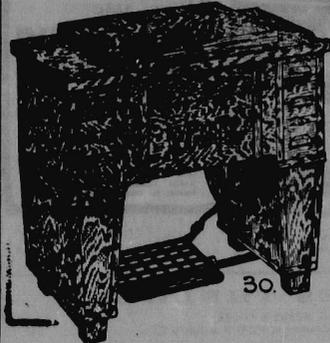


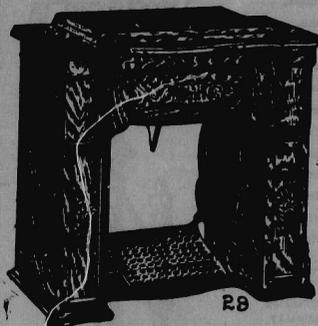
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Current Topics.

The Gospel for the Fourth Sunday after Easter (St. John xvi. 5-15) takes us a step further than the Gospel for the previous Sunday. In the latter the Lord announced His departure from His disciples, and foretold the sorrow which would come upon them, together with the joy that would follow; "your sorrow shall be turned into joy." In the former He tells plainly why He was going to leave them: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you."

It seems strange that there could be any gain to the disciples by the departure of the Lord, but it was so. On earth, in the flesh, He was at one place at one time, and His followers could commune with Him one by one. But from heaven, at the right hand of God, He would come to them by His Spirit, "the Comforter (or Paraclete) which is the Holy Ghost," in such a manner that He could be present with all, and in close communion with all everywhere and at all times.

The work of the Paraclete was to be twofold. The world needed to be convicted of its evil doings, to be confronted with a true ideal of righteousness in the earthly life of Christ, to be warned of the judgment to come. And so the Lord says of the Paraclete, "When He is come He will reprove (or convict) the world of sin, and of righteousness, and of judgment; of sin because they believe not on Me; of righteousness because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." This was the work of the Paraclete with regard to the world, but for Christ's disciples, who had already believed, and were seeking to follow in the Master's steps, there was no condemnation, and His work on their behalf was very different.

"Paraclete" means "Helper," and Christ sent the Holy Spirit into the world to be the Helper of all who seek His aid. "He will guide you unto all truth"; "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." The Holy Ghost brings the presence and guidance of Christ to every believer. It is for us to be quite sure that we do not resist, or quench, or grieve that blessed spirit, but let Him have His way with us.

Come, Gracious Spirit, heavenly Dove,
 With light and comfort from above;
 Be Thou our Guardian, Thou our Guide;
 O'er every thought and step preside.

Lead us to holiness, the road
 Which we must take to dwell with God;
 Lead us to Christ, the living Way,
 Nor let us from His pastures stray.

The following most interesting cable-gram appeared in our newspapers early this week:—

London, April 24.—The Archbishop of Canterbury's statement relative to the Kikuyu discussion is to the effect that, though the Church of England emphasised the episcopal system, it does not necessarily place outside the Church every other system and body of men. The Archbishop sees no reason to restrict the operations of a Bishop in the mission field in inviting ministers in other Churches to address his people provided the Bishop's authority is maintained. He holds that the same thing applies to the administration of Communion to devout Christians who are not Anglicans and who are temporarily without access to the ministrations of their own Church.

The Bishop of Zanzibar, whose feverish desire to "catholicise" (as he would call it) the Church of England, has precipitated an enquiry into the Anglican position which has completely justified the action of the Bishops of Uganda and Mombasa, and has also confirmed the position always held by the Evangelical school of thought. The Evangelicals, therefore, are again shown to hold the true Anglican position as defined by the Prayer Book and History of the Church of England in opposition to the holders of that narrowing set of opinions, who press so relentlessly for a false Catholicity which belies the very term it employs and seeks to tie up the grace of God to a certain type of ecclesiastical organisation. In view of the measures adopted in the Convocation of Canterbury for what is rightly called the de-protestantising of the Prayer book, the pronouncement of the Archbishop of Canterbury and his episcopal assessors is interesting and re-assuring. It remains for us to contend earnestly for the heritage that God has entrusted to us, that so our great Church and Empire may bear a true witness to the world regarding that "Grace of God that bringeth salvation through our Lord Jesus Christ."

We have got far away from the days of John Howard, the great prison reformer. In his days, as the historian tells us, "no separation was preserved between different sexes, no criminal discipline enforced. Every gaol was a chaos of cruelty and the foulest immorality, from which the prisoner could only escape by sheer starvation, or through ceasing in these haunts of wicked-

ness."

Prison reports to-day reveal as complete a change as possible. First-offenders under the age of 25 years are, in some States, segregated for special treatment, designed for medical, educational, industrial and disciplinary advantages. Every effort is made to afford the prisoner an opportunity to learn a trade which may help him when released. Inebriates are being treated as subjects of a disease which requires, not the ordinary gaol confinement, but a special treatment, which, it is hoped, will restore them to a true self-respect and strengthen their will power. Then the probationary treatment under the provisions of the First Offenders Act, and the operation of Children's Courts, are well calculated to save many a young person from ruin by giving him or her an opportunity of recovering from a thoughtless act which otherwise might mar their whole future career. Then, again, the conditions of gaol life have changed for the better for all classes. We no longer rejoice in insanitary cells and food of questionable wholesomeness. Everything is done to save the body from disease and death, and to get into use the right methods for the regeneration of the criminal's character. Surely under a regime which has these objects in mind, and with the assistance of the Prison Gate Society, there is every opportunity given to the unfortunate, who has been justly penalised for sinning against society, to recover a good deal of the ground that he has lost.

Some years ago some prominent Methodist leaders in the Old Country moved in the direction of a Government which would be episcopal in form, though not in name.

The movement, of course, was not very surprising because the Methodists did not separate from the ancient Church of England on any point of Church government or doctrine, but merely on differences regarding procedure—differences which we and they equally lament, and which so far as we can see, no longer exist. We hope that some day, in the near future, under the guiding hand of God, the division caused by those now non-existent differences may also disappear. To-day, however, we are indeed surprised to learn that at the half-yearly meeting of the Congregational Union of N.S.W., the appointment of a Congregational (sic) Bishop was advocated and received a sympathetic consideration. The paper in which this recommendation appeared was entitled "The Desirability of the closer

union of our Congregational Churches," and the reader of the paper said, "To the occupant of such an office the Church would look for guidance, and I know of no one who could be more safely trusted with the management of Church affairs." Now, if the newspaper report be correct, the speaker and many of his brethren are a long way from the original position upon which it was deemed necessary for Congregationalists to break off from the Church of their fathers, and that long way is so much nearer to the Anglican position that it seems to us doubtful in the extreme that a justification can be found by them for their present position of separation from the Church in Australia. We are not a National Church in this land; Bishops are confessedly not unscriptural. The term Church can be applied to an organisation of many congregations or Churches. The independency of congregations should have its limits, and a Liturgy is not such an iniquitous thing after all. We say all this in no merely critical spirit. Schism in the Body of Christ must have a justification that will satisfy "the mind of Christ." Consequently every Christian, and more especially every Christian Minister, who finds himself in separation from his fellow Christians, should examine the ground upon which that separation is being justified.

Our London Letter.

From Our Own Correspondent.

London, March 11, 1915.

A Sad Relapse.

The War has been productive in the raising of many spiritual and moral issues, without, however, settling them. Those who yearn for a spiritual uplifting of the nation, longing to see first things first, of which there was some sign when war first broke out, are disappointed and even chilled at the ebb which has followed. The Day of Intercession of January 3rd has left no visible impression, the intercessory services are sparsely attended, it is "business as usual," and little else. The Churches, or the Church-people, go on their way as they used to do in pre-war times; they attend Church, or they do not, just as weather and inclination affect them. Prebendary Webb-Peploe, in a communication to the "Standard" newspaper, has voiced this state of things with his wonted insight. The youngest of our on-coming leaders, the Rev. E. A. Burroughs, of Hertford College, in a long and prominent letter to the "Times" likewise laments the falling away. "From the very outset of the war we assured ourselves that this was, above all things, a spiritual conflict; in the words of the Poet Laureate, 'a holy war.'" But when looking back over the grey months that followed we

see that "somehow we lost that first uplift and inspiration."

The Spiritual Factor.

Mr. Burroughs does not, however, leave the matter, serious as it is, at that point. At length, he says, there would seem to be movement. Incentives to self-abasement are crowding in. The tragic outbreak of industrial selfishness—men leaving work and the nation in the lurch for a farthing an hour, engineers on the Clyde making munitions for war for which the forces were waiting, striking for an increase of wages represented by that sum—may from that point of view, be a blessing in disguise. We shall find neither the desire nor the strength for our task, he declares, "except by that full and frank recognition of the spiritual factor which is only another name for repentance and faith towards God." He promises a further communication on an 'attempt at a construction programme' ensuing from a "new realisation that our conflict is spiritual, our difficulties are spiritual, and the remedy we need must be spiritual too." I think Mr. Burroughs does right in ventilating these great matters in a paper such as the "Times." The clergy themselves will treat seriously a lead coming through that channel who would ignore it if it appeared in a Church newspaper. Besides, of course, it touches multitudes of laymen who do not even know that Church newspapers exist!

A Serious Situation.

The same question in a practical form came out in the official statement made by the Honorary Secretary at the C.M.S. Committee on Tuesday last. Why is it that when, even in a time such as the present, business is "as usual," and the work abroad can only be viewed with deep thankfulness for the "great blessings vouchsafed by God to the work"; when "letter after letter records the tokens of His grace, tells of doors open waiting to be entered, begs for fresh help, and in itself is an appeal to the Home Church for renewed prayer and sacrifice," that at such a time abroad we are "unusually straightened" at home? For some months, Mr. Bardsley tells us, the C.M.S. has been steadily losing ground financially, and is now over £30,000 behind the corresponding income of last year. This means, of course, apart from Swanwick contributions just the normal contributions only, comparing one year with the other. It portends a very serious declension by the close of the month, which is the

close of the financial year, unless a great increase of offerings and gifts are forthcoming by then. "A situation full of seriousness is in sight." It has not, however, been reached, and "all the anxieties, disappointments, and hindrances to the work involved in a diminished income may yet be averted." Many prayers are being offered that this may be so, and I trust that before this letter reaches you the friendly cable will have transmitted a cheering message which will make all this appear quite out of date.

The Squeezing-out of Evangelicals.

It can hardly fail to have escaped notice that for many years now the C.M.S. has had an ever increasing struggle to keep financially abreast with its work. Many reasons might be adduced to account for this, but the predominant one is the ecclesiastical trend, which is simply strangling, in some places, all Evangelical life out of the Church. Take such an instance as Eastbourne, which is now before us, where the mother parish was until a year or two ago, ministered to by an Evangelical Vicar. A Bishop with "Catholic" determination having been appointed, and a vacancy occurring, he ignores the Evangelical conditions of the parish, and puts a Vicar in who does the same. The living carries with it the patronage of the newer parishes in the town, and as vacancies occur the same thing happens in these. This sort of thing has been constantly taking place in that Diocese, the Evangelical traditions never being continued if the Bishop can help it. Exactly the same thing is going on in other Dioceses, and has been for years, London being painfully prominent, also Southwark, when under Dr. Talbot, and now Winchester, where he has been translated, and many others could easily be named. In the Metropolitan area alone many of the leading C.M.S. districts have so been wrenched out of Evangelical hands—Finchley, Bromley, Wimbledon, Redhill being typical instances. It is to this that the C.M.S. pinch is mostly due, and which has prevented that development in the Mission Field, which would have surely happened but for it. Flourishing ports, so to speak, have been silted up.

The Late Dr. Bruce.

Bishop Stileman contributes to the "Record" a first-hand appreciation of the late Dr. Bruce to which many hearts who knew the learned doctor will be ready to respond. Dr. Bruce's missionary career is one of the most interesting in C.M.S. annals, as many of your readers will know. What is not so well known, perhaps, is the secret of his power and success. His quiet personality had a wonderful way of gaining sympathy to his point of view, and to any cause he desired one to be interested in. With tall spare figure, sallow and sunken, yet bold and striking features, with manner reserved and serious, yet ready to inform out of full knowledge those who desired to learn, there was personal greatness and magnetism which attracted and compelled attention to himself and to his work. Bishop Stileman, who tells us that he knew Dr. Bruce for more than twenty-five years, and was his fellow worker both in Baghdad and Julfa, attributes his power to deep and reverent study of God's Word, and supreme confidence in the efficacy of prayer. As the Bishop says, he looked the very image of a crusader, and he had the crusader's spirit. But his sword was the Word of God, and his trust was as simple as that of a little child in the Presence and Power of a Redeeming Saviour.

CATHEDRAL BUILT BY ONE MAN.

After labouring for twenty-four years with a penknife, Mr. William Pollitt, of Rochdale, England, has just completed a model of Cologne Cathedral. The model covers a ground space of 32 square feet. Not a single nail has been used in the model, but the whole has been carved out of selected wood, and several pocket-knives have been worn out. Some of the pieces of wood are so tiny that they had to be picked up on a pin-point and placed in position. No fewer than 24,000 separate pieces are used in the construction of the two spires on the west front alone. There are more than 1,000 statues on the model, 280 are fitted in the three doorways, and 140 in the south. The interior is lighted by electricity, and a phonograph arrangement worked by electric motor is installed to represent the choir. There is also a special arrangement to imitate the cathedral bells.

The Parable of the Nations.

From "God and the War."
By the Ven. Archdeacon Paterson Smyth, D.D., LL.D. (Abridged).

The Potter and the Clay.

"The Word which came to Jeremiah from the Lord, saying, 'Arise, and go down to the potter's house, and there I will cause thee to hear My words.' Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel . . . was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."
—Jeremiah xviii.

I want you to think of this parable. It is clearly a Parable of the Nations—a parable of National Election and of the power of God, and the wise, patient rule of God over the races of the earth. The prophet is thinking of his own nation. It was a dark, discouraging time. The shadow of the coming Captivity was falling upon Israel. Kings and people were going from bad to worse. All God's promises seemed broken. And the prophet is bowed in bitterness of soul. "God has forsaken us. God has not helped us." He actually dares to reproach God in his passionate complaint, "Thou hast deceived me, and I was deceived."

Such was his mood when there came to him the inner prompting which he recognised as the Word of the Lord. "Go down to the potter's house." So he went down to the valley of Hinnom, where he saw a potter at work. The potter had a certain design in his mind as he flung each shapeless lump of clay on the wheel. Whatever the design it failed. "The vessel was marred in the hand of the potter." There was some defect, some grit, some stiffness of the clay that resisted the plastic guidance of the wheel and hand. So the vessel was marred. But was the potter baffled? Did he cast it away in anger at the failure? No. Patiently, persistently, he continued his work. "He made it into another vessel, as seemed good to the potter to make it." If the clay would not take the shape He designed He would make something else of it, something inferior, but the best that it was now fit for. Perhaps he was making a vase for the King's table, and now made it into a bowl for the washing of feet.

Such was the parable acted before the prophet. And instantly, by Divine inspiration, the meaning flashed on him, not of God's irresistible sovereignty and power, but of God's never-tiring patience and love. "The Word of the Lord came to me, saying, 'O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand. O house of Israel.'"

This was the meaning that Jeremiah got from the parable. In the simple potter before him he saw the Great Potter all down the history of the world moulding the destiny of nations on His wheel. For each lump of clay the Artist Potter had a design.

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But each lump was not mere dead clay. It had an inner quality, a power to yield or to resist the workings of the Potter's hand. That Potter had designed Israel as a lamp to bear light to the nations, Israel had refused its high calling, and was marred in the hand of the Potter. Patiently He turned and made it into another vessel. The nation was still being moulded on the wheel. God would yet make the best of it that could possibly be made.

God's Call to Nations.

I note a sterner side to the teaching. Later on, in the next chapter, we have the completion of the parable. The prophet stands before the people with a finished, hardened jar, no longer the plastic clay to be moulded, but the finished kiln-dried vessel to be moulded no more. It was a warning against final impenitence in the nation, a vision of what should be when the day of grace was past. "Then shalt thou break the bottle in the sight of the men," and say, "Thus saith the Lord of hosts, Even so will I break this people, as one breaketh a potter's vessel, that cannot be made whole again."

I bring you back to-day to the Potter's Field, to sit with Jeremiah, learning the parable of the nations. To us as to him has come a national crisis. Never before has there been so much thought and study and perplexity about our own nation and the other great nations. Every day we are studying the papers. But the journalist can only tell us the happenings on the surface. God's inspired Word takes us deeper and higher. We need to look deeper into the well-springs of nations' actions. And we need to look higher into their relations with God, the Judge of all the earth.

For surely it is a solemn and sobering lesson as well as a hopeful and encouraging lesson which Jeremiah learned—that nations arise not by chance and human will—that nations cannot control destiny by any brute force—that nations are in the Potter's hand—that it is He Who placed each upon the wheel. There is a calling and election for each. And the foundation purpose of that election is ever the same. The first call of a nation recorded is that of Israel. And there the eternal purpose of all national election is proclaimed. "I will bless thee that thou mayest be a blessing. I have called thee thy place among the nations of the earth, that in thee and in thy seed should all the people of the earth be blessed."

Would to God that the great nations of earth would remember that this is God's high calling—that this is the Potter's purpose in the moulding of the clay, vessels for noble uses—for the sake of mankind. No nation is called into being for itself alone, but for the world's blessing, for the general good. So far as any nation or Church has been true to its calling, true to the eternal law of Righteousness and Service, it has been a vessel made to honour. So far as it has thwarted the Divine purpose by unfaithfulness and self-seeking and sensuality, it has been a vessel marred in the hand of the Potter, and if still persistent in evil, a vessel to be shattered and swept away in broken fragments from the earth. No righteous nation has ever been destroyed—no evil nation has finally survived.

Europe To-day.

With that thought we look solemnly on Europe to-day, as the nations whirl madly on the Potter's wheel. We see Russia with her brutal, barbarous history of the past. But we see her people to-day crowding the churches in prayer. We see her offering freedom to Jews, offering nationality to Poland. Is it only a clever political device, or is God moulding Russia into another vessel? The Potter's hand has been on France since the great days of Charlemagne. Much of good has been and much of evil.

In the days of the latter kings' cruel oppression among the people. To-day her Government is hostile to religion, but her people are praying in the Churches. France has had sore lessons. She is bearing her lot to-day with dignity and courage. Men thought that the Revolution would have shattered her for ever. But the hand of the patient Potter is resting on her still. Will the clay be moulded yet into a vessel for the King to bless the nations and to be a blessing?

What will the nations be after this terrible convulsion? None of us can ever again be the same. Germany, with her rationalism and unbelief and what seems to us to be defiance of God, has surely chosen low things, and selfish and dishonourable things that have made her a curse and a hissing among the nations. Think of God's call in the election of nations. "I will bless thee and thou shalt be a blessing." Think of the bitter irony of it in Germany to-day. What will be the result of this terrible moulding, with the clay swelling up against the hand of the Potter? Will the patient Potter turn and mould it into another vessel? Will God in her adversity give repentance and grace and a holier even if a humbler future? Or, as some people expect, will it be a final crash? Will He break it in pieces as the old potter's vessel in the parable and then gather up the fragments in His infinite love to remould them in another life? For the Great Potter is also the Great Father of us all, though we have rebelled against Him.

The British Empire.

And what of our own nation? It is easy to be pharisaically righteous over the faults of others. What of ourselves? In the mysterious calling and election of God, Britain is the elect nation of the world to-day. We say it in all wonder and humility. For it is not we but God Who has done it. We know not why. Just as we don't know why one man is born in a princely home and another no worse than he is born in a slum—so we don't know why a little island in the Atlantic mists, which might well be but a fishing station or the little appendages of some foreign despot, should be the proudest empire of the world—or why it should bask in the light of Christianity for fifteen centuries while poor Africa and India are in the darkness of heathendom. We know not. That is the mystery of God's election. The Potter has power over the lump of clay to make one vessel to honour and another to dishonour.

But we know that Noblesse oblige, that a high call means a great responsibility, and we acknowledge humbly that the coronation of our kings that our power has been given us for the blessing of men. We have had stories in our history that we would like to forget. In recent years we have been criticised sharply for carelessness and irreligion. And yet somehow, with all our sins, there is deep in the heart of the nation a sense of God and Righteousness and Duty. Just now we have been led to do one of the righteous things in our history with unselfish hearts for the sake of right. And the sharp tool of pain has come in our moulding on the wheel. We have had many a long list of dead and dying. In her anxiety and sorrow and bereavement to-day may God help our nation to remember the high purpose of her calling. God grant her to be moulded into a nobler vessel.

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

LIVING CHARITY.

I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die I should be ashamed to leave enough for a monument, if there were a wanting friend above ground.—Pope.



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Personal.

Rev. Colin Robertson, who is joining the staff of the New Guinea Mission, and the Rev. Francis de Witt Batty, Domestic Chaplain to the Archbishop of Brisbane, arrived in Australia from England by the Omrah last week.

It has been decided to place a stained glass window in St. Michael's Church, Surry Hills, Sydney, in memory of the late Dr. Manning, who was Rector of the parish from 1892 to 1910.

At a meeting of the Young Men's Club at St. John's, Toorak, Melbourne, last week, the Vicar, Canon Drought, announced that he had received a cablegram from England to the effect that his son, Mr. Charles Drought, had been gazetted as a Captain of the Lincolnshire Regiment, which he recently joined. Captain Drought is a member of the Club.

Rev. F. H. Durnford, Rector of Burra, S.A., has obtained nine months' leave of absence, in order to go to England to help in connection with the war. He leaves Australia shortly, and hopes to be back again early next year.

Miss Annie Jones, of Penshurst, Sydney, will leave shortly for West China to take up work under the auspices of the New South Wales Church Missionary Association.

On Thursday evening, April 22, the Rev. A. B. Tress, and Mrs. and Miss Tress were presented with a silver afternoon tea service by the residents of the Church of England Men's Society Hostel, East Melbourne, in recognition of their valued services and the esteem in which they are held.

Rev. G. H. Devlin, who is leaving Omeo to take charge of the parish of Rosedale (in the Diocese of Gippsland, Victoria), was presented with a purse of sovereigns by his parishioners. A travelling case, silver tray, and afternoon tea cloth, were given to Mrs. Devlin. Rev. R. J. Rowell, formerly Curate of St. Andrew's, Summer Hill, Sydney, who has recently returned from England succeeds Mr. Devlin at Omeo.

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Concerning the Rev. Astley Cooper, Vicar of Buckminster, Leicestershire, England, who died lately at the age of 83 years, the "Grantham Journal," of March 5, says:—"As a young man, immediately after taking deacon's orders in 1856, he went to Australia on account of delicate lungs, going out as Chaplain to an emigrant ship. He stayed for 14 years in Australia, where he had a great reputation as an organiser and preacher. In reminiscent moods, he would tell how it took him six months in those early days to reach Australia, and how often he would ride 50 or 60 miles on Sunday in the Australian bush to minister and preach in his scattered parishes. During the latter part of his stay in the Antipodes he was closely associated with Bishop Short, Bishop Selwyn, and Bishop Patteson, the martyred Bishop of Melanesia. The late Vicar of Buckminster was very proud of the fact that he was the first to introduce into Australia, at one of his Churches—St. Paul's, Geelong—an octave peal of Church bells; and he used to relate how grown men in the colonies were affected by their chimes, recalling the memories of their youth and English village bells."

Rev. C. E. C. Lefroy, formerly General Secretary of the Australian Board of Missions, has been appointed Rector of Chillingford, England. The Archbishop of Melbourne will visit Ballarat next Sunday, and preach at St. John's, Soldiers' Hill, in connection with the Jubilee of that Church. Mr. R. Stewart-Murray has been appointed Secretary to the C.E.M.S. in Melbourne. Mr. John Asche of Toorak, has been accepted, by the Victorian C.M. Association, for service at Trinity College, Kandy, Ceylon. He will leave Adelaide with Principal Fraser by the Maloja on May 6.

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Rev. Cassian Crotty has accepted the position of Lecturer in Social Science at St. John's College, Melbourne.

Rev. T. V. Wallace, M.A., Warden of the new Moore College Hostel, and Curate-in-Charge of St. Alban's, Golden Grove, has arrived in Sydney from Melbourne, and commenced his new duties.

Principal Fraser in Sydney.

Welcome at the University.

On Wednesday, April 21, Principal Fraser was welcomed in the Great Hall at the University. His Honor Judge Backhouse was in the chair, supported on the platform by a number of professors. After the chairman had spoken a word of welcome, eulogising Mr. Fraser as an inspirer of other men, Professor David spoke warmly of his great qualities as a spiritual power, and uplifter of the Eastern races. Mr. Fraser briefly responded.

Indian Nationalism.

On the evening of the same day, Principal Fraser delivered a striking lecture on Indian Nationalism. Mr. Justice Harvey occupied the chair, and a large number of professors, with many students and their friends were present. We hope to publish this important lecture in full in the "Church Record," beginning with our next issue.

Theosophy.

In the Protestant Hall on Thursday evening, April 22, Principal Fraser delivered a lecture on "The Christ of Theosophy and of the Bible and Experience." Dr. Radford was in the chair and the Hall was comfortably full.

After showing the identity of present day Theosophists with the Neo-Platonists and Gnostics of old, remarking that it is but an old worn-out heresy revived, Mr. Fraser stated that he was not fearful as to its future, for like all such errors, it had no dynamic in it, and was sure sooner or later to go under; but he felt strongly that as a Christian and a missionary he was bound to withstand it with all his might, when he thought of the attempt being made to give this pernicious lie to the thirsty peoples of India in place of the Christ they were groping after. He devoted the main part of the address to a refutation of Mrs. Besant's statement that Theosophy "is making the Christianity of its believers stronger and more spiritual, and there is nothing in it that will make them renegades from the Church of their Baptism." He pointed out that this depends upon whether they understood what Theosophy was or not. If they were intelligent Theosophists then their Theosophy was incompatible with Christianity. If they were unintelligent and uninformed enough to hold many contradictory propositions, the effect might be as she describes.

The lecturer went on to contrast some of the doctrines of Theosophy, as enunciated by Mrs. Besant, with Christianity, taking in turn the doctrine of God, the doctrine of Karma—which really showed the greatest point of difference between the two—the life of Jesus, according to Mrs. Besant, which to historians would be laughable if it were not so sad in its falsehood, the existence of sin, and moral power, against temptation which was so lacking in Theosophy. After a logical setting forth of these great differences, the lecture closed with a striking testimony to the Christ as believed in by Christians everywhere.

Students' Meeting.

A large gathering of University students met in the Union Hall at the University, on Friday, April 23, at 1.25 p.m., and listened to an intensely moving account of what it meant for a young man to confess Christ

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openly in a heathen land, after which Mr. Fraser emphasised the fact that open confession in a Christian land should mean the same.

Moore College.

At 3 p.m. Mr. Fraser addressed a large body of Theological students at Moore College, and gave a masterly discourse on the attestation of the greatness and usefulness of missionary work as given by history, proving, apart from the Bible, what a great contribution it had made to the world's riches.

White Australia.

In the evening at the University in the Geological Theatre, Mr. Fraser spoke on the question of "White Australia."

He said that he did not intend to criticise the internal policy of Australia, but only to deal with one or two aspects from the external point of view. No one could ask Australia to admit without restraint the large masses of Asiatics that might conceivably be anxious to come in. Many of the Asiatics had not got full citizenship in their own lands, and how could it be expected to be given here? Then there was the economic situation. Undoubtedly there would be a tendency if Asiatics came in large numbers with low wages for the standard of living all round to be reduced. On the other hand, there was India's point of view. She had been promised under Queen Victoria's proclamation that she would be treated as part of the Empire, and that her subjects would receive full citizenship. Now, they were not allowed to move freely within the Empire.

In Canada, the immigration restrictions were specially directed against them. Those restrictions were not carried out wisely. Educated and cultured Asiatics, who would like to visit the country, were excluded as though they were dangerous or bad characters. As far as Australia was concerned, the Ceylon Government had been very indignant some time ago on account of the exclusion of Dr. Aserappa, who had come to Australia at the sacrifice of his own professional practice to help a mail steamer full of Australians which was in difficulties by reason of not being able to get a medical officer at Colombo. Dr. Aserappa himself had treated the matter in a most dignified way, emphasising the fact that from individual Australians he had received the greatest courtesy and kindness. It was not a wise policy from an Imperial standpoint, which had directed such treatment. It was an incident that left a sting. It had to be remembered that Indians were shedding their blood for Britain; princes and people had come to the aid of the motherland, giving money and men, and their claim for generous treatment could not go unheeded.

The Outlook.

On Saturday, April 27, Principal Fraser gave an address on "the Outlook" in the Union Hall, which mainly consisted of an appeal to University men to give themselves the honour of utterly surrendering their lives to Jesus Christ for His work.

The Sunday Services.

On Sunday, Mr. Fraser was at St. Andrew's Cathedral in the morning, where he preached to a large congregation. In the afternoon he spoke at a Men's Service at St. Stephen's, Newtown. At night St. Thomas', North Sydney, was crowded, the congregation numbering about a thousand, and listening with deep interest to the Missionary message earnestly delivered by Principal Fraser.

Miss Ida Richardson,

A.T.C.L. Teacher of PIANO, THEORY and HARMONY.

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Correspondence.

Sunday Observance.

(To the Editor, "Church Record.")

Sir.—Josiah Browne seems to have routed Mr. Smythe, and a writer who called himself "Petro," for no reply was forthcoming from either. But Mr. Browne has not quite made out his case against the former. As I read it Mr. Smythe deprecated the support by Christians of a system of public conveyance that robs many a Christian of his right to common worship, and is from my own knowledge a stumbling-block in the path of many a worker. It is no real answer to say that all tram and train employees would not be at Church on Sundays if they had the opportunity. The real difficulty is that there are cases, and not a few of them, in which the Sunday traffic has not only hindered men from going to Church, but has proved to others a serious hindrance in their spiritual life because they have yielded against their conscientious convictions to the temptations of seeking first their daily bread. Mr. Smythe may or may not take his morning milk on Sundays. The question is, would he be justified in encouraging a system by which a large number of men and women would be absolutely deprived of their Sunday rest and worship in order to provide Mr. Smythe with a more palatable cup of tea? What do we really mean by a necessity? I agree with Mr. Smythe in thinking that it is not necessary for clergy to run all over the city and country on Sundays in order to satisfy the unspiritual, cravings of present-day congregations, nor is it necessary for Christians to leave their own parish Churches in order to satisfy the instincts of a congregationalism that should find no place in a true member of the Catholic Church of England. GEORGE BLACK.

Candidates' Ordination Fund.

We acknowledge with thanks the receipt of the following donations to the Candidates' Ordination Fund:—Mrs. G. E. Wise, Crofton, 10/-; E. King (for Moore College), 10/-.

The total for the current year stands at £910/4 (including £5 specially allotted to Ridley College and 10/- to Moore College). Further gifts will be gladly received, and should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney.

Australian Nationalism.

(To the Editor, "Church Record.")

Sir.—In Principal Fraser's lecture on Indian Nationalism at Sydney University, he emphasised the fact that our Educational Missions do not aim at denationalising India, but rather at drawing out the highest and best possibilities of its national character. The lecturer illustrated the point by saying that they aimed at preaching "the simple Gospel" there, by trying first of all to think out and understand the peculiar difficulties which the people of India

felt in accepting the Gospel, and then doing their best to explain them away.

Now this surely amounts to the plain fact that the sympathetic understanding of India's point of view is considered a necessary basis for successful operations. I could not help asking myself the question whether here we do not put our finger on one important secret of our comparative failure as a Church to impress ourselves deeply on the growing national consciousness of Australia, and in particular to exert an effectual influence on the aspirations and activities of the average working man.

I trust I shall not be considered unmindful of the great debt we are under to the Church at home in sending us so many able and devoted leaders, of whom the late Bishop Moorhouse was such a notable example, if I question whether the average ecclesiastic who comes to us from England—yes even our own men who have spent a year or two in England—is seized with the fact that there is such a thing as Australian nationhood, Australian sentiment, and Australian point of view. Is there not as a rule a yearning desire to mould manners and methods, according to "what we do in England?"

Further, as a Church, do we show very much evidence of a desire to understand the Australian working-man's point of view? Is he aware of much attention received in our deliberations, beyond an occasional sneer at his political creed, and a more frequent anathematising of him as a non-Churchgoer?

I have merely raised these questions, because I think Principal Fraser's words merit some consideration in the light of our own grave and rather disquieting problems of a similar kind.

AINSLIE A. YEATES.

(Owing to pressure on our space some letters are held over.)

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New South Wales Church Missionary Association.

ANNUAL DEMONSTRATION.

THE SERVICE.

The Service in connection with the 90th Anniversary of the New South Wales Church Missionary Association was held in St. Andrew's Cathedral last Tuesday afternoon. There was a large congregation, and among those present were the Archbishop and many clergy. The Bishop of Newcastle preached a striking sermon from the words, "King of Kings, and Lord of Lords." He contrasted the circumstances of the last Anniversary with the present time. War had made many countries desolate, both literally and spiritually. India, China, Africa were charged with smouldering thoughts which were breaking out in fires of action. Open doors of opportunity might become dangers. We should not lose heart. The War taught us that men could make sacrifices for King and Country; we should make sacrifices for the King of Kings. What was needed was a sense of the reality of the present Christ, obedience to Him as King, readiness to hear His call, expectation of His appearing. We needed faith to see Him who is invisible, that we may be at our best at His appearing.

THE DEMONSTRATION.

There was a great audience in the Town Hall at the evening meeting. The Hall was decorated with missionary pictures, flags, and mottoes. People came early, and Mr. Broome Smith gave an address on Africa illustrated by splendid lantern views. At 7.45 the Archbishop of Sydney took the chair, and after hymn, Bible-reading, and prayer, delivered his address. He stated that three missionaries would speak that night, representing the great variety of work accomplished by C.M.A. and C.M.S. Principal Fraser was building up the Empire of Christ in India; Rev. H. E. Warren was helping the neglected Aborigines of Northern Australia, and Rev. E. C. Gore, was among the pagan tribes, surrounded by the influence of Islam, in the Soudan. They met with thankful hearts that night to celebrate the 90th Anniversary of the oldest missionary organisation in Australia. In spite of War the Association had made good progress. At such times men, face to face with the terrible facts of war, were more inclined to look up to God. Christianity was on its trial before the nations of the earth, for Christian nations were in conflict

India Awakening.

Principal Fraser had a great reception, the whole audience rising and greeting him with cheers. He said that we had not yet fully used the resources of God. There were many difficulties in the way of India's evangelisation, but the people were unsettled by Western knowledge, and were looking for a pilot. Christianity was making great headway, and there was much to encourage our faith. The Kingdom of Christ would soon come to-day if Christians only believed in Jesus and preached the Gospel to the world. We needed men of vision to lead the Church to conquer the world. Never in all the history of Christendom had there been such an opportunity of world-evangelisation. The Church would never do imperial work if her interests were not centered at home. Speaking of his own educational work in Ceylon, Mr. Fraser said that such work was slowly but surely leaving India. The barriers were crumbling, and would soon fall, if the Church would do its duty. It was the chance for every one of us to learn the secret of true life by giving our lives for the service of Christ.

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A Voice from the Soudan.

The next speaker was the Rev. E. C. Gore, just returned from the Southern Soudan. He gave an interesting account of a new mission among the Azandi, started two years ago. The language had to be acquired with great difficulty, and soon a portion of Scripture was translated into it. It was difficult at first to retain scholars in the School, but later some 20 or 30 boys attended regularly. The Dispensary was a most valuable branch of the work, and an industrial department had also been commenced. As a result a real influence had been obtained over a considerable number of the natives, and they were learning of the love of Christ. But the need of more missionaries was very urgent on account of the advance of Islam.

The Call of the Aborigines.

Rev. H. E. Warren, Superintendent of the Roper River Mission, gave an account of the work among the Aborigines, illustrating his address by lantern views. He said that many people thought he was a fool to give his life for the blacks, but he was glad to be a fool for Christ's sake. With the aid of an excellent series of pictures, Mr. Warren brought the work of the Mission before his hearers, closing with an earnest appeal to all to give their help and sympathy.

SINCERITY.

Sincerity is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves.—Tillotson.

WANTED.—Bendigo Diocese, Evangelical Parish, Young Man as Reader and Student for the Ministry. Apply to Rev. H. T. Langley, M.A., Caulfield, Melbourne, or Rev. W. L. Langley, Woollahra, Sydney, N.S.W.

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And many others.

EDITORIAL NOTICES

All literary matter, news, etc., should be addressed, "The Editor, Church Record, 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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."

BUSINESS NOTICES

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leprieux, 64 Pitt Street, Sydney. Telephone City 1937.

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The Church Record.

APRIL 30, 1915.

A NATION-WIDE AWAKENING
NEEDED.

In the nation-wide struggle against intemperance in Australia, one of the most astounding features is the comparatively few individuals who are really aggressive in sobriety work. There are hundreds of towns in various parts of the Commonwealth where a temperance meeting is as rare as an aeroplane flight. Country newspapers weekly record the sordid history of a drink-enslaved community, and the poverty, lunacy, crime, and misery resulting are as familiarly known as the ordinary gossip of the district, and yet no one (in scores of instances) ever thinks of taking up a pen to protest or would dare to suggest some concerted action for fear of being misunderstood. People have too tender a regard for the publican and wine and spirit merchant to refer to the most suspected of all traffics in anything like uncomplimentary terms.

The callous indifference of many Churches is harder to understand than that of the people outside of the Church. For if there is anything that should claim at least a portion of the varied interests of parishioners, it should be the endeavour to train the young in the direction of securing for them a knowledge of the dreadful evils of alcohol, and further of taking part in any sane movement for the further restriction of the liquor traffic.

A reason for much inactivity is no doubt due to the general unpopularity of the temperance cause. The man who does not treat at a public-house bar and drink with his friends, has been looked upon as some sort of a fanatic whose "freakishness" gains for him the name of "Wowsers." Now, however, that His Majesty the King has declared for total abstinence, there is the possibility of the position rapidly changing, and the man who drinks being looked down upon as "unpatriotic."

The temperance workers who have subscribed to the policy of restriction, either by no-license or prohibition, have been frequently sneered at by

fellow Churchmen who have claimed that the method of "true temperance" was to strengthen moral character, until it would be strong enough to resist temptation, rather than remove the temptation itself. But it may be seriously asked how many of these critics have ever earnestly raised their voices in warning to the young, or have worked for the reclamation of those who have been defeated in the battle of life.

The restrictionists have this in their favour, that they can point to communities which have by law closed the liquor bars, and show in every instance that crime has been reduced, the volume of intemperance has been lessened, and the general prosperity of the people has bounded ahead. As to the suggested weakening of the moral character of the people they can now point to the great Russian Empire, which has given a world-wide lesson in prohibition.

Undoubtedly the main reason for non-success up to the present time in Australia, has been the failure of the professedly interested persons to rise up and fight the Goliath of intemperance. Bourke said, "Evil triumphs through the inactivity of good men." This is too true of the liquor traffic in Australia.

Here are some simple suggestions, which, if carried out, would make an enormous difference in a few years to the temperance movement. As this paper reaches many clergy, the carrying out of these proposals is largely in their hands.

1. Let each clergyman and layman take a weekly temperance paper. It is necessary that such a paper should be secured in order to keep those desirous of helping the temperance movement fully alive to the various happenings. Knowledge is power.

2. Watch the local newspapers, and as opportunity offers, write comments upon the question. Give facts, and more facts. The press is a great power. Expose every fallacy that creeps into cold type.

3. Discourage social drinking, especially at banquets, weddings, etc. A little diplomacy will enable much useful work to be accomplished in this direction.

4. Organise Juvenile Temperance Societies in each parish; much useful work can be accomplished among the young. It is also possible where religious instruction is being given in public schools frequently to refer to the evils of alcohol.

5. Arrange public meetings. All the clergy in a town should unite in efforts of this character, and if there are no local speakers available with special ability to speak on temperance, arrangements can always be made with the various Alliances throughout Australia to supply—from the Cities—capable men.

There are many other excellent methods of helping the cause, circulating literature, securing pledges, utilising parish papers, etc. But if ever Australia is to be saved from the drink scourge, it will only be brought about by a united and determined effort in every part of the Commonwealth. It is eminently worth while. The seed sown may not reach maturity in a day, but the faithfulness of those who loyally oppose the liquor traffic will yet be realised in a land free from the stigma and corruption of alcohol.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Ordination.

The Archbishop will hold an Ordination Service in St. Andrew's Cathedral on Saturday, May 1, when Mr. H. W. A. Barden and Mr. F. C. Philip will be admitted to the diaconate. Rev. C. W. Clarke, of the Diocese of Goulburn, on the same day will receive priest's orders.

L.H.M.U.

The Annual Services and Meeting in connection with the Ladies' Home Mission Union were held on Thursday, April 22. There was a Corporate Communion in St. Andrew's Cathedral at 11 a.m., and a Thanksgiving Service at 3 p.m. At the latter service the sermon was preached by the Archbishop, who took as his text St. Matt. xxvii. 55, "Many women were there beholding afar off which followed Jesus from Galilee, ministering unto Him." The members of the L.H.M.U., said the Archbishop, resembled these their sisters of long ago, because they ministered to Jesus by loving service. The Union had been a great help to the Home Mission and Mission Zone Fund; and the gifts had been presented, and money collected, because of loving devotion to Christ. Women had their special gifts, which the Lord needed and called for in His Church. They had a great influence in the world for good or evil, and the Lord wanted that influence for good. Many motives might inspire them; interest aroused by knowledge of the work being done, pity and sympathy for those in need, but the best motive was love of the Lord, who had blessed them.

After the Service the Annual Meeting was held in the Chapter House, presided over by Mrs. Wright. The report, which was read by the Hon. Secretary, Miss Joan Newton, showed that the Union had raised during the year £325 18s. for the Home Mission Society, and £336 14s. 9d. for the Mission Zone Fund (£622 9s. 9d. in all). Four hundred new members had been enrolled, making a total of 2400. Hurstville alone had a branch of 158 members. Nine new branches had been formed. The annual Sale would be held in the Oxford Hall on August 25 and 26.

Archdeacon Gunther, in proposing the adoption of the Report, said there should be no pessimism. People had prophesied a falling-off in Church funds because of the War, but he noted that in England there had been a large increase in the voluntary offerings of Churchpeople, and he should expect similar progress in Australia. Archdeacon Boyce, in seconding the resolution, spoke with much appreciation of the work of the L.H.M.U., remarking that this was "The Women's Century."

In the Chapter House were displayed a large variety of gifts sent in by the members, some to be distributed among the poor, and others for the Sale in August.

Early Closing of Liquor Bars.

The N.S.W. Alliance has secured the Sydney Town Hall for May 3rd, and will, in connection with its Annual Convention hold a monster public meeting in support of Early Closing of liquor bars. The South Australian victory in favour of six o'clock closing, and the world-wide interest in temperance reform, is moving the public in a remarkable way.

Senator Shannon, of South Australia, will be one of the speakers at the Town Hall. The chair will be taken by Ven. Archdeacon Boyce. Owing to his prolonged illness and more recent visit to the Homeland, the Archdeacon has not been able to be at the battle-front until recently. He is now in excellent health, and full of desire to see a definite advance for the reform he so dearly loves.

It is intended to hold meetings all over the State in support of Early Closing, and all Ministers have been appealed to, urging them to inaugurate an aggressive campaign in their districts.

Social Problems.

Arrangements are being made for an address to be given by Mr. Meredith Atkinson, M.A., of the Workers' Education Association, to the clergy of the Sydney Diocese, in the Chapter House on May 6. The lecture is being arranged by the Social Problems Committee, and an effort will be made to form tutorial classes of the clergy for the study of social problems.

Diocesan Festival.

The Diocesan Festival in connection with the Home Mission Society and the Mission Zone Fund of the Diocese of Sydney has been fixed for Tuesday, May 18. The demonstration will take place in the Town Hall. Judge Backhouse will preside over the gathering, and the principal speakers will be the Archbishop, Rev. P. Stacy Waddy, and Mr. F. Boyce.

St. Clement's, Mosman.

An impressive Valedictory Service for the young men of the congregation who were going to the front was held at St. Clement's, Mosman, on Sunday evening, April 18. After the sermon the soldiers were conducted to the Communion Rails by the Rev. W. H. Croft, where they knelt while the Rector (Rev. Clive Yarrington) commended them to God in prayer. Before they retired Mr. Yarrington shook hands with each man. The National Anthem, Kipling's Recessional, and a farewell hymn were sung.

Deaconess Institution—Junior Associates' Fete.

The Junior Associates of the Deaconess Institution held their fourth Garden Fete on Saturday afternoon, April 17, amidst bright sunshine, in the grounds of Roslyn House, Croydon, kindly lent by Mr. and Mrs. G. E. Wise. Rev. J. Best, in introducing Mrs. King-Salter, who later declared the Fete open, gave an appreciative account of the Deaconess work.

There were eight stalls, besides side-shows and various competitions. A number of gentlemen not only lent their motor cars but drove visitors themselves for short rides in the neighbourhood and to the stations. There was a good attendance on the whole, and the takings amounted to £70.

Licensing Day.

The Archbishop held a Licensing Service in the Episcopal Chapel at Bishops Court, on Thursday, April 15, when the following clergy attended to receive Licenses:—Rev. Percy Baker, B.A., Curate, St. Peter's, Sydney; Rev. G. S. Richmond, Curate, St. David's, Sydney; Rev. P. J. Sharp, B.A., Curate, St. Thomas', North Sydney; Rev. J. N. Stephen, B.A., Curate, Woollahra and Edgecliff; Rev. F. W. Tugwell, B.A., Curate, St. Clement's, Marrickville; Rev. S. C. Wiseman, Curate, St. Mark's, Darling Point.

Kiama.

At the Easter meeting in connection with Christ Church, Kiama, the Rector (Rev. H. M. A. Pearce) referred the progress, both material and spiritual, made during the year. A new Pipe-Organ has been placed in the Church, and an Alms-Dish, Offertory Plates, and Prayer-Desk have been given. Several of those present at the meeting expressed great appreciation of the work accomplished by the Rector.

Clerical Prayer Union.

There was a good attendance of clergy at the monthly meeting of the Clerical Prayer Union held last Monday at St. Barnabas', George Street, West. The Rector, Canon Charlton, gave the Bible Reading, and a paper on "The Eastward Position" was read by the Rev. F. Kellett.

Church of England Grammar School.

The new School Chapel at the Sydney Church of England Grammar School will be dedicated by the Archbishop on Tuesday next, May 4, at 3 p.m.

Hurstville.

The Annual Meeting of the Hurstville Branch of the Ladies' Home Mission Union was held in the Rectory garden, Hurstville, on Wednesday, April 21. There was a very large gathering, presided over by the Rector. The Hon. Secretary (Mrs. Dixon Hudson) read a short report, which stated that the membership had reached 158, making this branch the largest in the Diocese. The receipts totalled £20 8s. 9d. for the past year. Mrs. Wright (President) gave a most inspiring address, and congratulated the Secretary upon the success of her branch. Rev. A. A. Yeates spoke on Home Mission Work, and asked for increased support in the coming year. The garments brought in numbered over 200 and were really beautiful. The members were entertained at afternoon tea by the Secretary.

St. Paul's, Chatswood.

The parish of St. Paul's, Chatswood, sets a good example in the support which it gives

to charitable and religious objects outside its own borders. The total receipts for the past year were £1102, of which £265 was given to outside objects, including Home and Foreign Missions, the Belgian Fund, etc. In addition to this a further sum of at least £85 is given to missionary work through the Sunday School and Gleaners' Union, making a total of £350.

GOULBURN.

(From a Correspondent.)

Synod.

Arrangements have been made for an informal conference on Sunday School work in the Diocese, to be held on the morning of the third day of Synod. Rev. W. J. Cakebread, of St. Jude's, Randwick, has kindly undertaken to put his expert advice at the service of Synod in this connection.

Church Society.

The Fifty-first Annual Report of the Church Society includes the moneys received and the work accomplished during the year 1914. The income of the Society from all sources reached the grand total of £3253 16s. 5d. A net credit balance of £37 existed at the close of the previous year. The subscriptions and donations came to £1303 0s. 5d.; the half-yearly and Confirmation offerings, £632 15s. 4d.; moneys raised by advertisements £176 10s.; interest on investments, £277 10s. 5d.; and the sales of the Goulburn Cookery Book produced the sum of £306 0s. 4d.

The war and drought did not affect the Society's revenue to any great extent; and the Organising Secretary is quite sanguine that Church-people during the current year will continue their usual support to our Church Society.

Church of England Property Trust.

The Trustees report that careful and close attention has been paid to the investments of all the Capital Funds and they are able to report that they are all in good order and give no cause for anxiety, and that since the Synod of 1914 the Bishop has transferred to them by Deed of Appointment all the monetary trusts formerly standing in his name. The dissatisfaction that existed in the June Glebe matter for some years past has now disappeared, and Synod will be asked to sanction by Ordinance the arrangement come to.

Diocesan Council.

The Council report that it is with deep regret and affectionate sympathy that they have to record our Bishop's resignation, owing to physical incapacity. At a meeting called for the purpose, provision was made for a retiring allowance.

Bishopric Endowment.

In accordance with the Determination of General Synod III. 1806, an investigation and valuation of the Bishopric and Endow-

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VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Rural Deanery Meeting.

The Ruri Decanal Chapter of Melbourne South met at St. John's College on Tuesday afternoon, April 20. The Rural Dean, Canon Hart, presided. A rearrangement of boundaries was announced. Some of those present will in future meet with the Deanery of Melbourne. A discussion on Temperance showed a very solid support for measures to curtail the drink traffic. At the suggestion of the Chapter Clerk, Rev. F. G. Masters, all the members present signed the Kitchener pledge in order to give a lead to a temperance campaign in the parishes. The work of giving Religious Instruction in State Schools was carefully discussed. All the clergy are actively engaged in this work. There is great need of voluntary lay assistance in the larger centres. Volunteers for this work are asked to send their names to Rev. Roscoe Wilson, Cathedral Buildings.

The Rural Dean on Tour.

Quite the most interesting item at the above meeting was a review of the Church Services within the Rural Deanery. Canon Hart during the last six months has used some of his leisure on Sundays in visiting surrounding Churches. He gave the Chapter the benefit of his impressions. Congregations he thought had not increased with the growth of population. There were many reasons suggested, but clergy were relieved to find for one that the whole blame was not laid on the parson. Services of course varied. They were for the most part Congregational. The Cathedral Chant Book had much to answer for with its difficult intervals and high reciting notes. These discouraged many a would-be singer. The ferial responses were recommended for general use in place of the popular festal setting. War Intercessions had broken down the formal unvarying character of the closing prayers. This suggested the need of more freedom in the use of occasional prayers. Last, but not least, the sermons came in for review. Here Thuruel with his spear touched lightly. If a learned Canon was not always instructed by what the Vicar had to say, the congregation almost invariably was attentive and interested. Preachers seemed too ready to attack great problems. They were inclined to deal with doubts and questions, rather than to proclaim the Gospel which settled all doubts and difficulties. Men wanted to know how to get help against temptation. The best eucharistic sermon is one which sets forth the positive truth of our position. Instead of proving the Resurrection it would be better to show men how the Resurrection helps us to a new life. People crave for the simplicity of the Gospel which results in putting everything into its right place. It would be a great advantage to the clergy if from time to time they could hear similar kindly criticism of their work and wise counsel such as this.

St. Philip's, Collingwood.

The Jubilee of St. Philip's is being celebrated by a series of services. The special preachers on April 7 were the Dean and the Archbishop, who warmly commended the scheme for a new School Hall. Last Sunday witnessed overflowing congregations, when a former Vicar, the Rev. W. L. Langley, of Sydney, preached at three services. Jonathan's armour-bearer was a lesson for all—"My heart is with your heart." If congregations thus looked to their clergymen, ready to follow and co-operate, it would mean great things for the parish and the city. There is to be a social re-union on Tuesday night, at which Mr. Langley will again speak.

Farewell to Roper River Missionaries.

The Chapter House of St. Paul's Cathedral was well filled on Tuesday, April 20, with warm-hearted friends of the C.M. Association to say farewell to the Rev. and Mrs. H. E. Warren, Miss Hill, and Mr. A. J. Dyer, who were leaving for the Roper

River. After prayer, the Chairman, the Rev. A. C. Kellaway, gave a most helpful address on the filling of the Holy Spirit for supernatural vision, walk, conversation, and life generally. This filling was a partnership with God that other lives might be blessed through us. Rev. A. R. Ebbs then read the message of the Committee to Mr. and Mrs. Warren and Miss Hill, and the instructions to Mr. Dyer, who, with Mrs. Warren, goes to the work for the first time. Mr. Warren in his address spoke of his service as a privilege. He gave graphic word pictures of the people, and described them as the neediest he had ever met. He would not exchange his life's work for any position he knew of. He made an earnest and striking appeal for intercessory prayer. Miss Hill gave a brief practical address, strongly emphasising the need for prayer. Mr. Dyer, in modest words, expressed the joy he felt in being called to the work. The Rev. H. Collier, C. H. Barnes, and Mr. O. C. Thomas commended the outgoing party and the work generally to God in prayer.

Memorial to Bishop Moorhouse.

At a joint meeting of the Council of the Diocese of Melbourne and the Chapter of St. Paul's Cathedral it was decided that steps be taken to erect a memorial to the late Bishop Moorhouse by the completion of the central tower of St. Paul's Cathedral. A meeting of Church people will be convened at an early date in connection with the proposal.

Church Missionary Association.

Miss Dines arrived in Melbourne from Dummagudem, India, on April 12. Miss A. B. Nisbet sailed for China on April 24. Miss F. E. Coleston, of Fukien, China, is expected to reach Melbourne in July on short furlough. She hopes to return to China in September. Rev. W. F. C. Storr has been appointed a Vice-President of the Association in the place of the Rev. C. H. Nash, whose resignation was accepted by reason of his having discontinued his connection with the Church of England. The Committee passed a resolution respecting the valuable help rendered by Mr. Nash when Incumbent of St. Columba's, Hawthorn, and of Christ Church, Geelong, and as Archdeacon of Gippsland.

BALLARAT.

The Synod.

The Session of Synod only lasted for three days. On the afternoon of Tuesday, April 20, the Bishop and Mrs. Green received the members of Synod at Bishops Court, and later they took part in the opening of the new boat shed at the Church of England Grammar School. In the evening a Choral Service was held at the Cathedral, when Dean Godby, of Melbourne, was the preacher. He took as his subject, "Germany's Moral Decadence," and said that the reason for it was the abdication of Christianity by its rulers. He affirmed that it was the Oxford Movement which saved England from following the disastrous lead given by Germany. On Wednesday the Synod business chiefly consisted in the presentation of reports, and an important Bill was passed by which decadent mining towns could be incorporated into other parishes by the Bishop-in-Council with or without the consent of the local authorities. On Thursday there was a good temperance debate, and a resolution was passed advocating the diminution of public houses, and the early closing of liquor bars. Motions were adopted referring to the Bishop-in-Council, the method of the election of a Bishop, and the appointment of clergy to Parochial Districts. The Synod concluded with the singing of the Te Deum.

BENDIGO.

(From our own Correspondent.)

The half-yearly meeting of Kyneton Ruridecanal Chapter, held at Malmesbury on April 20, was attended by nearly all the

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clergy and readers of the Deanery, Canon Bishop, R.D., presiding. After Holy Communion, at which the Rural Dean gave a meditation on the late Bishop Moorhouse, the morning devotional paper was read by the Rev. A. H. Constable. The usual formal business included a resolution to the effect that the action of the Primate in promoting the religious observance of Good Friday should be upheld, and that general protest be made against any attempt to legalise the totalisator in Victoria. The gathering was honoured by a visit from the Bishop in the afternoon. He addressed the members upon the promises made at their Ordination. The meeting assumed the nature of a "Quiet Day," the Bishop's spiritual address proving most helpful. The next meeting will be held at Maldon. In the evening the Bishop preached in St. John's, Malmesbury, nearly all the Chapter being present. Votes of thanks to the Rev. A. H. and Mrs. Constable, as well as to the Bishop, brought a profitable meeting to a close.

GIPPSLAND.

Appointments.

The following appointments have been made by the Bishop—Rev. G. H. Devlin to Rosedale, Rev. R. J. Rowell to Omeo, Rev. E. W. Bradley to Heyfield, Rev. F. J. Evans to Neerim South, and Rev. J. S. Beasley to the Curacy of Morwell at Boolarra.

Rosedale.

At St. Mark's Church, Rosedale, on Sunday evening, March 21, in the presence of a large congregation, the Bishop of Gippsland unveiled a tablet to the memory of Mrs. Agnes Du Ve, who had attended the Church for nearly 50 years. Various members of the family were present, including Mr. C. I. Du Ve, who came up from Elsterwick.

In Memoriam.

Mr. Simeon Napper, senr., who passed away last month, was one of the oldest members of the Church of England in Gippsland, and his name, as indeed those of all branches of the Napper family, has for long been closely associated with the history of St. Paul's, Sale. For years Mr. Simeon Napper was also an active and conspicuous member of the Board of Guardians of St. Mark's, Rosedale, where his memory is still cherished by the older generation.

St. Paul's, Sale.

The Hon. William Pearson on his return from England presented to St. Paul's Cathedral, Sale, a set of solid silver vessels for Holy Communion. A bequest of £100 has reduced the debt on the Parish Hall to a sum of only about £300.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. George's Day.

At the annual festival dinner of the Brisbane branch of the Royal Society of St. George, which was eminently successful, the Governor (Sir Hamilton Goold-Adams) referring to the wisdom of holding such festive gatherings during such a national crisis, said he had considered whether he as a representative of his Majesty should

attend, and he had decided that it was his bounden duty to do so. He saw no reason why those who could not take an active part in this great war should sit down and be miserable. He did not think such gatherings should be abandoned, neither did he think it was wise to stop many innocent amusements, against which there was some clamouring. By stopping some of the innocent amusements the very livelihood of a great number of honest persons would be jeopardised, and that would have a deleterious effect on the State and on the Empire.

Dr. Edward Lyttelton.

In the course of an address to the parishioners of Ipswich, the Archbishop (Dr. Donaldson) appealed for suspension of judgment with regard to Dr. Edward Lyttelton's sermon in St. Margaret's, Westminster. At least, he said, they ought to wait till the text of that sermon was in their hands. "Meanwhile," the Archbishop continued, "I have every confidence in the patriotism of Dr. Lyttelton. I have known him all my life, and of all men whom I met and conversed with during my last three weeks in England, he stands out in my memory as conspicuous for his ringing patriotism and his splendid confidence in the justice of our cause and the ultimate success of our arms. Knowing him as I do, I have listened with impatience and indignation to those who have labelled him 'pro-German.' That the Germans have published a version of his words does not necessarily prove his disloyalty, and the public nervous system must really be a little disturbed if we thus accuse a man before we even know what he really said."

Holy Trinity, South Brisbane.

At the Easter meeting the Churchwardens' report showed the finances to be in a satisfactory state. Including money raised by straight-out giving for the new Church Building Fund, the receipts for the past year reached nearly £1000. Satisfaction was expressed that religious instruction in the State Schools in the parish was regularly given, and a motion passed unanimously that in the opinion of the meeting there should be no interference with the present system of religious instruction in the State Schools of Queensland, which was giving every satisfaction. Rev. Cecil Edwards is in charge of the parish.

St. Mark's, Warwick.

The Easter meeting of St. Mark's, Warwick, the Rev. W. P. Glover (Rector) in the chair, disclosed a very encouraging outlook for the future. A substantial Mission Hall had been erected at West End. An accumulated debt of approximately £1000 had become a thing of the past; it was most gratifying to know that all debts on the parish had now been removed. The balance of cash on hand amounted to £104. A motion was carried to the effect that the matter of obtaining a new organ should be proceeded with at once.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Principal Fraser.

The following public meetings have been arranged in connection with the visit of

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Principal Fraser:—Sunday, May 2, 6.45 p.m., University Service in the Cathedral; Monday, May 3, 8 p.m., Y.W.C.A., Hindmarsh Square; Subject, "The War and Reconstruction." Chairman: Professor Rennie, M.A., D.Sc., Tuesday, May 4, 8 p.m., Prince of Wales' Theatre at the University; Subject: "Educational Matters in India." Chairman: The Rt. Hon. Sir S. J. Way, Bart., Chancellor of the University, Wednesday, May 5, Town Hall. Chairman: His Excellency the Governor. The clergy of the city and suburbs will have an opportunity of meeting Principal Fraser at Bishops Court, on Wednesday afternoon, May 5.

The Bishop.

The Bishop of Adelaide is touring the south-east portion of the Diocese. Sunday (April 25) he spent at Mt. Gambier. He conducted Conferences of Church workers at Mt. Gambier and Millicent on Monday and Wednesday, and he opened a new mission Church at Kalangadoo last week. It will form part of the Penola mission and will be under the direction of the Rev. F. Morton.

TASMANIA.

(From Our Own Correspondent.)

The Synod.

As announced in last week's issue, Synod Sunday was notably marked by the city Churches, while the Monday evening's meeting was a great success.

More formal synodical proceedings commenced on Tuesday, which day began with an early celebration of the Holy Communion, while at 11 a.m. there was a devotional meeting for the clergy in the Cathedral, conducted by the Rev. J. W. Ashton, M.A., of St. Kilda, Melbourne.

Apart from once or twice when the speaker's distinct High Churchmanship obtruded (and obtruded too, unpleasantly for on such an occasion it might well be kept out) too high praise can hardly be accorded to Mr. Ashton. His spirituality of aim and deep earnestness struck us all, and no one could fail to gain inspiration and help as he led us in contemplation of fellowship in our Lord's sufferings, and sharers in His joys.

In the afternoon the new Cathedral pavement was dedicated, and the Bishop gave his charge to Synod. We all appreciated the unambiguous way in which he spoke about the crying evil of Tattersall's, and rejoice to have such a clear and strong lead given to us.

The first business of Synod was to receive Archidiaconal reports which were lengthy; would it not be a useful piece of reform to circulate printed copies of these to Synod and take them as read? Business is generally congested, and much valuable time might thus be saved. The estimates, the allocation of grants to various parishes also took some time, but this probably would be more difficult of curtailment. One extremely useful piece of business was the establishment of a Diocesan (Fire) Insurance Society. For a long time it has been felt that steps towards this end might be taken, and the matter came up last Synod, and at this Synod, has become an accomplished fact. Naturally enough, the beginnings will be small, and the special Board (which is created for the purpose) is debarred from insuring above £500 in the Diocesan Society, any building, till a reserve of £5000 is reached. In the meanwhile any building which requires a heavier insurance, may be insured by the Board, in any approved Society.

The Board is composed of Messrs. Fullerton, M. H. R. Brent, and the Hon. W. H. Burgess. Great credit is due to one of our laymen for this bill—Mr. Dennis Butler—to whose patience and skill Synod owes much. The beginnings of the Insurance scheme are small, what will they be in 20 years' time?

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Rather a curious piece of domestic legislation was then introduced. Hobart possesses several closed burial grounds, the largest and chief of which belongs to the Cathedral. In 1904 Synod passed a resolution to the effect that all revenues accruing from this Burial Ground should be vested in the Church Trustees, and expended on the upkeep of the cemetery. About 1910, however, the Cathedral Board let a portion (which has never been used as a Burial Ground) for £100 a year, having entirely forgotten the resolution of 1904; and with this money to fall back upon, took in hand rather expensive additions to the Cathedral. Synod spent a long time in disentangling the situation, and realising that unless immediate action is taken the Government will take over and use for its own purpose this cemetery, endorsed the resolution of 1904. It certainly falls hard upon the Cathedral Board, but it seemed to be the only way of retaining this property.

A very important Bill was passed dealing with the Patronage Act. As the Act is at present, parishes can vest their patronage in the hands of the Bishop or the Board of Patronage. In the latter case, however, there has been what has seemed an evasion, inasmuch as two clergymen wishing to exchange, can do so with the consent of the Bishop, without consulting the Board of Patronage, even though the Patronage may be vested in the Board. After much discussion, and a call to vote by orders, the Amending Bill was passed, and now the Board of Patronage, when parishes have vested their patronage in the Board, must be consulted, and their consent given, before an exchange can be effected. Much satisfaction was expressed at the result.

Other meetings were the Annual Meetings of the C.E.M.S., the Junior Clerical Society, etc. On Thursday afternoon a garden party was held at Bishop Court, at which the Governor and Lady Ellison-Macartney, the Mayor, the Roman Catholic Archbishop of Hobart, the leading Nonconformist Ministers, and about 900 guests were present.

We have found in Bishop Stephen an ideal chairman as well as a true Father-in-God.

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

At a meeting of the C.M.A. Executive Committee, it was decided to hold back missionaries until the indebtedness for 1914 is extinguished, and the expense of the outfits, passages, etc., for the Rev. R. and Mrs. de Lambert, and Miss Opie are forthcoming. This is a serious step to take, but the Committee do not feel justified in extending the work in the mission field until the constituency at home gives some definite indication of their willingness to support such extra work. The additional sum of £865 is needed by September 30 next.

The 22nd Anniversary of the C.M.A. will be held in Auckland on Thursday, May 6. There will be a celebration of Holy Communion at 11, a Service of Intercession at 5 (both in the Cathedral), followed by a tea and public meeting. The Bishop of the Diocese will preside at the latter, whilst Miss Stinson will be one of the speakers.

TRUE HEROINES.

What is the commonest, and yet the least remembered, form of heroism. The heroism of an average mother. When I think of that broad fact I gather hope again for poor humanity, and this dark world looks bright, this diseased world looks wholesome, to me, once more, because, whatever else it is, or is not full of, it is at least full of mothers.—Charles Kingsley.

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The Ascension and Session of our Lord.

By the Rev. Arthur E. F. Young, Rector
of St. John's, Bairnsdale, Victoria.

IV.—OUR LORD'S PRIESTLY INTER- SESSION.

In our earlier articles we have dealt with the fact of our Lord's Ascension; the nature of the heaven to which He ascended; and last of all His Session at the right hand of the Father.

This latter fact discloses, as we pointed out, the exaltation of a Man, the resting of a Saviour, the active engaging of a Helper, and the entrance of our great High Priest upon His mediatorial office.

The last doctrine will now receive fuller examination. The intercession of Christ is not mentioned in the Creed, but it is involved in His Session, is implied in much of the New Testament teaching, and directly referred to therein two or three times.

About the fact of the intercession, there can be no question, but when we

ask what is the nature of that intercession we are met by two radically contrasted answers.

The Evangelical View.

The Evangelical interpretation is that Christ made a perfect and complete propitiation for man's sin on the Cross by the sacrifice of Himself, and on the ground of that sacrifice He bases this intercession with His Father. The sacrifice of the Cross was complete, but the fruit of it is inexhaustible through the intercession. A completed atonement was effected through the offering of Himself once for all, and in virtue of that completed offering there is an intercession that knows no end or interruption.

The Sacerdotal View.

The Sacerdotal interpretation is that Christ not only offered Himself on the Cross, but that His self-presentation to God in heaven is in the nature of a perpetual offering. In other words, the offering and the intercession cannot be separated. The offering itself is a continuous intercession, the continuous intercession implying the of-

fering as a present thing. The Evangelical idea is that there is a perpetuity of efficacy. The Sacerdotal idea is that there is a perpetuity of offering.

The Two Views Contrasted.

The contrast between these two interpretations is thus stated by Milligan, "Does the Ascended Lord even now present to His Father in heaven anything that may with propriety be called an offering, or are His heavenly functions summed up in the one word—intercession? Our Lord's work of offering is said to have been finished when He died, and after His Ascension He had only to present that sacrifice to His Father, and on the ground of its acceptance He might thenceforward be an all-prevailing intercessor on our behalf. Are we to confine the thought of our Lord's offering to His sacrificial death, or are we to extend it so as to include in it a present and eternal offering of His life to God in heaven?" He then goes on to maintain that the supreme end of sacrifice is not death, but life, and that the same life that was given to God on the Cross is now offered to the Father within the sanctuary. In this theory Calvary is represented as an incident in the process of offering, but the offering itself is identified with the unending life of the Offerer.

Milligan then unifies and completes his theory by saying, that of course such a perpetual offering as Christ offers cannot be repeated, because a state or condition does not admit of repetition, and that the offering of the Church on earth is but the offering of her life in union with Him to God.

It is in these last few lines that Milligan parts company with the Sacerdotalist, or rather falls short of a full acceptance of their tenets; but in the earlier part of his statement he seems not only to accept their position, but also to express it with great plausibility. He is a Presbyterian, and, of course, would reject both the doctrine of a sacrificing priesthood within the Church, and also the idea that such priests repeat or perform a similar propitiatory offering on earth to that which our Lord offers in heaven.

The Cause of the Divergence.

Now whence arises the divergence of ideas? The answer is not far to seek. The doctrine of the priesthood receives its fullest expression in the Epistle to the Hebrews. This Epistle received scant recognition in the Church of the West during the first three centuries. When that Epistle was finally admitted into the Canon of Scripture it was principally known to these Churches through the Latin Vulgate, which, owing to Jerome's influence contained serious translational errors. Three examples will suffice. In Heb. i. 3, "When He had made purification for sins He took His seat," is rendered by Jerome, "making purification for sins, He took His seat."

In Heb. viii. 3, "Wherefore it is necessary that this priest have somewhat to offer," Jerome translates the Greek aorist tense by a Latin subjunctive present tense. In Heb. x. 11, "When He had offered one sacrifice for sins for ever sat down at the right hand of God," Jerome translates this, "Offering one sacrifice for sins for ever."

In these three crucial passages Jerome's adoption of a Latin present participle implying a present continuous offering, as an equivalent to a Greek

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arist, which implies a completed past act, was exceedingly unfortunate, especially where accuracy was extremely desirable. These mistranslations are in no small measure responsible for the mediaeval conception of a continual propitiatory offering in heaven by Christ Himself, and on earth through His priests at the "altar." Our final article will contain certain further observations upon these two fundamentally contrasted conceptions of our Lord's intercession, together with a general conclusion.

Young People's Corner.

General Joffre.

By Constance M. Foot, in "Our Empire."

"What Joffre says is done," is a saying in the French Army, for their Commander-in-chief has won his place by the possession of much the same qualities as Lord Kitchener—a strong will and a genius for organisation. Neither is he given to much talking; he is often spoken of as the "silent general," but his manner is gentle and courteous, and his smile quick and genial. He, too, has blue eyes, and could you take a look beneath the heavy white moustache you would find a firm, set mouth.

General Joffre was, curiously enough, born in the same year as his colleague, Sir John French. We do not know much about him in this country, but a well-known writer has given us the following interesting account:—

"His family," she says, "belongs to the Eastern Pyrenees; an auctioneer founded it about a hundred years ago. This ancestor went from village to village in a showman's van laden with goods. They were trumpeted by him as bargains. 'Joffre' such and such an article at such a price, he cried, when he drew up in the mayoralty square of burg or village. He began at a high figure and went down gradually. His name proclaimed him a foreigner, and he adopted the nickname the country folks had given him of Joffre—"le père Joffre."

As a boy, General Joffre was very fond of bathing and swimming in some of the deeper waters of his native Pyrenees. His parents, fearing he would be drowned, locked him away in an upper room at night, keeping him under guard by day. At first the boy fretted; then he bethought him of a plan.

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Going to his mother's linen press he took out the longest sheet he could find, and making this into a ladder, he daily let himself down at dawn for his river bath. This plan succeeded for some time; then one day the "ladder" gave way and down fell our hero and broke his thigh. During the time the limb was mending the future general acquired a taste for study, and was therefore only too glad to exchange invalidism for school. When it came to the time for deciding on a career he chose the Army, selecting the engineers as his special branch.

He saw active service early, for whilst still a cadet of between eighteen and nineteen the Franco-German War of 1870 broke out, putting a hasty end to his military studies.

During the siege of Paris he was employed, not as an engineer but as a young artillery officer, taking part in that capacity in the defence of the city.

When the reconstruction of France commenced he was sent to improve the fortifications of Paris, and so excellently did he do his work that he attracted the attention of Marshal MacMahon, then President of the Republic, who raised him at the early age of twenty-two to the rank of captain, for he realised that young Joffre, though little more than a lad, was unmistakably an engineering genius.

It was as a sapper, however, that he spent the greater part of his career; and, in order to gain experience, he took service in the various small expeditions which became frequent while France was building up her colonial empire. We hear of him in Madagascar; in Tonkin, building forts under the direct fire of the Chinese; on the Gold Coast, and subsequently making his name by nine years' hard service in the French Soudan and the campaign which resulted in the capture of Timbuctoo; for he was a man who wanted to know all sides of his profession.

Upon returning to France, he at once settled down to work, distinguishing himself as a military engineer, on the eastern defences of France, and steadily making his way until he became the youngest general of division in the army; though it was not until 1905, at the age of fifty-three, that he won the epaulets of a brigadier-general.

In 1911, when, by the unanimous decision of the Cabinet, he was elected head of the French Army, all his countrymen rejoiced. Until he was appointed there had, for many years, been no commander-in-chief, and he it is who is mainly responsible for the re-organisation of the French Army as it stands to-day.

Though it is said that General Joffre never forgives a failure—for instance, in the manoeuvres of 1913 he dismissed five important officers for incompetence—he is yet a man of great modesty and simplicity in both character and living; fond of country life and of his simple soldier's home. But beyond the interests of the latter and the occupations of his profession he has no outside interests, never having had time for amusements or hobbies of any kind throughout his strenuous life.

This, then, is a slight sketch of the man who is at the head of the allied armies, and no one can doubt that he is well suited to undertake such a responsible post. It is singularly fitting, too, that he who fought as a youth in the war of 1870, and shared then in his country's defeat, should be the one to lead forth her armies against the same foe, but this time—as we hope and believe—to victory!

As a writer in "The Times" ungrammatically says: "He succeeds because he takes the infinite trouble necessary to secure it," and the lesson is a useful one for us all.

"He Didn't Think."

I am only a little brown terrier, but I love master and master loves me.

It was only because he didn't think that he gave me that bad time last August.

He was playing in a boy's cricket match, and I was waiting for him.

Now I always think that cricket is a very dull game, and I dozed away most of the afternoon, except when I woke up to remember how thirsty I was.

Then came that terrible run home. I tried hard to keep up with master's bicycle, but what with the heat and the thirst my legs wouldn't go, and at last I just went flop down by the side of the road.

I didn't remember anything more until I heard someone say in a loud voice:—

"Thoughtless boy! You expected him to keep up with you! and in this heat too, and you say he hasn't had a drop of water since you left home!"

Then I heard master say in a very sobby voice:—

"Oh, father! do you think he will die? You see I was so excited about the match that I never thought, but I'd rather never play cricket again all my life than have hurt dear old Toodles!"

I know it was wrong of me, but I did so love to hear dear master say things like that—for I knew he was simply mad on cricket—that I kept my eyes tight shut.

But when he actually began to cry for love of me—I had never heard him cry in my life before—not even when he fell off a tree and broke his arm, I simply had to wag my tail.

Then master took me in his arms and kissed me and kissed me. Master's father gave me some water, and they carried me all the way home and everybody made no end of a fuss over me. Next day I was as right as ever again and scampering all over the place.—"Our Empire."

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Current Topics.

In the Gospel for the Fifth Sunday after Easter (St. John xvi., 23-33) the Lord plainly speaks to His disciples of His Ascension. "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." Such language is unmistakable in its meaning, corresponding to the statement in the prologue of St. John's Gospel; "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word became flesh and dwelt among us." The Saviour was no mere man but God Incarnate.

Something of their Master's meaning was grasped by His disciples. "Now are we sure!" they said, "that Thou knowest all things, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God." Their faith was to be tested that very night. "The hour cometh, yea is now come, that ye shall be scattered every man to his own. "But the Gospel closes with words of hope and comfort—"In the world ye shall have tribulation; but be of good cheer I have overcome the world."

Tribulation in some form is the lot of all. Some face it doggedly—alone. Others are glad to trust in the Lord, who has overcome the world, and in whom they find an abiding Peace. May we all, by living faith in Christ, claim our share in His glorious victory, so that whatever sorrow may come upon us we may always, in Him, "be of good cheer."

Once again we plead for a better observance of Ascension Day (which this year falls on Thursday, May 13). The Ascension of our Lord into heaven is no less important than the great facts of His Incarnation, and Resurrection. It marks the consummation of His redemptive work. He, the Great High Priest, "entered in once into the Holy Place, having obtained eternal redemption for us." He "sat down at the right hand of God" as a sign that His offering had been accepted, and that the salvation of man was complete.

Ascension Day should be observed as a great Festival, like Christmas and Easter. In every Church the Holy Communion should be celebrated, and the Evening Service should be of a festal character, with choir and congregation present (as on Sundays), to take part in praising Him who "ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory."

After many months of waiting and discipline, our Australian soldiers are at last fighting side by side with the well-trained troops of Britain and France in the attack on the Dardanelles. We knew that when the crisis came they would show that they were not lacking in the courage and resource characteristic of the British Race, and we are not disappointed in them. It was only a few days after we heard of the brave deeds of the Canadians in Flanders, which stirred our hearts with deep emotion, that the news came that our own men had nobly faced their baptism of fire. The King, in his message, congratulated the Governor-General upon "the splendid conduct and bravery displayed by the Australian troops in the operations at the Dardanelles," and added that they had "indeed proved themselves worthy sons of the Empire." The First Lord of the Admiralty referred to their action as "a brilliant and memorable achievement." Our hearts glowed as we read these words of commendation; we are justly proud of our men at the front, knowing that they and others who will follow them will do their part to keep the old flag flying in the war for freedom which is now being waged.

But there is another side to this glorious incident. In war, victory is only obtained at a terrible cost of human life. After every action there is the toll of wounded, dead, and missing. The Australian deeds of valour have been achieved, but as a result there is mourning in Australian hearts, and homes. Up to the present time we have hardly realised the horror of this war. We are so far from the scene of conflict, and things around us go on much as usual. But now as our men go into action, and as the names of dead and wounded are made known the war comes nearer to our own doors, and we shall day by day be more impressed with its terrible solemnity. In Britain the result has been to turn the hearts of many to God. May this sorrow which has come, and will increasingly come upon us as more of our men go into the firing line have the same salutary effect, and turn the hearts of many to righteousness, drawing us all nearer to our Lord.

Christian patriots may do well at this time to continue earnestly in prayer to God, that as we are more and more privileged to take a share in the fight-

ing and suffering, so there may come into our national life something of those higher ideals that may lead us to use aright this time of trial as a heart-searching and purification, with a view to the discharge of the great world-ministry for which God intends us.

Australia is a strategic position for world evangelisation if only the Church can be brought to realise it. Great continents, crowded with people who are still "lying in darkness and the shadow of death," are all around her, and many in fairly close contact with her. More and more the teeming millions of India, China, Japan, and Malaysia will seek for intercourse by way of commerce with her. Great opportunities are therefore being opened before us as a people to influence for good or ill those who do not yet quite understand the Christian message. At the present time we are not affecting them for good. Those contact peoples must be aware from their own observation of the gross sins that stain our national life. And if their own observation were lacking, the Nationalist with his gospel of gloom and other renegade Christians are not slow to depict for India, China, and Japan, the so-called failure of Christianity. Of course we know that their explanation of that failure is utterly false. It is not Jesus Christ who fails us. It is not because we have too much Christianity, but because we have it in so small a degree that there is any apparent justification for this charge. But the truth in all its hideous grimness needs to be clearly understood. Australia, in her candlestick, is holding forth a very flickering flame that seems only to intensify men's conception of her own darkness and need. It is just here that the present suffering may help us. Rather than have our candlestick removed from its place, may God grant to us that out of a great tribulation there may be born a people purified and prepared by Himself to bear a true and bright witness for Him in the face of these heathen nations.

OUR UNSEEN GUIDE.

Surely neither to angel nor to saint need we look for sympathy and help, while we have this Lord of Angels, this King of Saints, our Friend, our Guide, our Helper, our Good Shepherd. He Who gave His life for us will not lightly leave us nor forsake us, but will guide our lives, if we will but follow His steps, it may be sometimes in ways that we know not, and would not have chosen.—J. B. Pearson.