when
We cast this earthly body and attain
To immortality?
What shall we be like then?

Ah! who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay
To fit the heavenly mansions and the light
of day?

Ah, who shall say?

But this we know—
We drop a seed into the ground,
A tiny shapeless thing, shrivelled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and crowned.

Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare,
The perfect emblem of its Maker's care.

This from a shrivelled seed?—
Then may man hope indeed!

For man is but the seed of what he shall be,
When in the fulness of his perfecting,
He drops the husk and cleaves his upward way.

Through earth's retardings and the clinging clay,
Into the sunshine of God's perfect day.

No fetters then! No bounds of time or space!
But powers as ample as the boundless grace
That suffered man, and death, and yet, in tenderness,

Set wide the door, and passed Himself before—
As He had promised—to prepare a place.

We know not what we shall be—only this—
That we shall be made like Him—as He is.
—John Oxenham.

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Theosophy.

Non-Christian Teaching.

It is deeply to be regretted that so many people are led away from the old paths by the plausible assertions of so called Theosophy, a word which means originally "wisdom concerning God and divine things." There is a true wisdom of God—Theou sophia—and Christ is that wisdom (1 Cor. i. 24). But Christ is not acknowledged in the Christian sense by modern Theosophy. By Theosophists themselves their teaching has been described as Esoteric Buddhism. Mrs. Besant claims that the essence of Theosophy is that man is himself divine and can therefore claim to know Divinity, whose life he shares. Theosophy, she states, "has no code of morals, being itself the embodiment of the highest morality." Claiming thus divinity Theosophists have from their own unaided powers ventured presumptuously to explain how creation has taken place in the evolution of the universe, and the development of man. Everything in heaven and earth is open to mere sub-

jective speculation, having no sure foundation in fact, or reliable evidence. Often such speculation has degenerated into the most absurd pictures, such as are descriptive of the Astral Plane, the Manvantara of the Seven Globes, in which practically the Omniscience of Deity is claimed for certain purely imaginary beings called Mahatmas, or Masters.

These so called Masters are re-incarnations of human beings who are said to have reached their position by their own unaided effort to attain wisdom. While acknowledging our Saviour as a teacher, they do not worship Him as the Son of God, but allow Him, nevertheless, the Theosophic honour of being one of their Mahatmas, now re-incarnated, and having his abode in Mount Lebanon. Christ, they acknowledge, was put to death, but was allowed to return to life for fifty years. He completed His earthly evolution, not in His own body, but in that of Apollonius of Tyana, and now as a Mahatma is from Lebanon directing the growth of mystical religion. Readers are warned against placing any confidence in Theosophic statements, how-

ever veiled, with reference to our Lord since the system is positively anti-Christian in the orthodox sense.

Karma and Re-incarnation.

The doctrine of Karma is one of the fundamental teachings of Theosophy. It is a vain attempt to explain the problem of physical and moral evil. The Christian solution (that these are permitted, yet wisely over-ruled for good, being disciplinary and compensated for in many ways both here and more fully hereafter) is not accepted by Theosophy which has attempted to solve the question by the Hindu teaching of re-incarnation and Karma, greatly added to by recent fanciful additions. Karma is explained as meaning that cause is followed by effect in a kind of mechanical way in the moral as in the physical world.

Christianity, indeed, fully acknowledges the truth that "whatsoever a man soweth that shall he also reap," but Karma is a very different matter. It is in brief that somebody else will reap what another man has sown. A child is born with some bodily defect. Christianity, common sense and science agree that this is owing to some physical cause, an ailment or accident which has produced the defect naturally. Providence and grace will bring good out of evil with full compensation. But Karma explains that the defect is the result of sin in some previous incarnation. This was not the explanation given by our Lord in reply to the question whether the man born blind did sin or his parents that he was so born blind. Our Saviour said that neither had the man nor his parents sinned, but that the glory of God might be manifested in his cure. Theosophy would say that the affliction was owing to sin in a former existence—not the sin of the blind man himself, but of a predecessor, whose sin in the shape of Karma was inherited by the present sufferer. One would hardly believe it possible that such an evidently unjust arrangement could be credited or taught by anyone of sound philosophic or moral judgment—yet such is the case.

The Auric Egg.

The theory of Theosophy is that every soul is a spark, so to speak, of the Divine Being, Who, however, with Theosophists is not a personal God, cast forth into matter, so becoming a human being. He is a part of the Divine Being enclosed for a time in the casing of a material body. This part of God is an emanation from the so-called Atma Buddhi, and is called the "auric egg." The process of its coming forth is carefully described, and is, as it were, by a thread of light. This thread is enclosed in an egg-like casing of matter. This luminous egg grows larger and more opalescent, and is dropped as a seed into humanity. This is the "Thinker," but is not a human personality. The human personality ceases utterly to exist at death, but immediately on the death of the individual the auric egg, which was incarnated in him, ascends to an abode called Devachan,—somewhere above, where it remains for perhaps centuries until it is again dropped into another incarnation. The Thinker—the egg—goes into a totally different human being and will carry with it the results of the previous individual's life. The "egg" is also described as the "ego"—the I—but the I of one incarnation

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is not the I of the next individual—it is an independent ever-existing Thinker. The explanation of this anomaly must rest with the Theosophist who says that the I which is re-incarnated through endless incarnations is not the "I" of the animal man. The re-incarnations distinctly vary in sex, as the auric egg is sexless. The man, John Brown, does not, as a man, go marching on. The "auric egg" which was incarnated in his body may next be incarnated in a female. Mrs. Besant says, "What determines sex is a difficult question. The ego itself is sexless, and each ego in the course of its myriad re-incarnations dwells in male and female bodies." (Re-incarnation p. 46).

The sum of Karma is that we have to suffer for sins committed perhaps hundreds of years ago. Let no one think that re-incarnation means living a new life hereafter for each individual perishes forever at death, and there is no recollection of a previous life, although Mrs. Besant, it is said, has by a special process called Yoga, discovered that she was once a man—a Brahmin! How different all this erroneous teaching is from the simple Gospel which promises a blissful future and the recognition of friends in heaven "with Christ, for it is very far better."

THE EXILE.

Translated by E. Parry, Ryde, N.S.W.

Thou' crusted with transgression,
And dark with sinful stain
Of Thine unuttered glory,
The image I remain.

Oh! purge me in Thy pity,
And purify me, Lord,
And cleanse me as with hyssop
By Thy refining word.

Alas! how long an exile,
Thro' years and decade's flight,
Restore me to Thy kingdom,
A citizen of light.

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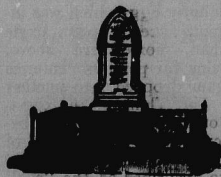
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Young People's Corner.

Volunteers Wanted.

The Rev. H. Haigh, D.D., Secretary of the Wesleyan Missionary Society, recently made the following interesting statement when speaking of China as a Mission field:—
A young fellow came to me in my office in Bishopsgate, a perfect giant of a man, standing six feet three-and-a-half, and broad in proportion.

"I want to go to China," he exclaimed.
"Tell me who you are."
"I have brought my papers; here they are."

He was an Australian, the first man of his year in the Sydney University, far ahead of everybody else. He was elected a Rhodes scholar. He came to England, passed through Trinity College, Cambridge, and led brilliantly there. Then he went to America for two years' special study in pedagogy. Having looked at the papers, I said to him:

"With these credentials you might ask for practically any post in the British Empire."

"I do not want a post," he replied; "all I desire is to be permitted to work for Christ in China."

"What do you want to do?" I queried.
"China wants Christian leaders in the state and in the church, and if I can use my training in order that those leaders may be raised up, I shall feel that God has given me the chance of my life."

That was his answer. That is the spirit we desire to see.

Then another tall man came to me—a Master of Arts, Doctor of Medicine, Master of Surgery, and a Fellow of the Royal College of Surgeons. He had a good practice in England, but God laid China on his heart.

"I am going to China," he said. "I want to go under your auspices, and if you will not send me, I shall still go. I have sold my practice."

"Give me a week to think of it," I said.
"Very well; I will come and see you again."

In the interval he was offered a very lucrative post, which he promptly declined. To-day he is in China.

A man, when he heard that story, said to me:

"I have never heard anything like that. It is time I began. What can I do?"
"Think it over."

"I know," he exclaimed; "I will build that man his hospital; but that must only be a beginning." I must do better things for Christ in China.

Such examples remind us that God wants our best. Millions in the "regions beyond" are asking for guidance, seeking for the Light. It is particularly true that at the present time China offers a splendid opportunity for extending the kingdom of the Lord Jesus Christ.

Who will respond to the Master's call—"Go ye?"

Geo. A. Angus in "Our Boys' Magazine."

Canine Scouts in Peace and War.

The noble St. Bernard dogs and their deeds of mercy on the Alps have become famous. These splendid and well-trained animals have been instrumental in tracking and saving many travellers, who, having lost their way, or having been overtaken by a snowstorm, would have perished had it not been for the sagacity and endurance of the canine scouts.

In other directions dogs are trained to be of service to humanity, notably in connection with ambulance work on the battlefield. Nearly all the Continental countries

make a point of training dogs for use with their armies, and in nearly every war of modern times they have been much in evidence.

During the Russo-Japanese campaign, the Spanish operations in Morocco, and the war in the Balkans, Red Cross dogs were responsible for finding a large number of wounded men who might otherwise have been overlooked by the search parties. In the present terrible war of the nations, our canine friends are proving themselves very useful. In European countries dogs are trained to act with the police in tracking evil-doers. The practice has been extended to the United States, but in this country the value of the dog scout has not advanced beyond the experimental stage.

Geo. A. Angus in "Our Boys' Magazine."

THE LATE MR. FRANK BULLEN.

A Reminiscence of Early Life.

A correspondent of the London "Record" makes the following interesting reference to the early life of the late Mr. Frank Bullen:—

"It may be interesting to readers, and very helpful to faithful Sunday School teachers, to know a little more of those days when Frank Bullen came under the influence of a saintly young lady, his teacher. Always a worker for Christ, a born teacher, and a great influence for good among her young brothers and sisters, she and another sister took up a Sunday School in the north-west of London. It grew rapidly in numbers from 12 to 500. Little Frank Bullen was well and religiously trained by a good aunt, but when nine years old she died, and his father marrying again, life began to be terrible for him, working at a mangle from early morn till late at night, and scantily fed; but his Sunday School teacher never lost sight of him, teaching him Sunday after Sunday, encouraging him, and praying for him. The seed fell on good ground, but finally he ran away to sea, and his life was very hard, as told in his books; but he always went back to Miss Hensley, who would get him clothed, cheered him, and sometimes found a better berth for him; and her faithful prayers and ministrations were blessed by his conversion at a meeting in a loft in New Zealand, and in his first book, 'The Cruise of the Cachalot,' which made him famous, he writes:—'To Miss Emily Hensley, in grateful remembrance of thirty years of constant friendship and practical help, this work is affectionately dedicated by her humble pupil.' A great encouragement to all Sunday School teachers.

A CURE FOR IMAGINARY ILLS.

Dr. Blair was called to attend a middle-aged rich lady who had many imaginary ills. He wrote out and left a plain prescription which ran thus: "Do something for somebody."

Were I so tall to reach the sky,
Or take the ocean in my span,
What use is length, unless there's strength?
Now tell me if you can.
Suppose I'm ill, with rasping cough
Or tickling throat—well, to be sure,
I don't talk length, I gather strength
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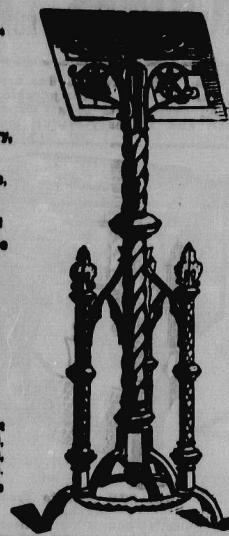
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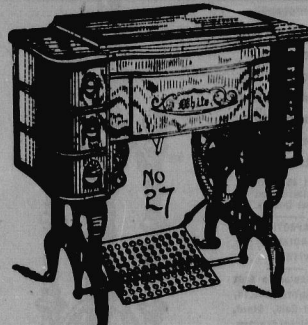
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Current Topics.

The Gospel for the Second Sunday after Trinity (St. Luke xiv. 16-24) brings to us a warning Second Sunday against such absorption after Trinity. in worldly interests as causes us to neglect the things which are spiritual. The warning is conveyed in the form of a parable, telling of a great supper, and of the invited guests, who, when they heard the gracious invitation, "Come, for all things are now ready," "all with one consent began to make excuse." We may pass over the first and obvious application of the parable to the Jewish nation who rejected the Lord, and look around us in the twentieth century to find a similar condition of things prevailing.

The invitation of the Gospel is proclaimed on all sides, but often falls on deaf ears. Multitudes never enter a place of worship, or seem to take any heed of spiritual things. The feast is provided, but they do not come to partake of the bread of heaven. The excuses are still the same. People are immersed in their property, their business, their domestic life, and can find no time for God.

But even to professing Christians, who, as a rule, seek to honour God, His Day, His Word, and His House, comes the subtle temptation to allow the things of this world to cloud the spiritual vision, and deaden the spiritual life. Who has not observed the danger of riches in this connection? It is still hard for the rich man to enter the Kingdom of Heaven. And the stress of business, does it not sap the spiritual energies of many of God's servants? And what of domestic ties, which in their right place are so great a gift and blessing from God? Are there no parents who, on this plea, keep their sons and daughters from serving the Lord in the Mission Field? Are there no young people who excuse themselves from such service on the same plea of domestic duty, when the circumstances are such as would not restrain them from leaving home to be married, or to make money, or for the service of their country?

We need to examine ourselves lest the lawful interests of our earthly life hinder our whole-hearted service of God; lest our high-sounding reasons for holding back from fuller consecration are only excuses. The Lord says, "Come, for all things are now ready." May we all respond to the invitation, seeking not only spiritual food for ourselves, but longing that we may be privileged to help in bringing in others to the feast, "the poor, the maimed, the halt, and the blind."

We need to go from home to hear the news. In the London "Record" we are told that the Rev. Charles E. Stocks, The Vicarage, Herne Bay, had received a letter, dated February 24, from a relative in New South Wales. In this letter there is testimony borne to the splendid spirit which animates the Australian people, both in sending men to the front and in making sacrifices to aid the Belgians in their time of need. All this is, of course, perfectly correct, and we have every cause to be thankful that it is so. But when the writer proceeds to comment upon the wonderful religious awakening in Australia, caused by the war, we rub our eyes, and wonder if we have read aright. The passage is as follows:—

"The Churches cannot hold the crowds now going to Church through the influence of the war. The Anglicans have to hold service at the one time in the Church and hall, both full to overflowing. The Methodists have had to close their Church, seating 300, and go to the theatre, where over 1,000 crowd in. The other Churches are in a similar state. This is general throughout Sydney."

We have some knowledge of the conditions of religious life in Sydney, but we have heard nothing of such an eagerness for spiritual things. We only wish that it were so.

Matters economic in the Commonwealth are seemingly approaching the chaotic, and two causes are suggested as responsible for the difficulty—the War and the drought. The butter, sugar, and meat shortage which is gradually affecting the country is causing a necessary agitation in the domestic sphere, especially as commodities generally are on the ascending plane in regard to price. On the other hand, the conditions of employment, or rather, unemployment, are becoming more and more acute, and one is forced to wonder what the upshot will be. In one State at least a necessary commodity of forage was found to be unduly inflated in price by the policy of keeping back supplies, which would, under normal conditions, have been sent forward. This gives some colour to the suggestion that is sometimes heard, that some person or persons are exploiting the present crisis for their own aggrandisement in utter disregard of public inconvenience and suffering. Of course there may not be the slightest degree of truth in such a suggestion, but the suggestion itself draws attention to the possibility that these

various difficulties have not, after all, come about in the quite natural course of things, but that some clever and unscrupulous tricks of business have been used for individual enrichment at the expense and suffering of a blind-eyed and too tolerant public. We can conceive of no more unchristian, unpatriotic, and unmanly course of action in a community. In fact, men who could be found capable of resorting to such a procedure would be able to give the Germans many points in the game of treachery.

We heard a good Irish Romanist the other day vilifying the Labor Government as being responsible for all the ills from which we are suffering—high prices, heavy debts, and shortage of labour. He must have been, certainly contrary to appearances, one of the bloated Capitalists. We have heard, by the way, much the same complaints of Liberalistic politicians. The man's accusations were illuminating and suggestive; for when we had boiled down all his complaints, and stripped them of the mere accessories of the moment, we found, not an indictment of Laborism, or indeed of Liberalism, but of the pathetic and ever-increasing frailty of human nature. Fallen human nature is itself necessarily self-centred and self-seeking. Consequently whether that nature be found in politician, business man, or ecclesiastic, it will always be found ultimately selfish and completely unreliable. We were interested some weeks ago in a leading article in one of our prominent newspapers in which the fearful crimes of Germany were shown to be traceable to the materialistic spirit and teaching which had obsessed that nation. The writer of the article seemed to be utterly oblivious of the fact that the leading articles of his paper on the two most recent Christmas Days had shewn the same utterly materialistic tendencies. It is just the influence of such a spirit that produces in a man's mind those untrue values which give rise to actions in business life exactly similar to what the Germans are perpetrating in this present war. Present day methods of trade manifest a warlike spirit which threatens to become altogether relentless in the struggle for riches. It is to be hoped, and prayed for, that the stress and suffering through which we are passing in this terrible war may call us back to the true values of life, and purify all the relationships of our common humanity. "If we could only learn to care for others and to put away over-care for ourselves, a good many economic problems would cease to exist."

The
Materialistic
Spirit.