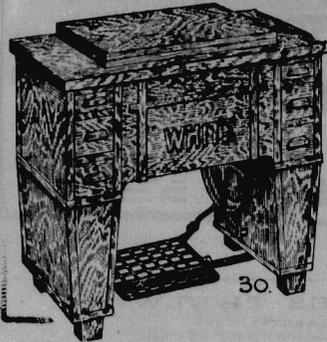


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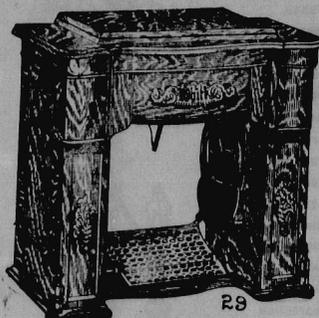
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Current Topics.

The Sunday after Ascension Day has been called the "Sunday of Expectation." We are reminded of the Lord's disciples, Sunday after Ascension Day who had watched the Ascension of their Master, and who afterwards tarried for ten days in the city of Jerusalem, waiting for the promise of the Father, for the power from on high. A great work lay before them, and they needed power, and for our work of world-evangelisation we need the same power—the power of the Holy Ghost.

Of the Holy Spirit, the Lord Jesus in the Gospel (St. John xv. 26—xvi. 4) speaks. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me." And then the Lord adds, "And ye also shall bear witness, because ye have also with Me from the beginning." Here is a two-fold witness. It is the special work of the Holy Ghost to bear witness, or "testify" of Christ in the world. It is also the special work of Christian people to bear their testimony to the Saviour. The disciples had of course a special witness to bear, to tell what they had seen and heard, because they had been with Jesus from the beginning. But our witness should be no less real. We should be ready always to give a reason for the hope that is in us, to tell how great things the Lord hath done for us, and not to be content until this glad news is proclaimed throughout the world.

And it is a joy to think that the Holy Ghost is always the invisible, but ever-potent missionary. As words are spoken in weakness He brings them home in power. As the Gospel is preached He works in many hearts the miracle of conversion. The secret of success in all our efforts for the Lord is still the same as it was in early days when it was written of the disciples, "They were all filled with the Holy Ghost." Like them we should wait and pray for the needed endowment—"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be My witnesses."

As, during the past week, we have eagerly scanned the daily papers for the latest news from the front; our hearts have been touched both with sorrow and with joy. We have sorrowed because the lives of so many gallant young Australians and New Zealanders have been suddenly cut short, and because others

have been permanently laid aside by terrible wounds; we have grieved over homes made desolate by the loss of loved ones. But, mingled with the sorrow has been an exultant joy, because of the wonderful gallantry displayed by our men when face to face with the enemy.

As the details of the story were told, and as we pictured the terrible task undertaken by the Australasian force in landing on the Gallipoli Peninsula, we realised what courage possessed them. Undaunted by galling fire, by constant attacks from enemies who outnumbered them, they gained the shore, made their positions safe, and advanced against the foe. Oblivious to danger, ready to die for their country, still cheering when sorely wounded, they were heroes indeed, and we are proud of them.

There is no doubt that war, with all its ghastly horrors, has another side. It brings out good as well as evil. Men who might have been pursuing their peaceful avocations, and living in comfort at home, are content to face hardships, wounds, and death without a murmur. And what is the motive which impels them? It is for their country they fight, but their country's cause is the cause of justice, liberty, and righteousness; we humbly believe it is the cause of God. Let us who remain at home take our part in intercession, never forgetting to pray for those "who encounter danger at their country's call," and remembering also to seek to know what sacrifice God asks of ourselves. Thus those at the front and those at home may unite together, and all take their part in the great conflict which must be carried to a successful issue if the world is to enjoy an abiding peace.

At first sight the alliance between Turkey and Germany seems strange.

Turkey has long stood for decadence and Germany for "kultur." The "un-speakable Turk" has used massacre and rapine as his ordinary weapons. In this he is only following the precepts of the Koran, so long as he is dealing with Christians. It will be a great deliverance when, as we hope at an early date, the Turk "with bag and baggage" is banished from Europe, and the Mosque of St. Sophia at Constantinople once more becomes a Christian Church and a centre of the worship of the True God.

But Germany is different; the birthplace of the Reformation, the home of Martin Luther and of the open Bible with its teachings of mercy and of love. How is it that those who rule in Germany, in spite of the light of the

Gospel, have by their actions sunk even lower than the Turks? When we read of atrocities in Belgium, of soldiers dying in agony as a result of poisonous gas, of a great liner, like the "Lusitania" on its peaceful voyage torpedoed without warning, and 1400 innocent people drowned; when we hear of such acts of savagery and piracy and colossal crime, we ask, whence does Germany learn such lessons of shame?

There are those who tell us that here we have the results of Protestantism; who contrast German "frightfulness" with the earnest piety of the Roman Catholics of Belgium, and plead for a return to "Catholicity." But this is not the true explanation. England and Scotland have been Protestant countries for centuries, and yet show no signs of any desire for rapine and murder. No! Germany has fallen, not because of her Protestant Religion, but because those in authority have departed from the faith, have rejected the precepts of the Gospel, and have returned to the paganism of centuries ago. So Germany has become an ally of Turkey, and the two, under present conditions, are fitly joined together.

Such an antagonist must be crushed, not in vindictive rage, but for the liberty of the world. There can be no true peace until Germany is absolutely defeated, until, so far as possible, the wrongs of Belgium are redressed, and the German people set free from the yoke of pagan militarism which now holds them in bondage. Then will emerge a new Germany, for many of her people though now deluded and led astray by the falsehoods on which they are fed by their Government, and doubtless driven to desperation by the terrible straits to which the war has brought them, are still in their hearts true to the Christian Faith, long to follow the precepts of Jesus, and to walk humbly with their God. To them, as to the rest of the world, the victory of the Allies will bring a blessing, though it be a blessing in disguise.

"HUMANITY CANNOT CONSENT."

From the "East and the West," the S.P.G. Quarterly, we learn that a leading writer—Rajendra Das—has been expressing his opinion as to the effect which the war may have on Christian Missions. It will not do, he says, to say that Christ has failed; rather ought we to say, we have failed Christ. He gave to the world Divine Fatherhood and Human Brotherhood. The world has not outgrown Christ; we have not exhausted Him. Failure of Christ would mean the failure of love to conquer hatred, of brotherhood to destroy pride. That again would mean the failure of God to establish His Kingdom. "Humanity cannot assent to such a position."

Indian Nationalism.

(By Principal Fraser.)

[A Lecture delivered by the Rev. A. G. Fraser, M.A., Principal of Trinity College, Kandy, Ceylon, at the Sydney University.]

II.

The National Idea.

Ideas are not the effect, but the cause of public events. It has been said that God makes history by breathing great ideas into men's minds. A world-wide weariness was one of the preparations for the Coming of Christ; a world-wide growth of the knowledge of men's power and individuality was one of the great preparations for the Renaissance and the Reformation. This national idea to-day is one of the great preparations for the coming of the Kingdom of God. There has never been an idea so intense as this national idea. In India there are tremendous difficulties in the way of realisation. Caste I mentioned. Over 90 millions of the people of India live in villages. There are 183 languages in India, and only two of these at all unified. But caste is losing its power; there are many movements against it. I knew one great and able Indian—one of the ablest men at Oxford—who threw up Hindooism and became a Buddhist,

not because he believed in Buddhism, but because he wanted to cut away from caste. The illiteracy of India is gradually fading away. It was desired to bring in compulsory education, but there were neither the teachers nor the means of educating them to make this possible. We shall get it in time, but it will mean 600,000 teachers, approximately, to cover the problem. The villages of India are getting linked up. A society has been started, its members being distinguished Graduates, who serve for five years on probation, then six months for study, six months going round the villages, to teach hygiene, agriculture, to do away with the money-lender, to teach politics and social progress of every kind; their salary is a mere pittance. In 1885 a Government Commission—the most brilliant who ever studied education in India—said that already there were thousands, and presently there would be millions, of the youth of India, wandering in unbelief, having lost all faith in their own religions, and without any knowledge of a new and better creed. That shows one cause of unrest. Our contact has taken their life and given new ideas, and made unintelligible to the younger people the life of the older. They have met in this forced contact things that are bad as well as good. The worst thing of all is the race prejudice they have met—the colour prejudice, a thing which is comparatively new in

the world's history. There was a battle of race prejudice in the New Testament, between Jew and Gentile, and St. Paul laid down his life that the thing should not be. Colour prejudice was unknown to Shakespeare, unknown to the Middle Ages, unknown still to France, Italy, or to Spain; very prominent in Germany, fairly prominent in our own land. St. Paul was against it. He walked every day to school past that wall on which was written "No Gentile may pass this barrier save on pain of death." As he thought of the death of Christ, he said "He hath broken down the middle wall of partition, making of the twain, Jew and Gentile, one."

Results of British Rule.

But although there is evil in the contact, they have seen on the other hand much more of good; they have seen British justice, although it often works out in bribery—not owing to the Britisher, but to those immediately under him, and although the villager often comes under the bribery, still the mass of the people know that the British rule is just; therefore to-day we are reaping fifty to a hundred-fold for what we have done for India. We find in the trenches of France the best blood of India pouring out alongside our own; and in the last three months I believe more Indians have volunteered for active service than in the previous ten years. A great barrister of Lahore, deported for sedition, has finished his sentence, and he is now working hard to send out good ambulances for our troops at the front. The uncrowned King of Bengal has thrown his paper—notorious for sedition—on the side of the British and in support of our troops. Indian Princes are giving largely and freely of their money. Some of my own boys marched 72 miles, from Kandy to Colombo, in order to show the Government that they had enough stamina to march out in the war, and when two of them were rejected as too small, they took a boat and rowed round trying to be taken as stewards or stokers. Bismarck said that were the British Empire to be wiped out to-day, what she has done for India would remain imperishable glory. If Bismarck lived to-day, he would say so with very much more feeling!

National Movements.

Turn to the value of national movements. These movements have brought us, as we could never otherwise have been brought, face to face

with the individuality of those countries over which we have such influence. We are tremendously strong against the culture idea in Europe. We do not want Europe a great colourless German Slav, we won't have it. I have often heard people say it would be a great day for India if she were like us. You do not want that. India is a very different thing from Britain and always will be, and it would be a great loss to the world if we were to lose the glory and beauty of India. Take a city like Lahore. We all know the beauty of Venice, but anybody who has lived in Lahore has seen a picturesqueness in Lahore which would put Venice in the shade. You see every tribe and people of India jostling each other in the street; it would be a great pity to see Lahore like Manchester or London. Some people think flowers of not much value, and prefer potatoes; we do not want all the nations to be made into potatoes and cabbages.

Yet when India comes up against Christianity and against the West, she very often feels a great distaste because her colour and her character is in danger. The Priests say "Away with your Christ, because He is Western. He would destroy our learning." When you go to the peasant, he says "Away with your Christ, He will destroy our traditions;" the patriot says "Away with your Christ, He will take away our place and nation, we will have none of Him." Think of the setting God put India in. We think of our own land, whether Australia or our Empire as a whole, and we think of its great history, of the men who made it, of England with her long traditions; we think of our scenery and are proud of it, and we believe God gave us these things to make us proud and glad and to make us love the land we belong to. But take India. I have stood on a hill 3,500 feet above sea level, and I have seen the river foaming out of Tibet into the plains of Bengal, away behind it rise the mountains, green and blue, and getting bluer in the distance, then comes a splash of cloud, then the Snowy Mountains, another bit of cloud, another glacier, another cloud, then a great peak 20,000 feet up in the blue. There is no literature in India of any value that

doesn't refer you to the great Himalayas.

A Holy Temple in the Lord.

Jesus Christ, Who came not to destroy, but to fulfil, is going to fulfil all that is great in the national longing and hope of India. St. Paul looked forward to a day when all the nations, fitly framed together, would grow up into a Holy Temple in the Lord. But the task that is before us—the practical task—is to try to teach India's sons, so that they may lead her to that great heritage. Europeans will never be able to do it themselves. I have tried plenty of Europeans, but they cannot look upon India as people who belong to it. I have in every dormitory in my school an English Master and a Native Master. I put the former in because, generally, it is his desire to improve; I put the latter in because of his knowledge of the people and his common-sense in applying that knowledge. A big question that comes to us is—how are we going to train our people so that they shall be to their country as men like More and Wolsey were to our country when the new thought came in?

(To be concluded in our next issue.)

"The Nameless Heroes."

In a great speech in England, lately, the fallen were described as our "Nameless Heroes."

A nation's heart with sorrow fraught
Goes out to those the noble dead,
Who have for us so nobly fought
And suffered in their country's stead!

At England, Home, and Duty's call
They bravely went and nobly fell;
No peril could their souls appal;
No words their glory e'er can tell!

Those unknown Heroes, nobly brave,
Who died for Right and Liberty,
A guardian bright they surely have
Resplendent in our History!

To children's children shall be told
The story of these warlike days;
In Flanders how our British bold
Were covered with a Nation's praise!

Ye nameless heroes who have died
That we may live, with vast accord
We hail you as a Nation's pride,
Our lasting love is your reward!
W.H.H.Y.

The Woman's Page.

Women in the Professions.

By A. Maude Royden, in the "Church Family Newspaper."

The war which has changed so many things is having its effect on women's work no less than on men's. The old ideas as to what is and what is not "woman's work"—based on its supposed suitability to her sex—are breaking down before the urgent question of what is possible to her, in view of the constant withdrawal of men from one profession and industry or another. Although in Great Britain the difficulty of finding men has not become so acute as it has in France, yet it is already with us, and in the professions there is an increasing demand for women to train themselves and come forward to do the work that must, even in war-time, be done.

Women as Doctors.

It is natural that it should be in the medical profession that the need is first felt, for it is here that the need for men to serve abroad has been greatest. As a consequence, posts long obstinately closed to medical women are now not only offered but urged upon them; the difficulty is to find applicants. And whereas hitherto it has in many cases been impossible to convince some hospital authorities that women are competent to look after women, or children, we now hear of a hospital whose patients will all be men—a military hospital of 500 beds to be established in this country immediately—which will be staffed entirely by women doctors and women "orderlies." Dr. Louisa Garrett Anderson and Dr. Flora Murray have returned from France to take charge, and it is undoubtedly their work abroad, and that of the other women's military hospitals, which has led to this unexpected recognition of the value of women as surgeons, irrespective of the sex of their patients!

There is likely to be a serious shortage in medical attendance even after the war, and women should be making themselves ready to serve. Not only have doctors lost their lives already at the front, but many young men who would ordinarily be studying now for the medical profession, have gone into the Army instead. On the other hand, with the recognition by the State of its responsibility towards the national health, a whole service is being created which demands to be filled. The Insurance Act, the medical inspection of school-children, the various school-clinics recently set up, have created a large demand for medical men and women just as this shortage is created in the supply. We can imagine no nobler or more "womanly" work for women than these opportunities offer. There are a greater number of women than men in this country, and the war will increase the disparity. All cannot marry. But no woman

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can feel unwanted or "superfluous" whose life is given to such a service as this.

The Brave Pioneers.

It is possible that the brave pioneers who won for women the right of entry into the medical profession, led the way to a wider reform than they knew. They proved that the service they earned the right to join was one of value not only to themselves and to their patients, but was "for the public good." It is not too much to say that medical women have revolutionised the attitude both of men and women towards the health of women. It used to be thought natural for women to be invalidish; and it is not easy to estimate how much preventable suffering for women, how much nervous strain on those who had to live with them, has been saved by the simple fact that women to-day are expected to be healthy; and if they are not, some cause is expected to be found for their illness less final than the mere fact that they are women! The service of women doctors has been, undoubtedly, for the public good.

Now, when many girls will have to earn a living who had not expected to do so, and others who, while still young, have lost a husband or a lover and need some opening for the service they had thought to give to home and children, it is worth while to consider how far their entrance into new professions may not be, also, not only for their own but for the public good. Women have sought (and been refused) entrance to the legal profession, both as barristers and as solicitors. Other women believe that the woman's point of view is needed as much

in law as in medicine. Is it not possible that they are right, and that the time has come when the brilliant young students who have taken distinguished legal degrees at the universities, should be allowed to practise what they have learnt? In France and in America the right has been already conceded, and one of the most successful of French barristers is Madame Maria Verone, who recently visited England and charmed us all by her brilliant oratory. That women are fit for this service can no longer be denied. That their giving it will be for the public good, will, we believe, be as clearly demonstrated as it has been in the case of the medical profession.

The Civil Service.

Again, in the Civil Service new openings are being demanded by women, and it is noticeable that the Royal Commission which issued its report in April (1914), made some rather tentative recommendations in the same direction. Already women Commissioners have been appointed under the Insurance Act, on exactly the same terms as men; as well as an army of women officials who are creating, on a more extended scale, the same high traditions of work and devotion as have already been created by Miss Adelaide Anderson and her small but distinguished staff of women factory inspectors. The existence of women Commissioners is peculiarly important, as it means that women are taking a share now not only in carrying out the Act, but in framing the policy of its administration. Nor will anyone who knows anything of the work deny that Miss Mona Wilson and her colleagues on the Commission and Miss Anderson and her factory inspectors have been there "for the public good."

Women of Means and Leisure.

We strongly urge that in these difficult times, when of necessity we are altering our ideas to meet the new demands of our country on our services, women—and above all women of means and leisure—should consider the possibility of serving in new ways. The old idea that such women should not accept paid work must pass into the limbo of exploded fallacies. It is just they who can, and should, use their means to get the best possible training, and having got it, to take the risks of trying to enter professions hitherto closed to women. And they must do this on exactly equal terms with men. If they do, they will, without "blacklegging" their brothers, raise the whole standard of women's economic position, and at the same time bring to the public service a hitherto unused capacity for good.

Personal.

The Dean Elect of Newcastle, N.S.W. (the Rev. H. K. Archdall) hopes to arrive in Sydney by the "Orontes," about June 17.

Rev. E. J. Holmes has been appointed Clerk-in-charge of Nundle, in the Diocese of Armidale. He will be succeeded at Collarenebri by the Rev. R. Coverdale.

Rev. E. H. Stammer, who has been on a trip to England, has resumed his duties as Vicar of Uralla, N.S.W., and will again act as secretary for Missions to the Heathen in the Diocese of Armidale.

Rev. T. J. Redhead, Clerk-in-charge of Thuddungra in the Diocese of Goulburn, has been appointed Vicar of Manila, in the Diocese of Armidale. Mr. Redhead was ordained in Melbourne in 1900, and worked for twelve years in that Diocese.

At the Annual Vestry Meeting held in the parish at Molong, in the Diocese of Bathurst, N.S.W., a motion was unanimously passed recognizing the valuable services of Canon Alldis as Rector during the past 38 years. The parish has eleven Churches and a fine Rectory all free of debt. Canon Alldis, who recently retired, is living at Westmead, in the Diocese of Sydney.

Canon Walker Taylor, Vicar of Orange, N.S.W., was married to Miss Satchell of Orange, in Sydney, on April 17. Archdeacon Neild is acting as Locum Tenens at Orange until the end of May.

Archdeacon Oakes, Vicar of Kelso, N.S.W., is going to Norfolk Island for three months as Chaplain. Rev. D.



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WEDNESDAY - Mesdames Vance and Stainsby; Misses Adams, Bloomfield, Macalister, Wallace.
THURSDAY - Mesdames Hills, Whiffen, Israel; Misses Kitchen Bray, Kitely, Davis.
FRIDAY - Mesdames Vance; Misses Ball, Grogan, Adams, Malet, Symonds, Lilley.

EMERGENCYES—Mrs. Newton, Miss Richardson, Miss Southwell. Lunch and Afternoon Tea. Missionary Books and Periodicals. Curios, Plain and Fancy Needlework, etc. Friends may help by sending in useful and fancy articles for sale. Home-made Jams are in much request.

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Creighton will take charge of the parish of Kelso during his absence.

Rev. T. D. Dunstan, Commissioner of Bathurst Diocese, has, for the present, discontinued his canvass on behalf of the Endowment Fund owing to the war and the drought. He is assisting his brother, Canon Dunstan, in the work of the parish of Mudgee.

Rev. A. B. Tress, who recently resigned his position as Secretary of the C.E.M.S. in Victoria, has been appointed Vicar of Altonville, N.S.W., and Archdeacon of the Richmond and Tweed, in the Diocese of Grafton.

Rev. C. A. Brewer, Vicar of Royal Park, Melbourne, is in a private hospital where he was to undergo an operation. It is hoped that he will not be laid aside for more than a few weeks.

The Archbishop of Melbourne will preach at the Jubilee Celebrations of the Church at Casterton in the Diocese of Ballarat on May 23.

Rev. Cyril Barclay, of the Bush Brotherhood at Hughenden, Northern Queensland, is at present in Melbourne, convalescent after his recent illness. He will probably remain there for another three months.

Canon Gason of St. John's, East Malvern, Melbourne, has made a good recovery from his recent severe illness. He is able to supervise the work of the parish, but his medical adviser will not yet allow him to preach.

Rev. W. Burvill, who went to Egypt as transport chaplain, has returned to Melbourne. Had it been possible for him to have remained in Cairo for a few days longer, he would have been able to accompany the troops to the Dardanelles.

Rev. A. J. Whyte, Curate of St. Philip's, Collingwood, has been appointed Warden of the C.E.M.S. Hostel, Melbourne, in the place of the Rev. A. B. Tress, who recently resigned. Mr. Whyte has been living at the Hostel since it was opened.

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Miss Emma Martin, a missionary of the Victorian Church Missionary Association, about whose safety there has been anxiety, is away from the danger zone in Turkish Arabia. She was stationed at Mosul, and when war broke out it was known that she had not left, and was in danger of falling into the hands of the Turks. Rev. A. R. Ebbs, of the C.M.A., has received information that Miss Martin had reached Beyrout, on her way to Alexandria, and intended to cross over to Europe. Miss Martin comes from Kingston, between Ballarat and Daylesford, in Victoria.

Rev. J. S. Needham, Organising Secretary for Missions in the Province of Queensland, will conduct the Retreat for the clergy of the Diocese of Rockhampton before the Session of the Synod, which opens on May 30.

Rev. R. Nelson Howard, Jr., who recently returned to Sydney from England, is assisting Rev. E. C. Robison in the parish of Wentworth Falls, and is residing at Lawson.

Mr. Noel Stretch, fourth son of the Bishop of Newcastle, who left Australia with the first Expeditionary Force, has been given a commission in the Imperial Army.

Rev. H. A. C. Rowsell was presented with a purse of sovereigns on leaving Camden, N.S.W., where he has been Curate for the past two years. He was also in charge of the parish during the absence last year of Rev. C. J. King at Yarrabah and New Guinea.

Rev. Reginald Halse, Head of the North Queensland Bush Brotherhood, will give the addresses to the clergy of the Diocese of Brisbane at the Annual Retreat which will be held at the Nundah Theological College, during the month of June.

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Rev. J. H. Chaseling, Rector of St. Peter's, Neutral Bay, Sydney, expects to leave shortly as Chaplain on a troopship. Rev. W. F. Clark-Kennedy will act as his Locum Tenens.

Canon Cue, Rector of Wangaratta, Victoria, will conduct a Quiet Day at Hay during Synod Week in the Diocese of Riverina. The Synod meets on May 25.

Archdeacon Boyce's work in connection with the Temperance Movement in N.S. Wales was eulogised at the Annual Meeting of the Alliance on May 5. It was stated that the Archdeacon had been in the movement for 44 years, and had been for nearly 25 years President of the N.S.W. Alliance.

Mrs. Armstrong, wife of the Bishop of Wangaratta, who, some time ago had an unfortunate accident, is, we regret to say, by no means fully recovered. An examination in Melbourne showed that two bones were broken in three places right in the ankle joint, and two were also dislocated. Mrs. Armstrong is still confined to bed, and will probably be unable to walk for some time. She hopes to return home in a few weeks.

Dr. Strange, a medical missionary of the New Zealand C.M. Association at Hangchow, China, has been accepted for service at the front. He and his family were to leave China for Europe on March 25.

The many friends of Rev. W. McKie of Port Melbourne will learn with regret that he has been compelled again to relinquish work owing to ill-health.

The latest advices, concerning Mr. Basil Riley, son of the Archbishop of Perth, who is still a prisoner in Crefeld,

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BOSISTO'S EUCALYPTUS OIL

were to the effect that he was making a good recovery from the operation which he had undergone and hoped very shortly to be out of the hospital.

Rev. T. P. Bennett has been appointed to succeed Rev. A. B. Tress as Chaplain at the Broadmeadows Camp, Melbourne.

Rev. C. H. Nash has accepted the call he received from the Congregational Church, Prahran. He will begin his ministry there in June.

Bishop Sadleir, of Nelson, N.Z., who has been on a seven months' trip to England, returned to Australia by the Osterley last Tuesday.

Lusitania.

The lifeless forms are rising with the waves, Or slowly sinking to their watery graves; The marbled anguish on their pallid face, The poor, dumb prayer whose agony we trace,

The piercing cries that rent the startled air, Whose awful echoes still are waiving there. These cry to Heaven in justice to avenge The cruel wrong, yet stainless of revenge. They cry for help to all the human race To stay the murderous hand whose foul disgrace

Has branded Germany with lasting shame! Land of the Teuton, once an honoured name, How shall she e'er retrieve her tarnished fame—

A blot forever on man's history? Nations to arms! Your common enemy, If once victorious, will triumph arise To crush the world—her dread ambition's prize!

Y.

Young People's Scripture Union.

Canon E. A. Stuart, President of the Children's Special Service Mission in England has sent the following message to the members of the Scripture Union in Australia:—

"Please convey my warmest greeting to the Scripture Union in Australia, and if I may send the children a motto, it would be our Lord's own words:—

"I must be about My Father's business."

1. He perceived; His Sonship, God was His Father—So He is ours.

2. He perceived; Sonship, implied Service.

3. He perceived; Service implied study. He was now studying to prepare Himself for that service.

4. He perceived; Sonship implied Society—accounting to the R.V. "in My Father's House."

5. He perceived; Sonship implied safety, an old translation says, "I must be in My Father's keeping."

Correspondence.

Is "Britain the Elect Nation of the World To-day"?

(To the Editor of the "Church Record.")

Sir,—The sermon published in your issue of April 30 answers the above question in the affirmative. From the point of view of Holy Scripture, Israel, which the sermon admits was the elect nation, is "the elect nation of to-day."

God says by the Apostle Paul: "I would not have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved; even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, when I shall take away their sins. As touching the Gospel they are enemies for your sake; but as touching the election they are beloved for the Father's sake. For the gifts and calling of God are without repentance" (Rom. xi. 25-30).

God's providential calling of our nation, or of any other nation, to a wide and responsible work for Him in the world is not to be confused with the election of Israel to be the basis of His saving work for the world, to the end of time. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead? And if the first fruits is holy, so is the lump; if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root and fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee" (Rom. xi. 15-18).

"The elect nation of the world to-day" is Israel, because Israel is not one of the nations born after the flesh; it was born according to promise and of faith. It is a people newly created, added to the nations, arising among their number, yet perpetually distinct from all other nations in origin and significance. The mind-miracle of Abraham's faith, reflected in the physical miracle of Isaac's birth, is the foundation of its existence. Therefore, God cast it into death; on Moriah; in Jacob's flight; alongside the fiery furnaces of Pithom and Rameses; when the infants of the Hebrews floated on the Nile. It was "baptised unto Moses with the cloud and with the sea," symbolically dedicated to have fellowship with Moses, in order that it might, as it were, come forth from this grave of death to a life of freedom. Hence, it is written in Is. lxiii. 11: "Where is he that brought them up out of the sea with the shepherd of his flock?" And Heb. xiii. 20 gives the true meaning of this incident in Israel's history, when it speaks of "the God of peace who brought again from the dead the great Shepherd of the sheep with "in," or "in virtue of" the blood of the eternal covenant." God again and again delivered His flock from death, and the Holy Spirit continued His work of giving birth to the

coming people. After it is born it is again thrown into death: first in the wilderness; then during the time of the Judges; finally in the Babylonian, Assyrian, and Roman captivities. Yet it cannot die, for it carries in its bosom "the hope of the promise made unto the fathers." Britain has no such "promise" made unto our fathers, no such covenant "hope." And if we are to continue to believe in the Biblical Revelation, and not to become rationalists—inventors of a religion for ourselves—and unbelievers, we must, in my opinion, be on our guard against substituting Britain as "the elect nation of the world to-day" for Israel. It may be popular to do so, because gratifying to our national vanity. But the "pleasure of the Lord" will only prosper in the hand of the Christ of Israel, and "according to the Scriptures"

MERVYN ARCHDALL.

"The Bush Brother."

The Editor "The Church Record."

Dear Sir,—In your last issue you briefly described the contents of "The Bush Brother," a quarterly paper conducted by members of the "Brotherhood of the Good Shepherd." As the Brotherhood is constantly appealing for support, it may interest Churchpeople to know what the Brothers teach. The principal's letter in the number for April, 1915, is mainly occupied with the Intermediate State. He strongly advocates prayers for the dead to be used in the public worship of our Church. One paragraph forms a kind of climax. "The recent pronouncement made by the Archbishop of Canterbury... leaves us to hope that All Souls' Day will be soon restored to the Calendar, and that explicit prayers for the departed will be included in the Office for the Burial of the Dead, as well as a special Collect Epistle and Gospel provided for a Requiem Celebration of the Holy Eucharist." Thus medieval superstition returns as up-to-date "catholicity!"

The arguments brought forward are full of unsupported statements and suppositions. It is asserted "In the place of departed spirits we can believe that the soul will have an opportunity of perfecting penitence and of being purged from all stain of sin." Not a shred of evidence is given to justify such a statement. It is a mere speculation, but it is given confidently as a ground for belief in purgatory, or something so like it as to be scarcely distinguishable.

The only Scriptural support that can be found by the writer is the first verse of Psalm 132, and the obscure reference to Onesiphorus in 2nd Timothy. It is at least interesting to hear that "Lord remember David, etc.," is a prayer for the departed king. The reference to Onesiphorus is a poor foundation for a specific assertion of definite doctrine. It is only a surmise after all that Onesiphorus was dead, and ever if this supposition were true the passage does not refer to the intermediate state, but to the final day of judgment. In any case, the superstructure is too big for the foundation.

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A Clergyman in Distress.

It needs something much more than a very doubtful inference to give security to a definite doctrine. Again no evidence is given to warrant the pure assumption that because prayers for the departed were sometimes used among the Jews, therefore our Lord must have sanctioned them, and even used them. This sort of argument proves too much. If it is strictly applied it means that all Christians are bound to obey not only the Mosaic law, but to imitate the manners and customs of the Jews at the time of our Lord. Again it is extremely unsafe to say that because prayers for the departed were common among the Jews, therefore our Lord shared in such devotions. Furthermore, such a rash speculation ignores the teaching of our Lord as conveyed in the parable of Dives and Lazarus, and as implied in the words from the Cross to the dying thief.

One more example of unsupported statements will suffice. "The Church of England... retains sufficient evidence in her formularies to show that she believes in prayers for the departed." No evidence is given because "there ain't none."

If this is the kind of teaching that is given by the members of the "Bush Brotherhood," it raises doubts first as to their intellectual capacity, and secondly, as to their estimate of the brain power of the people whom they propose to teach, and, lastly, as to their position as ordained ministers of the Church of England. They have either deliberately, or with culpable ignorance, overlooked the fact that the Church of England has carefully omitted from the Prayer Book anything in the nature of prayers for the departed, and has recorded an official denial of the doctrine of purgatory and the practice of "requiem" celebrations of the Eucharist. The letter of the Principal in "The Bush Brother" is really a confession of ignorance, for his statements are merely loose suppositions strung together without regard to facts. The Bible is very reticent about the intermediate state, and does not contain a single undisputed instance of prayer for the departed. But the writer knows all about it, and one is inevitably reminded of the proverb that plainly describes the kind of person who rushes in where angels fear to tread.

A CATHOLIC CHURCHMAN.

HALF OF INDIA CONVERTED.

The Rev. F. Bower, a missionary at Trichur in Cochin, says that a learned and influential Brahman at Benares, when speaking of our religion a short time ago, gave the opinion that India is half converted to Christianity, whether the fact is accepted or not, and that it remains for the missionaries to do the other half. Mr. Bower, who has had an experience of nearly half a century in India, says that he is inclined to agree with the Brahman, but the Church at home should enable them to carry on the work more vigorously than ever till the vast empire has been won for the Lord Jesus Christ.

CENEROSITY OF INDIAN CHRISTIANS.

The vast majority of the converts to Christianity in the Punjab—the Census of 1911 showed that the Anglican Christians, owing a great deal to immigration, had multiplied nearly twenty times in the decade—are in the thousands of villages scattered over the province. In an article in the "Church Missionary Gleaner" for April, entitled, "With Christ in the Punjab," the Bishop of Lahore, who had recently been visiting the villages in the Narowal district, says: "One of the most remarkable features of the Church in this district is the progress that has been made towards self-support. The generosity of the people is wonderful. Most of them earn on an average eight or nine rupees a month, and it was no uncommon thing at the little services at which I was present to have six or eight of those present coming forward to offer a rupee each as their thankoffering to God. Mr. Hares told me of one of his flock, quite a poor man, who ran after him one day in one of the villages, and, telling him that he wanted to give something to those who were suffering so much on account of the war, thrust a ten-rupee note into his hand, saying it was for the Belgians who had lost their home and their all."

It was the steamer Hesperus That sailed the wintry sea, But the skipper bold had an awful cold, And was sad as sad could be, But his daughter fair, with the golden hair, Said, "Father, no words could be truer; No cure on earth has half the worth Of Woods' Great Peppermint Cure."

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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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.

MAY 14, 1915.

FAITH, HOPE, AND CHARITY.

Now that the war in all its stern and terrible reality has come home to the people of Australia, and thousands of our fellow citizens are either feeling the deepest bereavement owing to the deaths of relatives, or the most distressing anxiety on behalf of those who are fighting, it is brought home to us to consider how we ought to think and act according to the principles of Christianity and our common faith. The minds of men are greatly exercised as to the meaning of the war and its probable results, and it is impossible to avoid the questions which naturally arise. Why has the war been permitted, and why are so many of the innocent slain in defence of their country? Of course it is impossible to give a full answer to many such thoughts and problems. One fact is certain, namely that the causes of the war are to be attributed to the sin of man; to his lust for power and possession, to the unchristian desire of military despotism, and to the hatred and envy of the power of Christian England.

The providence of God is in no way to be blamed for this sad war which has arisen solely from the sinful passions of unchristian men; men who have been in great measure misled by the antichristian teaching of unbelieving German philosophers. Whatever plausible excuse may be made for the war by Bernhardi or others, there was no sufficient ground for the hatred of England on the part of Germany. All resolves itself into the ambition for the control of Europe by German military power. England has of course been obliged to guard her commerce against foreign aggression, but her ambition has always been to preserve the peace of the world. God has not, be it reverently said, willed that there should be war, but that in the end there should be universal peace. Therefore let there be on our part no loss of faith in the goodness of God. It is sinful to distrust God: "Have faith in God." "Blind unbelief is sure to err, and scan His works in vain: God is His own interpreter and He will make it plain."

Unhappily we hear some say that the world is certainly growing worse every day. It is held by those who so think that this is the undoubted teaching of prophecy. The powers of darkness are to prevail, and sin and its consequences will fill the world with misery and pain;—infidelity will be almost universal until the great and terrible Day of the Lord's appearing. There will be wars and rumours of wars—nation rising against nation until the end. In the view of such thinkers the fact that the world is thus becoming worse, Churches empty, Christianity losing its hold on the masses, Lord's Day desecration, and all other signs of deterioration, are regarded almost with complacency as evident indications of the fact of the approaching end of the Age, and the imminent Advent of Christ. In the thought of such any improvement is not to be expected. The Gospel is indeed to be preached for the conversion of the world, but not during the present dispensation. This is just a reiteration of the teaching of Bonar and others who declared some few years since that to look for the conversion of the world was a 'visionary hope' which missionaries should never cherish. Their only expectation should be "the gathering out of the elect" and regret was strongly expressed that the Church at home "should ever have been dazzled with the vain hope of conversions on any grand scale."

We should rather be strongly inclined to have faith in God and in Christ who promised to be with His Church even unto the end. There surely could be no greater discouragement to the cause of missions than such pessimistic views as we have referred to. What we need is more faith in God, and more trust that He will over-rule all for the good of the world at large and for His own glory. Already there are many signs of a religious revival. The attendance at Church and reverence at Divine Service are very noticeable. There are a greater number of communicants; the Bible is more earnestly read than ever, and altogether there is more seriousness about divine things; the movement for total-abstinence from alcohol and for early closing of hotels is also a sign of improvement in the moral and religious tone of society. Sorrow and anxiety are bringing the world nearer to God. There are many trials to our faith doubtless when our armies suffer temporary reverses and our brave young Australian soldiers lie dead upon the battlefield in the Dardanelles, but there remains the thought that their death has not been in vain; that their life although a short one has been more glorious and fruitful perhaps than it would have been if prolonged to old age, "Dulce et decorum est pro patria mori." But above and beyond every other consolation is the "Blessed Hope of Everlasting life" which has been given to us in the Resurrection of Christ from the dead as the first fruits of them that slept. The Saviour of mankind did not refuse to come into the valley of death Himself but gave up His life for the world. His sacrifice is the solution of all sacrifice. Let not our Faith fail that the world will yet become better and let this be our Hope and so we shall be inspired with the greatest of all gifts, the gift of Charity, even towards our enemies.

This we believe to be the true Christian attitude in this most appalling crisis in the world's history.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Home of Peace.

The Home of Peace for the Dying, at Petersham, under the charge of the Church of England Deaconess' Institution, is doing a most valuable work in a quiet way. The Annual Gathering of subscribers and friends was held last Thursday afternoon. In the absence of Lady Cullen, through indisposition, the Rev. W. L. Langley presided. He said that the receipts for the past year had fallen off by £200, and more help was needed. When thanking the medical officers, collectors, and other helpers, he mentioned that Miss Harriet Jones had collected £165 during the year, and altogether had gathered in a total of £1600. He said that the Home was a witness to the Christian hope of the Resurrection, and enabled people to see in death not the King of Terrors, but the gateway to the presence of the King of Kings.

Rev. W. Wentworth Shields spoke of the great sympathy which is always shown in Australia for those in suffering, and of the important work done by the hospitals. But the hospitals dealt only with those who were curable, and something more was needed for those whose condition was hopeless. Here the Home of Peace came in and provided a quiet peaceful place where souls under Christian care might prepare for the crisis of death and ripen for eternity. Miss Pallister, Deaconess Superintendent, said that 61 patients had been in the Home during the year, and that altogether 400 had been received since its opening. Only the worst cases were taken, including young people as well as old. All right-minded citizens would admit the duty of helping the miserable, but the Church of God should do more, and give, not only money, but loving service, and above all the Gospel message, the message of life. After the meeting the visitors were entertained at afternoon tea, and were shown over the Home.

St. Thomas', Enfield.

The 21st Anniversary of St. Thomas' Young Men's Institute, Enfield, was celebrated on April 23, when about 160 members and friends were present. The opportunity was taken to present to the Rector, Rev. A. C. Mosley, a handsomely framed address, in appreciation of his services as President of the Institute. During his term as President the membership has increased from 30 to 90, the majority of whom are actively engaged in literary or gymnastic work, and the members feel that Mr. Mosley's unflagging interest and happy intercourse with them have been great factors in keeping the Institute together.

St. Stephen's, Penrith.

At the Annual Vestry Meeting the Report was a record of progress in every department. The treasurer reported that, for the first time for over twenty years, the accounts closed with a credit balance; and this is particularly encouraging when it is remembered that the year began with a debit of £58, and that considerable additional expenditure has been incurred during the period under review.

The Archbishop at Liverpool Camp.

On Sunday last the Archbishop of Sydney, again visited the Liverpool Military Camp. His Grace preached at the Parade Service of the Brigade just going out, and chose for his text, Joshua 1, 9: "The Lord thy God is with thee whithersoever thou goest." The Brigadier, Colonel Holmes, V.D., was in command of the large body of troops who attended the Parade. The Archbishop, with Mrs. Wright, also visited the Church of England tents for the soldiers.

Rogation Tide.

The Archbishop, in a letter to the clergy, urged that special use should be made of last Sunday (Rogation Sunday), and of the Rogation Days during the week to call the people to prayer, more particularly with regard to the drought and the war.

The Diocesan Festival.

The arrangements for the Diocesan Festival in the Sydney Town Hall on Tuesday evening, May 18, are now completed, and a very large attendance is expected. There will

be a service in the Cathedral at 4.30 (preacher, the Rev. P. J. Evans), tea in the Town Hall Basement at 5.30 and 6.30; at 6.45 the Rev. R. B. S. Hammond will give an address on "The Church's Work in Sydney, illustrated by lantern views; and the Public Meeting, presided over by Judge Backhouse, will commence at eight o'clock. The Archbishop, Rev. P. Stacy Waddy, and Mr. F. B. Boyce will deliver addresses.

Social Problems.

The attendance of clergy at the Chapter House on Thursday, May 6, for the consideration of social problems was small, but those present were privileged to hear an excellent address from Mr. Meredith Atkinson, who is an expert on the social question. Arrangements were made to hold classes of the clergy for the definite study of this important subject.

NEWCASTLE.

Synod Sermon.

Rev. Garnet Portus, B. Litt., has consented, at the request of the Bishop, to preach the sermon at the opening of Synod on Monday, May 17.

St. Peter's, East Maitland.

Two beautiful stained-glass windows have just been placed in the Choir Vestry of St. Peter's Church, East Maitland, in memory of the late Mrs. George Lee, a very old parishioner. The windows are to be solemnly dedicated by the Bishop at an early date. The Parish has just suffered a great loss in the death of Dr. E. E. Wright, who passed away in April, in his 82nd year. Dr. Wright was a parishioner of St. Peter's for nearly 40 years, and a devout worshipper at the Church while his health permitted, and had helped forward the work of the Church in very many ways. His kindly disposition made him a host of friends, and he will be much missed.

GOULBURN.

(From a Correspondent.)

Rogation Tide.

At the Cathedral Rogation Tide will be observed this year with special intention as regards the war and drought. There will be a Celebration each day at 8 a.m., Matins at 9, War Intercessions at 1 p.m., and Choral Evensong and Intercessions at 7.30 p.m. The Primate's suggestions as to the observance of this season have been conveyed to the clergy and the need for such special observance this year is universally recognised.

Appointments.

The Patronage Board have appointed the Rev. Christopher Wilder Clarke Rector of Crookwell. Mr. Clarke has been in charge there for the last 12 months. The Vicar General has appointed the Rev. Frank Ingle—formerly Curate at Wagga, Clerk-in-Charge of the Parochial District of Lake Bathurst.

Easter Meetings and Reports.

It is increasingly evident that indirect methods of raising funds for Church purposes are disappearing, and that the healthier direct giving has come to stay. In only one case that has come to our notice so far, and that a very small parish, are the indirect offerings greater than the direct. In one parish the revenue from the Glebe or its equivalent forms the bulk of the income. The ratio of Easter Communicants to the total on the rolls is better in the smaller parishes than in the larger centres of population, where Easter is a time of general exodus to the city. The operation of the Parishes Definition Ordinance has served to increase the stipends of the clergy.

Wagga Wagga.

An important conference took place this week in Goulburn between representatives from the parish of Wagga and the Church of England Property Trust with regard to the future of the Church Lands in Wagga. Plans and specifications were approved of, a big building scheme for business premises in the main street, and tenders were accepted.

By agreement it was determined to present the suggested amending Ordinance to Synod in a modified form vesting the management of the funds jointly with the Rector and Wardens of Wagga and the Property Trust. This course will disarm any criticism of a legal nature that might have been

forthcoming had the Ordinance in its original form been proceeded with.

Tumut.

The Rector of Tumut recently called for a Working Bee to paint the Church fence. Amongst those volunteering were several ladies who shared in the actual work. At the Easter meeting the Rector spoke strongly against raffling and other doubtful methods of raising funds, and the parishioners determined to support him in eliminating these methods in the future.

ARMIDALE.

Position of the Church in the Diocese.

As the meeting of Synod has been postponed, the Bishop, in the "Armidale Diocesan News," publishes a few facts such as would have been included in his Presidential Address to Synod. In the course of his letter, he says:—

"Religious instruction in Public Schools has been given in all the parishes; considerably more than 3000 visits having been paid. The financial returns upon the whole show a very healthy condition, apparently unaffected by the war or the drought; and the same remark applies to Diocesan finance. The accounts of the undivided Diocese of Grafton and Armidale have been closed, but doubtless a few more amounts will come in as the debtors' consciences trouble them."

After giving details of the way in which the various funds have been divided between the two Dioceses of Grafton and Armidale, the Bishop concluded as follows:—

"I have dealt mainly with statistics, but some of them act as a kind of spiritual thermometer, and may indeed be regarded as outward and visible signs of an inward and spiritual grace. The number of individual Communicants has increased, but it should be much greater. Here, as I have frequently stated before, there is reason to doubt the accuracy of some of the returns. It is impossible for any Clergyman to state accurately the number of individual Communicants, that is, those who have actually communicated during the year, unless a Communicants' Roll is carefully marked after each celebration. And this, not for the purpose of furnishing statistics, but to note the irregularity or the falling away of some, that he may by pastoral visitation, win them back."

But there is much, very much, for which I thank God. Services are better attended, and a deeper reverence pervades them. And we therefore enter upon another year full of faith and hope; sowing, watering, tending; feeling sure that we shall reap if we faint not."

The First Ordinand from the Armidale School.

The statement in last issue, says the "Diocesan News," that the Rev. S. C. Wiseman was the first pupil from the Armidale School to enter Holy Orders was an error. An "Old Boy's Sister" informs the Editor that this honour belongs to the Rev. Leslie J. Macdonald, and we are thankful for the

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BATHURST.

Synod and the Day Apart.

The date of the meeting of Synod has been altered from September 14 to September 21. The change has been made to secure the presence of the Bishop of Grafton, who could not have come at the earlier date. Dr. Druitt has been invited by the Bishop of Bathurst to give the addresses at the Day Apart for the Clergy, to preach on the morning of Synod Sunday, and at the Choir Festival on the eve of Synod. The Day Apart will be held on Friday, September 17.

Clergy Conference.

On Saturday, September 18, a Clergy Conference will be held, when the following questions will be discussed:—(1) What do I teach as my ideal of the Church? (2) Parochial Missions. (3) How to vitalise C.E.M.S. (4) Music in Parochial worship. (5) How to combine diocesan and parish papers. (6) General Synod Problems. It has also been suggested that time should be set apart for the discussion of the difficult problems that sometimes arise in the conduct of services and the interpretation of rubrics.

The Bishop's Letter.

Writing on the subject of the war in the "Church News" the Bishop says:—"Can we fail to have faith in God and faith in his handiwork—mankind—as we read of the sparkling deeds of heroism that are done on a hundred fields week by week. Two million men step forward freely and quietly to what to each man must seem the probability of violent death, and the certainty of great hardship and suffering. Is there not a very notable spiritual triumph in that? There is the highest form of courage; it is based on no Oriental scorn of life as a poor thing at the best; it rests on a very noble scorn of death, which is a vastly different thing. To them life is full of pulsing joy, and the "mere living" is good; but the spirit can rise scornful against the King of Terrors. There is a background of national Christian training in all this. Also the streams of Christian love and pity that have burst forth for the refreshing of Belgium—that desert where dwell demones—give us fresh hope in Humanity, fresh faith in God. The conclusion of the whole matter is that we have much special reason why we can in faith lift up our hearts to the Ascended, Reigning Christ—throned not only in Heaven, but also in the hearts of those who love him and strive his works to do."

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Social Questions Committee.

The most enterprising and aggressive Committee in the Diocese is the Synod Committee appointed to deal with public and social questions. They have recently issued a Temperance Manifesto which does credit to our Church, which has not always spoken decisively on the abuses of the Liquor Traffic. The "Argus" published the manifesto in full, and copies have been distributed among all the congregations. The Committee took part in arranging the magnificent demonstration in the Town Hall last Monday week.

A series of winter lectures in the Cathedral is projected by the Committee. Subject to the approval of the Archbishop, a list of leading preachers will be drawn up, who will on successive Sundays deal with the Religious problems arising out of the war, under the general title, "Christianity in the light of the War."

The Casualty Lists.

The Defence Department has given great satisfaction to the community by seeking the aid of the clergy in breaking the news of casualties to the near relatives of the deceased or wounded. Several suburban

Vicars have had the melancholy duty of carrying the first news of serious trouble to the homes concerned. This method is to be commended as there are none better qualified by their office and the resources of their profession to use the needful tact, and to offer the comfort and sympathy which is so sorely needed in such times as these.

Memorial and Intercession Service at St. Paul's Cathedral.

On Sunday evening the Archbishop preached to a huge congregation, which filled every part of the Cathedral. The special service was for "the fallen and wounded in the war." Hundreds were unable to gain admittance. The anthems were specially suitable—"Blest are they that departed," and "Blest are they that mourn." The Archbishop preached from Psalm 43: 5, 6, and referred to the righteousness of our cause and the readiness of our young men to offer help to the Empire. They had proved themselves men of courage in battle, and with just and pardonable pride we had read the fully attested story of unconquered bravery. The war involved a terrible toll. But we were resolved to preserve for ourselves and our children the precious heritage of freedom.

Temperance Demonstration.

The Melbourne Town Hall was crowded to the doors last Monday week, when resolutions were passed calling on the Government to curtail the hours during which liquor could be sold. Much was made of the example of South Australia. The Archbishop, who presided, had a difficult task, but won commendation from all sections of the audience by his forbearance and tact in handling a somewhat disorderly meeting. The Hon. Samuel Mauger raised a storm of objections. The brewing interest was strongly represented, and did not like the strong attack to which the liquor business was subjected. The two medical speakers did well. Dr. Murray's allegory of the mouse who was filled with Dutch courage by taking a drop too much, and who blatantly defied the absent cat, tickled the audience immensely. Rev. T. E. Ruth made a very telling speech on the "Kitchener" pledge in mock sermonic style. He said, as he gazed at the pledge a "firstly," "secondly," and "thirdly," seemed to start out of his text. We have (1) a declaration of duty (2) enforced by illustrious examples (3) to which we appended a questionable time limit. The overflow meeting at the Independent Church was equally enthusiastic, but here there was no packing by the brewing interest, and the votes were overwhelmingly in favour of reform. Great public meetings have since been held in suburban centres. Williamstown had a fine meeting last week, and there is to be a monster meeting at Richmond on Thursday.

St. Stephen's, Richmond.

The interest in the forthcoming mission to be conducted by Rev. G. H. Cranswick and Rev. H. T. Langley, from May 20 to June 14, is growing. A sale of gifts by the Sunday School children for the Christmas Missionary Box realised £15.

Society for the Visitation of the Sick.

A May Fair was held on Saturday afternoon and evening, May 2, in the Gregory Hall attached to All Saints' Church, East St. Kilda, in aid of the Society for the Visitation of the Sick. There was a very large attendance in the afternoon, but as the news of the casualty lists percolated throughout the suburbs the numbers fell away, and this militated against the evening's success. However, the receipts will not fall far short of the sum aimed at—£1,000—and all concerned feel very gratified that in the circumstances so good a result was achieved.

Rev. R. J. E. Hayman, in introducing Mrs. Louther Clarke, who opened the fair, said the four chaplains who were maintained by the society last year visited no fewer than 13,000 separate patients in and around Melbourne. The last fair was held at "Bishopscourt," but as the ladies of the southern suburbs were anxious to assist this

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year, All Saints' parish was chosen for the fete. Mrs. Louther Clarke, who was presented with a handsome bouquet, said that as a Vicar's wife she had taken a special interest in hospital work. Now she was unable to devote as much time to it, but it was work twice blessed, as was the quality of mercy.

St. Agnes', Glen Huntly.

In the presence of a large gathering, the Archbishop on Saturday afternoon conducted a short dedicatory service at the new School Hall which has been erected in connection with St. Agnes Church, Glen Huntly. The building is worth about £350, but as it has been put up by voluntary labor it has cost only about £200. Owing to the increased population of Glen Huntly and the good support given to the Church, St. Agnes has been formed into a distinct parish, being now severed from that of St. Peter's Murrumbidgee, and is in charge of Rev. W. A. Phillips, who assisted the Archbishop at the service.

23rd Birthday of C.M.A.

Wednesday, June 16.

The C.M.A. Committee has decided that it is desirable that the forthcoming Birthday should be observed by meetings that will be intensive, rather than extensive, by gatherings that will help to promote spiritual life, and will afford time for united intercession. Rev. C. Hughesdon (late of India) has been invited by the Committee to conduct such meetings. Gatherings will be held, as follows:—In Melbourne, from Sunday, June 13, to Wednesday, June 16; in Geelong, on Thursday, June 17; in Ballarat, on Friday, June 18; and in Bendigo, on June 20 and 21.

A small Birthday Leaflet will be issued for distribution, and thank offerings will be invited.

Church Missionary Association.

Mr. J. M. McBride, of Burra, South Australia, has just given the Association a welcome gift of £200 for the Roper Mission. Miss L. S. McNamara arrived in Melbourne from Uganda, East Africa, on furlough on May 10.

BALLARAT.

St. John's Jubilee.

The Archbishop of Melbourne preached at the Jubilee Celebration of St. John's, Ballarat, on Sunday, May 2. The Church was crowded, and the services were marked by great enthusiasm. As a result of the Jubilee Celebrations the parishioners are setting to work to raise funds for a new Sunday School and Parish Hall.

BENDIGO.

Every Day Doings.

Rev. F. Hutchinson, who has resigned his Curacy at St. Paul's, Bendigo, to take up a similar position at St. John's, East Malvern, under Canon Gason, was presented on Wednesday, April 7, with an oak cutler desk. The presentation was made by the Dean, on behalf of the congregation.

Mr. H. Jackson, after a long and arduous service in the Lands Department, has retired. He has earned the goodwill of everybody, and all will wish him every happiness in the future. He will still reside in Bendigo and continue his connection with

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Under the will of the late Mr. Hawkins, of Quarry Hill, whose wife died quite recently, the Diocese of Bendigo comes into the possession of property which is estimated roughly to value between £750 and £1,000.

WANCARATTA.

Home Mission Fund.

The returns of the Home Mission Fund for the past year show a fairly satisfactory position, considering the effects of drought and war. The greater number of parishes show a slight decrease in their offerings, but these losses are almost counter-balanced by the increase in other places. The parish of Shepparton voluntarily surrendered a grant made for extension work at East Shepparton. Numurkah also has become self-supporting.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

New Guinea.

Rev. H. and Mrs. Newton, of New Guinea, have lately been the guests of the Archbishop, at Bishopsbourne, on their way to Lismore. Mr. Newton's book, "In Far New Guinea," has recently been published in England, and has attracted favourable notice in the press. He has been a member of the staff since 1899, and has always taken a leading part in its activities. One of his most recent and most interesting tasks was the training of the first two native Papuans to be ordained to the Ministry of the Church, and he is at present occupied in giving a final revision to the new translation of the Prayer Book into Wedauian. Mrs. Newton has also been a member of the mission staff for many years, and has done quite invaluable work, mainly among the women and girls.

Canon Garland.

Canon Garland is always listened to with attention, for he is evidently a man with a message. In preaching at St. John's Cathedral recently he gave a stirring sermon on patriotism. He said that in regard to drink they should follow the example of the King. They should make up their mind that they would use every influence they could to discountenance the throwing of drink in the way of their soldiers. He was proud of the fact that the Church of England in Australia had given more than half the Australian soldiers for the front. The Church was one of the most powerful bonds for holding the Empire together. This was no wonder when it was remembered that more than any Church she honoured the King by the place and frequency she gave him in her prayers, and in praying for him she prayed for the "persona" of the Empire. Whether it was in the great Cathedral of London, or in the remotest bush town, the Prayer Book had proved a link welding the hearts of the people to the heart of the Empire. So had the English Bible, preserved by the Church of England, and given by her in its present form as a common heritage to the English-speaking people. He urged Church of England people to be true to the ideals and traditions of the

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ROCKHAMPTON.

The Registrar.

Just after Easter, says the "Church Gazette," we bade farewell to Lieutenant Colonel D. D. Dawson, who has left for the front as an officer in one of the contingents. Only those who were intimately acquainted with him can realise the faithfulness of his work for the Diocese as its Registrar, and we know that he will carry now into his other duties the same earnestness and the same splendid sense of duty. Colonel Dawson will be missed very much in the Diocesan work, for from quite a young man he has been trained to the duties of Registrar. We pray God that he may soon be restored to his family and to us.

NORTH QUEENSLAND.

The Bishop's Letter.

The Bishop in his letter to the "Northern Churchman," writes on the subject of Missions. He says:—

"I want to take this opportunity of expressing my gratitude to those among you who have worked so well as to enable the Diocese to reach and pass the sum of £700, which I had asked for as our contribution for the year to the A.B.M. I was both delighted and surprised to learn that we had raised no less than £368, which represents a very considerable advance on last year.

"We may hope that the vast expenses of the war, and the great number of appeals for Patriotic funds, Red Cross funds, Belgian Relief and the rest, are not going to reduce the amount given to the work of Missions. It appears indeed, in several quarters, that the very opposite is going to happen. For the most part, we all spend far too much on ourselves, and it needed probably tragic and terrible necessities vividly presented to us to release the frozen springs of generosity. Once that has happened the flow of free-giving for all good causes may very likely continue to be far greater than it was before. Those who have had a new experience of the joy of unselfishness become wonderfully ready to listen to claims to which they had been wont to turn a deaf ear. There seems little doubt that one of the blessings which is reaching us through the world's affliction is that of learning to give, along with a corresponding simplicity of life. It has been widely remarked that the same thing happened during the Napoleonic wars: many of the greatest philanthropic and religious enterprises owe their origin to that time. "God moves in a mysterious way," but this is one among many indications that now, as ever, He is turning evil to good. "The fierceness of man shall turn to Thy praise."

"But if in this and many other ways the purpose of God to bring blessing out of affliction is to be fulfilled, it can only be through our learning to work with Him, and the way to that is prayer—prayer through which the Divine Spirit moves our spirit. We are to go to God not to ask Him to change what He intends, but to make use of us to carry out His far-seeing plans. We have hindered them often enough, and the world's wreckage is evidence of that. Now at least we should be ready to be instrumental in the "restoration of all things," which will surely come if enough people humbly and devoutly ask for it."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Church Missionary Association.

Principal Fraser addressed a number of meetings in Adelaide during his short visit. On Sunday evening, May 2, the Cathedral

was crowded, a large number of University students being present. On Wednesday evening, May 5, there was a very large gathering at the Town Hall—the largest number of people that have ever attended a C.M.A. meeting in South Australia. His Excellency the Governor presided, and spoke highly of C.M.S. work in West Africa, where he was stationed for some time. Principal Fraser's address dealt mainly with the Renaissance in India. Sir Samuel Way, K.C.M.G., the Bishop of Adelaide, Mr. J. C. B. Moncrief (Commissioner of Railways), and the Rev. A. R. Ebbs, also addressed the meeting.

Miss Erwood.

A welcome meeting was given to Miss Erwood on Wednesday afternoon, May 6, at the C.M.A. Depot. Miss Erwood is beginning deputation work throughout South Australia.

Procession.

A procession of the C.E.M.S. will be held on Ascension Day. The members will meet at the Rechabite Hall in the city, when after singing "The Church's one Foundation," they will proceed to the Cathedral. Outside the Cathedral the men will sing "O God our help in ages past." The Foresters' Silver Band will lead the way, followed by the Cathedral Choir and Lay Readers, who will be in their robes. A service of Intercession for the C.E.M.S. and for the war will be held at the Cathedral.

New Church.

The Bishop of Adelaide opened St. Gabriel's Mission Church, West Underdale, on Sunday afternoon, May 9. The Rev. W. T. Wehrstedt is in charge of this district.

WEST AUSTRALIA.

PERTH.

Diocesan Festival.

The Annual Diocesan Festival was more successful than ever this year. The tea was held in St. George's Hall, and there was a crowded gathering. At the Public Meeting held afterwards, much enthusiasm prevailed. The Archbishop presided, but for a time was asked to vacate that position, while the Dean presented him with an Arch-episcopal Cross, the gift of the clergy of the Province. The workmanship is entirely West Australian, and the material, as far as possible, is also locally obtained. Then came presentations from the laity to the Archbishop, comprising a silver casket, a silver inkstand, an illuminated address, and a purse of sovereigns to be devoted to the purchase of robes. The Archbishop, in reply, thanked both clergy and laity for the great encouragement and help which such expressions of good-will were to him, and said that what he had done was only made possible by the loyal co-operation of those who had worked with him. Addresses were delivered by the Revs. B. D. Lloyd Wilson, and W. L. Jameson.

BUNBURY.

The Mission.

The Mission in Bunbury began very auspiciously. The Bishop, writing in the "W.A. Church News," says:—
"We are in the midst of the mission in the two Bunbury parishes, and our hearts are full of thankfulness that many, many more than we had hoped are listening to God's message through our mission priests. We are assured that we owe this to the prayers which you and so many all over the world have been making for God's blessing on the work. In the Cathedral Parish, Bedford Hall is full every night, and in South Bunbury more than a hundred are nightly making a procession through the streets to confess Christ for themselves and to attract the careless to the services."

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The Evangelical Movement.

XXVIII.

THE GREAT SOCIETIES.

Just as the Church stands as the organic witness to the historic facts of the Christian Revelation, so the Great Societies stand to-day as witnesses to the power of the Evangelical Movement. It is a common-place of prejudiced critics that the Evangelicals are individualists, and that their sense of corporate Churchmanship is very weak. Nevertheless the greatest societies in the Church to-day are those which owe their origin and maintenance to the Evangelical Movement. Such are the Church Missionary Society, the Church Pastoral Aid Society, the Colonial and Continental Church Society, the South American Missionary Society, the London Society for Promoting Christianity among the Jews, the British and Foreign Bible Society, the Religious Tract Society, the Church of England Zenana Missionary Society, and other Societies

too numerous to mention, each of which is devoted to the development of some specific activity of the Church.

A Spiritual Fellowship.

A record such as this is one answer to those who would assert that Evangelicalism makes no recognition of the corporate aspects of Christian life and activity. The Evangelical message doubtless lays stress on individual responsibility and privilege, but the appropriation and application of the message of necessity creates a fellowship and in fact gives the highest and strongest basis for such fellowship.

In the first place the Evangelicals felt and acted as a brotherhood within the Church. The fissiparous elements of the Movement withdrew from the Church into Dissent. The Evangelicals who remained in the Church were intensely loyal in the face of persecution from within and attraction from without. They loved their Prayer Book next to their Bible and were the first to restore its full and complete use in accordance with the intentions of its compilers.

Secondly they organised and directed

latent energies of the Church in fields that were unoccupied. First of all were the new industrial districts in England where to this day the greater number of Evangelical clergy are found. Secondly there were the great foreign fields in the regions of the world that were being opened up by the expansion of British commerce and Empire. The S.P.G. had been founded before the end of the eighteenth century, but it was almost moribund, and in any case its activities were confined to people of British extraction within the Empire. Africa and the East were practically unevangelised by Protestant Christians. Zeal for the Master's service was a keynote of the Evangelical Movement, and the Church Missionary Society founded in 1799 was the first systematic attempt since the Reformation on the part of the Church of England to reach the heathen world outside Europe.

The Missionary Enterprise.

The spiritual deadness of the Church may be measured by this neglect and by the fierce and scornful opposition that even good Churchpeople showed in word and deed to the efforts to take the light of the Gospel into the dark places of the earth. It took fourteen years to obtain permission for missionaries as such to work in British India. After a hard struggle against prejudice and vested interests Wilberforce secured the insertion of a clause in the India Bill of 1813 which removed the embargo on missionary enterprise. The C.M.S. set out from the first to work in regions hitherto unvisited by Gospel messengers. "Africa and the East" was the early designation of its sphere of operations. To-day the C.M.S. is easily first among the great missionary organisations of our Church, and its distinctive principles are to-day those of the Evangelical Movement. This great society is a standing witness to the vitality of Evangelical principles and to their essential Catholicity.

In 1804 was founded the British and Foreign Bible Society, the indispensable handmaid of all the missionary societies and agencies. This again has been and is a monument of Evangelical enterprise and is another expression of corporate activity.

The London Jews' Society was formed in 1809. Its work has always been one of peculiar difficulty but it has done much to remove the reproach that too long lay upon the Christian Church that it did nothing for the Lord's ancient people.

Help for Australia.

Another important society has a peculiar interest for Australian Churchpeople. The S.P.G. in 1835 was asked to send out some clergy to Western Australia. The answer was "we have not the means and we have not the men?" The Australian Church Missionary Society was then formed in England, which at once began to send out chaplains and lay catechists to the new continent. In 1838 the name was changed to the Colonial Church Society, and the Committee adopted a wider plan. "We propose to send out devoted, prudent and well-informed clergymen, catechists and schoolmasters, to any place within the Colonies where a sufficient population, desitute of Christian instruction, shall ask our help. In the districts in which other Societies minister we mean not

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to enter." In 1839 the sphere was extended to include "British residents in others parts of the world" and thus began the chaplaincies in centres on the Continent of Europe. The Church in Australia owes a great debt to the Colonial and Continental Church Society. Even now that Society sends considerable financial assistance and is endeavouring to assist in establishing Bush Brotherhoods which are badly needed in our "back blocks." This is a work that ought to appeal with peculiar emphasis to Australian Evangelicals.

The Church Pastoral Aid Society was formed in 1836 to cope with the tremendous growth of urban population in the new industrial districts of England. In the first year the Committee were able to make grants for 58 additional curates and 13 lay assistants. To-day the Society supports about a thousand workers, and yet so arranges the distribution of its funds that it does not interfere in any way with Church order or the legitimate independence of parishes. A fierce discussion arose over the employment of lay agents, but the Society stuck to its guns.

The Church Its Own Missionary Society.

Without going into further detail enough has surely been said to indicate the enormous contribution made by the Evangelical Movement to the organic life of the Church through the great Societies. This is a fact to be borne in mind when the work of such Societies is disparaged. For example it is often urged that the Church should be its own Missionary Society—whatever that may mean. It is quite true that the primary work of the Church is to be a missionary agency, and therefore missions ought theoretically to be organised and directed by a department as the work of the whole Church. But official activities of the Church have never been remarkable for energetic

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progress. The existence and undoubted success of the Societies is a proof that they express and accomplish something that no purely official department can perform. At the least they give scope for individual initiative and enterprise, and they afford the opportunity for direct attack upon specific problems. Without the Societies the missionary records of the last century would have never been written. In addition they have enabled Evangelicals more effectively to accomplish their specific work of spiritually quickening the whole Church and at the same time to realise the value of their distinctive principles and methods. At present the Societies are doing a work that no other agencies are doing, and that the Church could not otherwise perform. The day seems far distant when they shall be merged into an ecclesiastical departmental system.

"The King."

"The King has got to the heart of the present commemoration when he expresses a confident hope that that search may never cease to be pursued by his subjects, and that at this time, if they are at all inclined to relax that search, they may remind themselves of Englishmen, before their day, who have drawn upon its inexhaustible springs of wisdom, courage, and joy."

The Times Newspaper on the Tercenary of the Authorised Version of the Bible, 1911.

We thank thee, King and Emperor,
That on thy lofty throne
Thou bendest lowly o'er God's Word,
Its blessed "springs" to own:
To God amidst this awful strife
We raise a humble psalm
In gratitude, come life, come death,
For thy majestic calm.

Oh, may no breath of hatred stain
The lacerated soul
Within thine Empire; may we feel
The Spirit's sweet control:
But sin and outrage, lust and shame
God hates, and so must we
And life itself is nothing worth
Depriv'd of liberty.

O King august, revered, belov'd,
Thy people find in thee
The kingly heart of childlike trust;
God give thee victory:
Just vengeance to the Lord belongs,
And He will make it plain
Where lies the sin He truly hates,
The guilt of millions slain.

—Mervyn Archdall.

A MISUNDERSTANDING.

A couple went to a Church in a small market town in the West of England to be married. When the service was over and the books signed they did not appear to wish to leave the chancel. So the clergyman held out his hand, shook hands with the bride, and then held out his hand to the bridegroom. The latter stood with a hand deep down in his pocket, and as the clergyman kept holding out his own hand, he said, somewhat impatiently, and in a tone that could be heard all over the Church: "Well, I'm getting the money out as fast as I can!"

The Value of Tracts.

A True Story.

I am one of those who hope for a rich harvest from the precious seed of God's Word wrapped up, as it were, in the simple language and familiar story suitable to the less educated mind, contained in those too often abused and contemptuously spoken of little messengers called "Tracts." And the true incident I relate here in an instance of a "brand plucked from the burning" by means of one—an occasion of much rejoicing to my beloved mother, who was the honoured instrument and whose practice it had been for many years to distribute hundreds of tracts and booklets among the soldiers and sailors of Portsmouth.

I was walking with her one day along a quiet street, her hands, as usual, filled with them, when a stalwart young bluejacket passed with a jaunty step, laughing and jesting with some messmates. Quickly selecting one of the most striking from her, "Tracts for Seamen" (she had a soft spot in her heart for the gallant fellows), she pressed it into his hand, saying in her sweet persuasive voice, "Do take this, my friend, and read it." He did take it, and she went on, with an earnest prayer that the dew of God's blessing might fall on that little seed causing it to fructify and bring forth fruit to His glory.

How little she expected ever to know the result of her action! Long afterwards, when it had quite escaped her memory, one bright summer day, we were near the Common, where she had been busy distributing, a sickly looking sailor sauntered slowly by, and my mother followed him to offer the only book she had remaining. Touching his cap respectfully, he took it; then, raising his eyes, he exclaimed in a startled voice, "Oh! ma'am, it's you, it's you! At last I've got my wish. Oh! how I've longed to see your kind face again and thank you for those blessed words which have made another man of me." Then he continued, seeing her astonished look, "I see, you don't know me; you mayn't remember giving a young fellow a tract called 'God Loves You'—well, it was me. You asked me to read it—so kind-like—and when I got aboard I did, and oh! them beautiful words took right hold of me, and down I goes on my knees and God heard my prayer and pardoned me. Yes, them words 'God loves you—you' kept ringing in my ears, and I couldn't help but love Him back. I was a bad swearin' chap—aye, and worse than that—but it's all changed now; I've give it all up. I serve a new Master now, and all's right with me."

There was no doubt of the reality of the man; his whole manner bespoke sincerity and joy and peace, and we were full of thankfulness—his gratitude was touching. "I've been very ill," he added, "like to die, but I wasn't afraid. But I did so want to see you again. My ship sails to-morrow. We may never meet again on earth, but I'll see you up above when we've landed in Heaven." So we parted, blessing a faithful God that one sinner had been turned from the error of his way by this humble means. Ah! how many more? The great day of reckoning will disclose.

M. A. B., in the London "Record,"
Southsea.

Christ never looked at the soul of man as part of the man; it was the whole of him.
—P. J. Forsyth.

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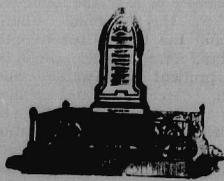
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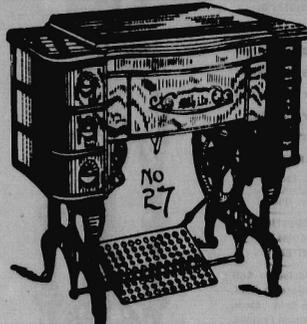
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Current Topics.

We deal, in our Leading Article, with some of the great lessons of Whit-Sunday. We can hardly exaggerate the importance of the Festival, for it is the Birthday of the Church. In the Gospel (St. John xiv. 15-31) the Saviour tells His disciples of the coming Gift: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

Whit-Sunday.
May 23.

Since the creation of the world when the Spirit of God brooded upon the face of the waters, and when God breathed into man the breath of life, the Holy Spirit has been active among men. He bestowed upon them intellectual and spiritual gifts, He spoke by the mouths of law-givers and prophets, but as the Old Testament narrative proceeded it prepared men for a time when the Holy Spirit, who dwelt with them should begin to dwell in them. Through Ezekiel the Lord said "I will put My Spirit within you," and the promise was fulfilled at Pentecost on the first Whit-Sunday.

We live in the Dispensation of the Spirit. The Holy Ghost is in the Church to guide it. The Lord said "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We can trace His guiding hand in the writings of the New Testament, and in the history of the Church throughout the centuries. But He also comes to dwell in the individual, when the door of the soul is opened wide to receive Him. St. Paul says "Be filled with the Spirit," and his command is for all Christians. Let us see that, trusting in the finished work of Christ for pardon, we put aside in will "every weight and the sin that doth so easily beset us," and invite the Holy Ghost to take full possession of our lives, that we "beholding as in a glass the glory of the Lord" may be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

On Trinity Sunday many will be ordained to the ministry of the Church, and Wednesday, Friday, and Saturday, May 26, 28, and 29, are appointed as Ember Days, on which we are invited to pray for those who are called to such a responsible office. But fasting is a duty at-

tached to these Ember Days as well as prayer, and one method of fulfilling this duty is by self-denial in order that special offerings may be given for the training of candidates for the ministry. We shall be glad to receive Ember Gifts for our Candidates' Ordination Fund, which will be divided equally between Moore College, Sydney, and Ridley College, Melbourne (excepting donations which are allotted to any particular College). Gifts should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney. We have received already for this Fund during 1915 the sum of £9 os. 4d.

Since the war broke out there have been constant appeals in Australia (as also in other parts of the Empire) for money. At first came the Patriotic Funds, and the Red Cross Fund, and gifts poured in from every city, town, and township in the Commonwealth. Then our noble allies the Belgians needed help. It was no mere passing claim upon us, but our assistance was required, week by week, and month by month, until the end of the war. Again our people nobly responded to the call. The climax was reached in N.S. Wales last Friday, when as a result of "Belgium day," no less than £100,000 was given, of which over £21,000 was collected in the streets of Sydney. The same spirit is being manifested all over Australia.

But there is another side of the question equally gratifying. Many people thought that these pressing claims, so gladly responded to, would divert money from religious objects, which would correspondingly suffer. But, so far as we are aware, this has not been the case. We have read the Annual Reports of many Churches, and the usual formula is as follows: "In spite of difficulties caused by the present crisis, our funds have not suffered, and there has been progress in every department of Church work." It was thought also that the missionary enterprise would certainly suffer, but the total receipts of the Australian Board of Missions, and the Church Missionary Associations are the highest on record.

Now what is the explanation of this phenomenon? It seems that the more people give, the more they are willing to give. The reason is that their hearts are touched by the needs of the Empire, and by the distress of those whose country has been devastated, and this has made them desire to help other causes which are worthy of support. The war has brought out the spirit of self-sacrifice, and has led our people to divert much money which has hitherto been spent in selfish ways, to

the support of noble enterprises. And the spirit of self-sacrifice is extending and growing amongst us. We rejoice that it is so, and expect to see a great advance all along the line in the Church's noble work of proclaiming the Gospel to an awakened world.

The sufferings of the Belgians have been vividly brought before us, and Australia has nobly responded to the appeal made for their relief. But on the other frontier of the European battle-ground the Polish people are in terrible straits and but little has yet been done for them. Mr. Herbert Corey, writing from Berlin to the American newspapers, says:—

"One million Poles are to-day facing death from starvation. They are the poorest of the poor. Their lives are monotonies of humanity. That they live at all is because of adjustment to wretchedness. But they need help. They must be helped or they will die. Of all the victims of this war they are the most helpless. Armies of Germans and Russians three times swept their territory, and they stood aghast and unresisting. They did not understand the causes of the war. They have been supine and utterly miserable. "There are 6,000,000 Poles in the portion of Russian Poland that is being fought over. Of these, according to the Red Cross men, 1,000,000 are absolutely destitute. They are without food, or the means to buy food. They are living on the charity of others who are but slightly better off. That charity must come to an end soon—because food is coming to an end. It is not merely that money is lacking. Flour is lacking. It must be imported or starvation follows. There are 2,000,000 others who will suffer, but may save themselves. The remaining 3,000,000 may need no assistance from the outer world."

A movement has been started in Australia to help the Polish sufferers. In Sydney, when the need was made known, over £500 was subscribed in three days, and the Premier of N.S. Wales has promised that the fund would be subsidised by the Government, £ for £. Donations may be sent to the Polish Committee Rooms, Atlas Buildings, Spring Street, Sydney. We trust that to this appeal also there will be a generous response in Australia.

THE NILE DELTA.

A C.M.S. lady missionary working in a large village in the Delta of the Nile, where previously the attitude of the people had not been favourable, says that the chief feature of the work last autumn was the number of calls paid by leading men, and the evident desire to appear friendly to English people. She writes: "Some were probably insincere, but one old sheikh may have expressed the feelings of many when he said, 'We remember Turkish rule in Egypt, and do not want it again.' So they tolerate our religion for the sake of our politics, not realising that all that is really good in the latter is founded on the former."