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Current Topics.

There will probably be a general regret throughout the Empire at the publication of the Report on the Gallipoli campaign. It will not mollify the sorrow and suffering connected with the great struggle to know that a tremendous and unnecessary cost was paid for an attenuated advantage, nor will it help now in the future conduct of the war to have published abroad a serious criticism upon men who have practically ceased to have any controlling voice in the future movements of our armies. Never before in the world's history have men had to face such gigantic problems; and it is sad to think that men of proved greatness in all the smaller campaigns they have had to conduct, should have their military reputation broken, not because their greatness has decreased, but because they are faced with a stupendous war, replete with problems of abnormal difficulty which may well puzzle the wisest and greatest among men.

Surely the lesson of this surprising Report is that there should be a more general and continuous recognition that "the battle is the Lord's," and that we must look to Him and not to men for the guidance and strength so needed. Our leaders are, of course, not "sufficient for these things" in themselves. It is in our responsibility to seek for them by earnest and urgent prayer that sufficiency of God which alone can enable them to meet the difficulties of their task.

That was a strong and necessary statement the Primate uttered at the great Centenary Meeting of the N.S.W. Branch of the British and Foreign Bible Society on Monday week. Brisbane has been refreshed with controversy over the political aims of the Roman Church. We use the word "refreshed" advisedly: for the body politic is always the better for an open outbreak of a humour that has been long troubling it secretly. It would do our Australian life no harm for that controversy to spread through all the States. As the Primate said, many who are in opposition to the patriotic and statesmanlike aims of Mr. Hughes belong to the Roman communion. The whole of our Australian politic life is thrown into the turmoil of a general election by it at a time when all such inner disturbances should be utterly avoided. Worse still, the newspapers report disgraceful proceedings in the House of Commons by men who seek to use the exigencies of the nation for the obtaining of their own sectional ends, ends that would assuredly make for imperial disintegration. And these men, again, are the spokesmen, in the main, of the same Roman Church. "Under the surface they are working with unscrupulous cunning to achieve their vile

purpose, which is to stab Britain in the back." The sooner we are really awakened to this fact the better and safer for our country and Empire.

The Centenary Meeting of the B. and F. B. Society of N.S.W. was responsible for some words of **Spiritual Vision**, wisdom concerning the study of the Bible. As one speaker insisted, "we have a right to demand that those who come to the criticism of the Book should come to it upon their knees." The Bible is no ordinary book, and no Christian has any right to examine it as an ordinary book. It demands the utmost of reverence and humility. The latter quality is sometimes conspicuous by its absence in the very large claims made in the interests of what are commonly called the assured results of Higher Criticism. Quite recently a writer in "The Challenge" was quietly rebuked by the following letter:—

"Your reviewer says that 'Modern science has made the traditional interpretation of the Bible no longer possible for present-day readers.' May we say that many people receive great illumination when they are enabled to take the words of the Bible to mean just what they say. For then they act upon and prove for themselves the truth of St. Paul's statement that the Word of God, when accepted not as the word of men, but, as it is in truth, the Word of God, works in those that believe. In this way many have consciously received forgiveness of sins and spiritual healing of mind and body.—Yours, etc."

The human intellect, unguided and unguarded, is by no means a safe interpreter of things spiritual, for "a head illumined by knowledge, however great, is a very different thing from a heart enlightened by faith."

One of the comforting signs of the times in which we are living is the developed attention that men are being called to and are giving to the Word of God. The War has given quite an impetus to the study of prophecy, but it has also caused men to consider again some of the great lessons that Book so strikingly gives to us. As one of our contemporaries has recently said concerning the wars of extermination: "This difficulty has been modified by the events of the last two years. The 'frightfulness' of the German war machine, viewed in the history of Prussian aggression and war-making in past years, opens up the question as to whether or not a war of extermination was not, after all, a merciful war. The world has been subject from time to time to a social cancer, the only cure of which was excision." The Bible is certainly coming to men and women to-day, in the anxiety and sorrow of the homeland or in the stress and suffering of the trenches, with a new meaning and power, calling to our minds the miracles that have been wrought by its instrumentality throughout the ages of the past. As Canon Alexander, of St. Paul's Cathedral, London, said quite recently:—

"The Bible stands for the great ideals of liberty and justice, of truth and righteousness; and in and through all its varied figures, runs the same living principles, the same witness to God, and to the supremacy of spiritual things." And in search of its power the same preacher said:

"What is it that stamps the Bible as unique, and gives it its supremacy? It is the fact that, from the promise of the Old Testament to its fulfilment in the New, it is the inspired story of Jesus Christ, the one Lover and Redeemer of human souls. If we really see that living Christ as the centre of the Bible, and search the Scriptures, as He bade us, because they testify of Him, it is surely our duty to bring the Bible more and more into relationship with our own life and with the life and progress of our day. That living Christ—does He live only in the chronicles of the day and the printed pages which men read? That Holy Spirit, whose promise and witness is found in them—has He spoken only to hearts which have long ago crumbled into dust, and is He now for ever silent? Not so! The Christ who lived once in Galilee and Jerusalem is alive to-day with a far intenser life. He lives in heaven to make intercession for us. He lives on earth to guide, to comfort, to punish, to watch with the steadfast gaze of His ancient compassion the sorrows and the sins of men. And the Holy Spirit is speaking to-day as truly as in the generations of old. The first Pentecost was but the beginning of an epoch to which we ourselves belong. In the emphasis with which God speak to men to-day of the need of studying the Bible He is recalling us, 'lest we forget,' to an immemorial witness of His truth.

"If we want to understand the Bible we must read it with a childlike spirit and a contrite heart. It will never open the mysteries of its life but to humility and faith. The secret of all genuine and fruitful study of it is that it should be read with something of the spirit with which it was composed."

It is a matter for satisfaction that the attempt to secure permission for the opening of picture-shows on Sundays in New South Wales has been frustrated by the decision of the Premier (Hon. W. A. Holman). The attempt was made under cover of the specious plea that the proceeds would be devoted to the Repatriation Fund. The proprietors of picture-shows may well be credited with the patriotic sentiments of the average citizen. But the way they pander to the public taste, and are ready to run to the extreme limit of suggestiveness and indecency that the Censor will allow, is fairly conclusive evidence that the motive that predominates in the conduct of their business is a desire to make money as quickly as possible, unhindered by too sensitive a conscience. Picture-show proprietors are far-seeing people, and undoubtedly they have an eye on the days of peace that must come some day. What a fine stroke of business it could be, if by playing on patriotic sentiment, they were able to accustom the conscience of the community during the War to Sunday picture-shows, from which they might reap a golden harvest for themselves later on. We congratulate Mr. Holman on frustrating what would certainly have proved a most pernicious incursion on the already over-secularised Sunday of New South Wales.

English Church Notes.

The Unchanging Gospel.

"This year will probably be marked by changes even more far-reaching and momentous than those through which we have passed already. All the more we need to remind ourselves that the deepest needs of human life do not change. Human sin, Divine forgiveness, love and fellowship and hope—through all changes of outward circumstance these abide. The Church has no need to go in search of a new gospel, we only need to believe more fully in the gospel that is ours already, and preach it with stronger confidence. If the gospel of Jesus Christ and Him crucified does not draw men, we have no other gospel to offer them. In our self-criticism we are liable to lose the sense of proportion, and attribute our failure to defective organisation, inadequate resources, lack of sympathy with this or that social reform. Our true failure lies deeper; we have not believed in the power of Christ to draw all men unto Him. The special characteristic of the age in which we live, as of all times of change, is the multitude of gospels that are being offered to the world, few of them without some element of truth. But the Christian gospel is a synthesis of human efforts to reach the truth. It stands by itself as an adequate answer to human need; manifold in its results but simple in its essence. Our challenge to the world is still, as it always has been, the Cross of Christ."—"The Challenge."

Founder of the Church Lads' Brigade.

Mr. W. M. Gee, founder of the Church Lads' Brigade, and Chief Staff Officer, who died on December 23, was a well-known personality in Church circles. The Colonel, as he was affectionately called, believed enthusiastically that you get best out of a lad by trusting him to the hilt, and hated anything like bribery or corruption in the teaching of religion. He insisted upon members of the C.L.B. regarding themselves as Church workers able to give and not to get. His faith and enthusiasm received their reward when last November the C.L.B. celebrated its twenty-fifth anniversary not only at home, but in our Dominions beyond the seas.

Mr. Gee possessed a magnetic personality with a transparent faith and goodness which made him so lovable and smoothed out the sternest difficulties.

In twenty-five years more than half a million lads have passed through the ranks of the C.L.B. Priests, missionaries, Church workers, God-fearing citizens and all members of the C.L.B. owe a debt to Mr. Gee which can never be repaid. In our Dominions beyond the seas as well as at home the Church Lads' Brigade has many strong companies, and Mr. Gee twice toured Canada to set the work there on a firm basis. How well his work was done is proved by the

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magnificent response which the C.L.B. made to the call of duty, and beyond the 250,000 of its members who are serving with the Colours, the C.L.B. Battalion of the King's Royal Rifles and its reserves were particularly dear to Mr. Gee's heart. He raised this splendid battalion from the ranks of the C.L.B., and both its home service and its achievements at the front are a real testimony to that manly Christian character which Mr. Gee from the first made the aim of the Church Lads' Brigade.

Mr. Gee worked to the last, and passed away after a few days' illness in which the C.L.B. was always the first thought in his mind. It is a consolation to those who loved him to realise that he was permitted to lay down his work just after the happy celebration of its silver jubilee anniversary. Mr. Gee made the claim that the soul of a lad is worth cultivating, and the result of the discipline and the religion which he so kindly enforced has justified that claim in the thousands of his comrades who are the truer churchmen and finer citizens because he cared for them so much.

An Interesting Engagement.

More than ordinary interest is attached to the announcement of the engagement of Miss Dorothy Watts-Ditchfield, the only daughter of the Bishop of Chelmsford, to the Rev. E. N. Gowing, Domestic Chaplain to the Bishop. Mr. Gowing is an Australian and a graduate of the University of Sydney. He was ordained in 1907 by the Archbishop of Sydney, and after holding various curacies came over to England as curate to Mr. Watts-Ditchfield at St. James-the-Less, Bethnal Green. When his former vicar was appointed Bishop of Chelmsford, Mr. Gowing went with him as his chaplain.

Honour for Bishop Gwynne.

Among the New Year Honours bestowed especially for war service none is better deserved than that conferred upon Bishop Gwynne, Deputy Chaplain-General, who has been made a Companion of the Order of St. Michael and St. George. Bishop Gwynne has been in France over two years, and is a typical "soldiers' man." He was formerly Vicar of Emmanuel Church, Nottingham, where he has many admirers. Then he went out as a missionary to Khartoum, and in 1908 was consecrated Suffragan Bishop in Khartoum, which is nominally under the jurisdiction of the Bishop in Jerusalem.

Sir Conan Doyle and "The Doom of God."

The instalment in the January "Strand Magazine" of Sir Conan Doyle's thrilling history of the war deals with the second terrible battle of Ypres, when the Germans first used their horrible poisonous gas. Here is a remarkable passage which might well be quoted in every pulpit in the country: "Every hour of this day," says Sir Conan, "was an hour of danger, and fresh ground had been abandoned and heavy losses incurred. . . . From the British point of view it was a day of narrow escapes, and this surely was amongst the narrowest. The mystics who saw bands of bowmen and knights between the lines during the retreat from Mons did but give definite shape to the undeniable fact that again and again the day had been saved when it would appear that the energy, the numbers, or the engines

of the enemy must assure a defeat. On this occasion the whole front had from an unforeseen cause fallen suddenly out of the defence. Strong forces of the Germans had only five miles to go in order to cut the great nerve ganglion of Ypres out of the British system. They were provided with new and deadly devices of war. They were confronted by no one save a single division of what they looked upon as raw Colonial Militia. . . . Yet of the five miles they could only accomplish two. . . . It needs no vision of overwrought men to see the doom of God in such episodes as that."

True Religion.

Addressing a meeting of business men recently, the Bishop of Liverpool explained the objects of the National Mission. They were trying, he said, to strike at the sins of excessive drinking, impurity, parental irresponsibility, commercial dishonesty, and the sin of forgetfulness of God.

Excessive drinking and impurity were making serious inroads upon the life and health of the people. We wanted, also, to bring home to the community the wickedness of illicit bribes. There were also business lies which men told, explaining that "business is business"—as if a man doffed his religion when he entered the door of his office.

A man who was religious, whatever his profession, carried his religion wherever he went, and allowed it to control every action of his life in every department of his life.

Prophets of To-Day.

There is a great need to-day of men who are true prophets of God, men who so habitually think of God, who have such a vision of the Kingdom of God and such understanding of the purposes of God, who are so conscious of standing before God, that they compel others to think of Him, and enable others to consider all that is taking place in its relation to God. It is the prophet who can see the revealing of God's power in the world to-day. All men are conscious that great and rapid changes have been taking place during the last few years. The new conditions in the world and the new possibilities involved are matters of intense interest to every thoughtful man or woman. But they are far more. As we watch the events of to-day, for example, throughout the East, and realise the way in which the ancient religions are failing their adherents, and are proving unequal to meet their needs, and as we observe their leaders looking towards the Christian faith and wondering whether it can supply the moral and spiritual powers which they are consciously beginning to need, we must surely see in all that is happening nothing less than a wonderful evangelica preparatio. Prophets are needed who can interpret the movements among the nations to-day in terms of God.—(Rev. C. Bardsley.)

No New Difficulties.

Speaking recently at a Christian Evidences Meeting, the Dean of Manchester, Bishop Welldon, declared that he could not himself see that the war had created any difficulties which had not existed before.

Christian revelation never could be free from intellectual difficulty. You could not prove Christian revelation in the same way

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as you could prove a proposition of Euclid. There must always be room for the virtue called Faith, and room for the opportunity of choosing.

The war had done nothing to disturb the belief which is based upon human nature, nor to injure the vital truth of man's spirituality. The war had come about because man was free, and being free he had chosen the evil and not the good side. The demand for God to stop the war was a demand to God to make men machines.

If people declared that Christianity had failed he was equally prepared to say that all the other things which people put in the place of God had failed too. What about science? "Don't throw science in my face to-day," exclaimed the Bishop, "I'm ashamed of it."

And what about education? Germany was the most highly educated country in the world, and yet what did we see? That education without the spirit of Christianity is the source of untold evils. Education as we saw it in Germany was sapping the life of Society.

"Education after the war," said Bishop Welldon, "must be more practical, more patriotic, and more spiritual."

Pastoral Ideals.

Lines written by Canon Mervyn Archdall after a buggy accident on April 12, 1913 A.D.

One little step! and then no more
The voice shall sound that told of love
Through death triumphant, in the Christ,
The First-fruits, throned in light above.

One little step! and then no more
God's wisdom from the lips shall flow
For the mature; for faith and love
Seek all things in their Root to know.

One little step! and then no more
The eye shall tend with shepherd's care
The lambs, the heart with child-like skill
Shall pasture fit for them prepare.

One little step! and then no more
The hand upon the brow shall place
In faith and charitable hope
The sign effectual of grace.

One little step! and then no more
In symbol shall that hand impart
The body and the blood of Christ,
Received in each believing heart.

One little step! and then no more
The opened "grief" of troubled soul
The "Minister" shall hear, and pour
Thereon "the Word" that makes men whole.

One little step! and then no more
The voice and hand shall join in one,
In sacred pledge of married love,
The lives God joins, earth's course to run.

One little step! and then no more
The foot, in measured reverent tread,
Shall meet the bier, while words resound
Of resurrection from the dead.

One little step! and then no more
The eye shall fill with trembling fear,
To share the sorrows of the home;
For "Jesus wept," and He is near.

One little step! and then no more
The knees in prayer shall lowly bend
For husband, wife, or wayward child,
Or money-loving worldly friend.

One little step! and then no more
As watchman shall the Pastor scan
The world-wide "field," and call to mind
The "other sheep" unsought by man.

One little step! and then no more
His people's dwellings shall he seek,
And there reprove, rebuke, exhort,
With tender, tactful courage meek.

One little step! and then no more
Observed by fellows he shall be:
A power within men's souls the Lord
Shall make his life eternally.

One little step! and then no more!
Awake, my spirit! I to-day
In love's intensity will work
As faithful Pastor, while I may.

Examine yourself, whether you had rather be rich or happy; and, if rich, be assured that this is neither a good, nor altogether in your own power; but if happy, that this is both a good, and in your own power; since the one is a temporary loan of Fortune, and the other depends on will.—Epictetus.

Indulge not in vain regrets for the past, in vain resolves for the future—act, act—in the present.—F. W. Robertson.

to Him so that they might have life. The purpose of the Saviour Who came to save from sin and death, was to save by giving life, the life that is life indeed.

Such a salvation means a deliverance from death and the fear of death, and a setting free from the bondage of sin for the living of our true life. It is a full salvation indeed that makes us free as children in our Father's home, and brings to us strength and hope in the right to and experience of all the treasures that are hid in Christ.

We are sometimes tempted to desire only the first portion of this wonderful salvation, but in God's purpose it must be taken in its fullness. Let us, by His grace, seek to enter into a fuller understanding and a richer experience of such "a salvation that bringeth no regret."

The Revised Lectionary and Psalter.

V.

II.—Week-day Readings in N.T.

The Plan of the Old Lectionary for the reading of the N.T. was a very simple one. You read the Gospels through consecutively morning by morning during the first half of the year, and in the evenings during the second half. Similarly you began with the Acts at the beginning of January and worked through the rest of the N.T. from Romans to Jude evening by evening, in the order in which the books are printed in our English Bibles. In the second half of the year this process was repeated in the mornings until mid-December, when the Apocalypse, in selected portions, was read morning and evening.

Under the New Lectionary some consideration has been given

(1) to the chronological sequence of Gospels and Epistles.

(2) to the adaptation of certain books to special seasons of the Christian year. In illustration of the first of these aims we may point to the selection of St. Mark's Gospel for Advent. Modern scholarship is practically unanimous that St. Mark cannot be regarded as a mere epitome of the first and third Gospels, as was once generally held, but as the basis with other sources of the Synoptic record. It was the first and simplest record of the Saviour's life given to the Church. So we begin with St. Mark at the beginning of the Church's Year.

Then when we come to the Pauline Epistles we do not begin with Romans just because it stands first of the Apostolic letters in our Bibles, but with the first of St. Paul's letters—those to the Thessalonians, and so on in their chronological order through the successive four groups of his writings, illustrating them, about half-way through with the story of his missionary travels from the second half of the Acts of the Apostles.

In illustration of the second aim, adaptation to the season, note how and when the Gospels are read under the new scheme: St. Mark for Advent for the reason abovementioned and also for another. That Gospel introduces us in its opening sentences to the figure of the Baptist at work, and then immediately to the Lord Jesus taking up His ministerial task. There is no prelude of the glory of the Holy Child as in St. Matthew, the gospel of kingship and the kingdom. So the first half of St. Matthew is well suited to Epiphanytide. The profoundest of the gospel records—the most theological, and at the same time the most devotional—with its tremendous claims of "I am"—is reserved for our meditation during Lent. This strikes us as a forcible and beautiful choice. Then, at the close of the year, the Gospel with the fullest records of the story of the Incarnation and with the widest outlook on the world—St. Luke—is read, to prepare us for the Advent season.

To this employment of the Gospels in the Revised Lectionary we have yet to add what seems to us one of its most interesting experiments. During the first 16 weeks of the Trinity season we have mapped out for our evening readings a kind of symposium of all four Gospels. Where all four Gospels record the same incident, one account only is selected, and around this common matter, so to speak, are woven the sayings

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and doings which occur in one or more of the Gospels. Thus in the course of the year we shall read each of the Gospels over once and catch their distinctive notes, and once in the year we shall blend the four-fold message into one and have the total effect of the Gospel presentation of our Divine Master left upon our minds.

Further in illustration of this principle of adaptation, we may note the fitness of selecting the first half of the Acts of the Apostles for Easter-tide. The burden and stress of the first witness of the Apostolic band was to the Resurrection. And what, once again, could be more felicitous than the choice of the Epistle to the Hebrews for Ascension-tide, with its emphasis upon the High Priesthood of our risen Lord and Saviour? The Epistle just fits into these 10 days, morning and evening.

Respective Merits of the Two Systems.

If the Old Lectionary commends itself to us for its simplicity, the Revised Table commends itself for its devotional helpfulness. But yet there is something to be said for the old method, and we venture to think this may be an important matter for consideration before the Revised Table is authorised finally in its present form. Does it meet the needs of the private reader as well as the old? How often does the average Churchman read his Bible during the week? Perhaps more frequently than he attends Mattins or Evensong on week-days! But how often each day? We should be glad to think that he gazed on the inspired page ONCE daily. And if he read both morning and evening, is it very likely he would read FOUR portions? Very doubtful! Well now, under the old system it was something not to be despised if we could induce our Confirmation candidates, say, to maintain a regular habit of Bible Reading ONCE a day. And it was easy to turn them to the Prayer Book Calendar and say as regards the N.T. at any rate, "Follow the second or fourth column throughout the year."

But now at certain seasons of the year, in order to get full and intelligent value out of the Revised Table, the average Church member must read two portions. If he does not, how will he get full value out of the Epistle to the Hebrews at Ascension-tide? You cannot miss out every other chapter of that Epistle if you really wish to grasp its contents and argument. The same is true of other books: St. Mark for instance. You can have your mornings with St. Mark in Advent if you will, and your evenings with the Catholic Epistles during the same season. You can do the same with St. Matthew at Epiphany-tide and from Septuagesima onwards. You can nearly do the same with St. John during Lent till you reach Holy Week, and for that week of weeks perchance a morning portion and an Evensong in Church would not be asking too much. But with St. Luke you may begin comfortably at eventide from the 17th week after Trinity, but later on you must apply yourself to this most fascinating gospel morning and evening—from the 21st week. And the same is true of Acts at Epiphany-tide and Eastertide, and of the two letters to Corinth for the greater part of the time that they are read at Epiphany. It was true also of the Apocalypse under the old regime, but then only selections from that difficult book were set down—as now.

It may perhaps be thought that this point

is being pressed too seriously, but we are persuaded that if we are to return to a better spirit in our national life we must by all means in our power press upon our Church members the importance of renewed attention to the Word of God. We want to make them diligent, not haphazard readers. The Bible ought not to be opened here, there, or elsewhere. "Any chapter will do!" We want our people to study the Word consecutively and to do that we must make it easy for them. **We should like to see independent sets of readings for each morning and each evening during the week all through the year.** We would like to see this principle applied also to the O.T. as well as the New. Then the needs of the worshippers at Mattins only or Evensong only would be met on week-days. Then also the needs of the most established veteran or the rawest recruit in private reading would be met. The "once-a-day" reader could study consecutively from any column, now from the Old, now from the New. The "twice-a-day" reader could read continuously an O.T. passage and a N.T. portion. And if he was so keen that he would read all four portions daily, he would be as well off as before.

We are conscious, we repeat, that it is easy to criticise, but we believe that what we advocate could be attained. It has been achieved in part in the Revised Table: why not follow the same principle all the way through?

In conclusion, we would ask "Might not definite authority be given for reading the Lessons everywhere in Church from the Revised Version of the Bible?" The writer remembers that on one occasion he asked his Bishop to authorise him to use the R.V. in his Church. The reply was, "I cannot authorise you to use the R.V. in public reading of the Scriptures, but I shall certainly not think of forbidding you to do so. Ask no more!" From that time a beautiful copy of the R.V. stood on the Lectern in that Church, till a new Rector arose "who knew not Joseph."

(Communicated.)

A Soldier's Hymn.

A New South Wales soldier, who is now a prisoner of war at Minden, Germany, has composed the following lines, which are sung by the Australian prisoners at Church service to the tune of "Sun of My Soul." The verses were forwarded to Mrs. George Sargent by Corporal Hartley Sargent (one of the Directors of Sargents Ltd.), who has been in the hands of the Germans for some months.

Oh! Christ, my help and comfort be
In this, my long captivity.
I will not pine; I will not sigh,
For well, I know that Thou art nigh.

Far, far from home and those I love,
Pray guard them, Christ, dear Friend above;
And keep them safe that we may be
Joined in holy thoughts of Thee.

The fight rolls on, the days are dark.
There is no light; there is no Ark.
Save Thou, O Christ, with Heaven in sight,
To guide us as Thou thinkest right.

To God, dear Christ, pray intercede,
In this our hour of trial and need,
That He may grant to earth once more
That peace may reign instead of war.

The very essence of happiness is honesty, sincerity, truthfulness. He who would have real happiness for his companion must be clean, straightforward, and sincere. The moment he departs from the right she will take wings and fly away.—O. S. Marden.

Personal.

The Bishop of Grafton and Mrs. Druitt have been enjoying a fortnight's change at Stanwell Park, on the South Coast of N.S.W. The Bishop expects to resume duty about the beginning of April.

The Bishop of Carpentaria has accepted the Rev. W. H. Macfarlane, Th.L., of Sea Lake, Ballarat Diocese, for work in the Torres Straits Mission.

Brother Barry, of the Brotherhood of Our Saviour, Kyogle, diocese of Grafton, who was temporarily in charge of Nimbin, has enlisted and gone into camp. On January 24 Rev. Geo. Watson (warden) presented him with a gold wristlet watch and sheepskin vest on behalf of the Nimbin parishioners and the Kyogle War Service Committee respectively. In times of peace, Brother Parry distinguished himself, having been awarded a medal of the Royal Humane Society.

Rev. A. C. Edwards has been appointed as Priest-in-Charge of the Parochial District of the Dorrigo.

Rev. F. A. Crawshaw, of the Auckland Diocese, who formerly served in Melanesia, has accepted the cure of Waihao Downs.

An interesting piece of news reaches us from Yarrabah. Miss Connor, who is on furlough in Brisbane, is shortly to be married to Mr. Simpson, another worker at Yarrabah from the Brisbane Diocese.

Miss M. C. Crome, of the Roper River Mission, Northern Territory, who has been in Melbourne on furlough, has returned to her field of labour.

Miss A. J. Nethercote, M.A., of the Church Missionary Society's High School, Calcutta, and the Misses E. J. and M. M. Clark, from Ningpo, China, also of the Church Missionary Society, have arrived in Melbourne on furlough.

Rev. A. H. Barlee was instituted and inducted to the Rectory of the Cathedral Church of Rockhampton, Q., on Shrove Tuesday.

Rev. C. J. Ramsay has been appointed to the parish of Gueric, New South Wales.

Rev. E. S. Benyon has been appointed to the parish of Coonabarabran, N.S.W.

Miss Stella Chapman has been appointed to act as Registrar of the Diocese of Bathurst.

Rev. Thomas May, of Bingara, has accepted the incumbency of Mullumbimby (N.S.W.). He has been at Bingara since 1910.

Rev. Canon Kemmis, B.A., has resigned the secretaryship of the Religious Instruction Council, Diocese of Armidale.

News has just been received that Trooper Richmond Gordon Howell-Price, of the 6th Light Horse Regiment, has been transferred from Egypt to France, and given a commission as second lieutenant in A Company, 1st Battalion, A.I.F. He is the sixth, and youngest, son of the Rev. J. Howell-Price, of St. Silas', Waterloo.

Canon Girdlestone, M.A. (Oxon.), who has been resident in Hunter's Hill for some months, will leave next week for Melbourne. He has been appointed headmaster of the Melbourne Church of England Grammar School during the absence of Mr. Franklin, who has enlisted. Canon Girdlestone was for 22 years headmaster of St. Peter's College, Adelaide.

Rev. J. Done, of the Torres Straits Mission, has donated two pieces of land at Woy Woy, N.S.W., for soldiers' homes.

After a period of convalescence, necessitated by service in the Army Medical Corps, the Rev. H. K. Vickery is now temporarily assisting at St. George's, Malvern.

Last year some stir was caused by the Council of the Melbourne Grammar School refusing the headmaster leave of absence in order that he might enlist, on the grounds that his services were indispensable. Mr. Franklin has now arranged with the Rev. R. B. Girdlestone to act in his behalf, and the Council has therefore granted him the desired leave.

We regret to record the death of Sir W. Paget Bowman, Bart., at the age of 71, so widely known and so greatly esteemed for his great work in connection with the Sons of the Clergy Corporation in England, of which he had been Registrar for a long number of years. He was also Chairman of the Clergy Mutual Assurance Society and Treasurer of the Cholmondeley Charities. He is succeeded in the title by his eldest son, the Rev. Paget M. Bowman, Vicar of St. Luke's, Woodside, South Norwood. His younger son, Mr. G. E. Paget Bowman, is Deputy Registrar of the Sons of the Clergy Corporation.

The death is also announced of the Bishop of Barbados and the Windward Isles (Dr. W. P. Swaby), who had just previously been elected Archbishop of the West Indies in succession to the late Dr. Nuttall.

Rev. F. H. Alderton, Th.L., Curate of St. James', Croydon, has accepted the curacy of St. Andrew's, Summer Hill, both in the diocese of Sydney.

Archbishop and Mrs. Wright were passengers by the steamer Riverina, which arrived in Sydney from Hobart last week.



A very general regret is felt in C.M.S. circles at the sad news of the death at Nairn-obi, of Mrs. Donald Haultain. The deceased missionary was a daughter of the Rev. Clarke, of Taradale, Napier, N.Z. She was married in February, 1916, and proceeded almost immediately to Nairobi with her husband. Her little babies are being sent to New Zealand. The deepest sympathy is being evinced towards her bereaved husband.

Rev. H. A. Brewer, B.A., of the Uganda Mission, arrived in Adelaide by the Mongolia at the end of last week. He has a full programme of deputation work in the city and suburbs till the end of the month.

Captain Ralph Bertram Kite, M.C., of the Oxford and Bucks Light Infantry, who has died of wounds received in action, was only twenty-one years of age. He was the only son of the Rev. J. B. Kite and Mrs. Kite, of St. Peter's, Ealing, London (Mr. Kite was formerly Dean of Hobart). The deceased officer had been twice mentioned in despatches and received the Military Cross for gallantry.

Rev. R. Leck, who went from Euroa, Victoria, to Port Moresby, New Guinea, about 12 months ago, has the Bishop of New Guinea's leave to exercise his ministry at Port Moresby in unusual circumstances. Owing to the war the white population has declined considerably, and the amount of pastoral work is limited. He therefore intends to earn his own living as assistant to a qualified engineer in the settlement, and to carry on all Sunday services as heretofore. A grant from the clergy endowment fund will be set free, and no subscriptions will be solicited.

Miss Winterbottom has just returned to New Guinea. Her new work will be at Mukawa.

Rev. F. R. Elder, who has visited a number of parishes while on furlough at his home in Sydney, will return (D.V.) to his work at Emo, New Guinea Mission, this month.

True courage has so little to do with anger that there lies always the strongest suspicion against it where this passion is highest. The true courage is the cool and calm. The bravest of men have the least of brutal bullying insolence, and in the very time of danger are found the most serene, pleasant, and free.—Earl Shaftesbury.

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has also gone out of his way to attack the practice of Evening Communion. He rests his objections to this most comfortable and comforting hour of celebration upon tradition. "It is Church tradition only that gives us the correct interpretation." Exactly! We have never seen the issue more candidly stated. But is tradition to be allowed to supersede the evidence of God's Word? If so, Christian men may make void the law of Christ, as the Pharisees did the old law, by their traditions.

British & Foreign Bible Society

N.S.W. CENTENARY.

The centenary of the work of this great Society in New South Wales was celebrated by a week of meetings, beginning Saturday, March 3, with a great Children's Gathering in the Town Hall, Sydney, for which a wonderful description of the Society's work in tableau form had been prepared by the Rev. F. C. Hall, and was carried out by 250 performers.

The Great Meeting on the Monday night was representative and enthusiastic. The Primate presided and gave utterance to a great speech. He reminded the meeting that they were gathered to celebrate one of the historical landmarks in the history of Australia. The work that was commenced in New South Wales 100 years ago by the British and Foreign Bible Society had gone on disseminating its power until it had helped to make the Australia for which they thanked God that day. It was hard to put into words the work that had been done in the past century; it was not enough to speak of the millions of copies of the Scripture that had been circulated in New South Wales—they must multiply the good that had been done by each copy thankfully and prayerfully used by its recipient. The Archbishop recalled the first meeting of the Society in New South Wales, which was presided over by Governor Macquarie, and regretted that they were unable to have with them that night the present Governor-General of Australia, who would most sympathetically of the work of the Society, and wished that he could have joined in the celebrations that night. The chief representative of the Crown 100 years ago was a man who did much in his time. "Governor Macquarie," said the speaker, "sleeps his long sleep in the island of the North Sea, but his work, which makes him loved amongst us, remains." He gave us organisation, roads, bridges, and many famous buildings, but above all he gave a vision of prophetic hope that left the land of Australia where we knew it to-day. The pioneer had gone out, and it was the Bible that educated a strong virile stock, filled with God's power to face the problems that lay in front of them. The first speaker at the first meeting was Samuel Marsden, that tough old Yorkshireman who did his part, a man's part, in this new land. He was the chief representative in that day of the Church of England, and he (the speaker) was thankful to be allowed in some small measure to represent him, as it was his privilege to be Primate of Australia that day. He did not hesitate to say that of all religious communions of their faith, there was none which owed more to the British and Foreign Bible Society than the Church of England. The society had done invaluable work in assisting the missions with translations of the Bible. Again and again it had supplied the spiritual sword by which their missionaries had been able to carry on the great warfare. It had been hinted that the world war had discredited the Bible; but no one who read its pages believed that the war was being waged because the Bible had failed us. On the contrary, the Bible had been the best incentive to a new faith of the people, a new earnestness; and if there were any cause for the world war it was because men had failed the Bible. The Germany of the present day, they could never forget, was the Germany of Martin Luther—when they asked how the Germany of Martin Luther had become the frantic wild tiger raging itself upon all that was highest and best in the world, the answer was because it first began by tearing up its Bible.

"I am no politician," declared the Archbishop, "but I have my thoughts, and so have you, and of late weeks my heart has felt full low as one reads of political divergences and differences that seem to be so small in the face of the enormous issue of the world for God or the world for the devil. I may not agree with Mr. Hughes in everything," proceeded the Primate, "but I have learnt in these last months to admire him; his conviction, his courage, his hoping, and

hurrying on; and I have been astounded to see how little political and personal animosities hold him back from the place where the Germans do not desire to see him, there to speak for Australia and the vision of the people. And still more is this borne upon me as I notice that many who oppose him belong to a great communion in our midst that forbids the Bible more and more in the future, that at last we may come to the day when the sword has been sheathed—it can not be sheathed until victory is won—for if there be no Bible there can be no complete or lasting victory."

The Rev. R. B. S. Hammond referred to the great work accomplished by the Society. Nearly a million copies of the Bible had been circulated by the N.S.W. Branch.

The Parent Society was born in war times, and neither then nor now has war been able to overshadow the claims of God's Word. Since the war began, less than three years ago, the Society had circulated 25,000,000 copies of the Scriptures. In the first ten months they sent out 2,000,000 copies, in twenty different languages, to the soldiers, sailors, and refugees of the warring countries. The Society in this State has sent out 200,000 copies since the war commenced. The Parent Society had reached its maximum output in the last year when it issued 11,050,613 copies of the Scriptures.

The Rev. S. J. Hoban, in a telling speech, full of illustrative argument, paid a glowing tribute to the power of the Word of God. He pointed out the Bible was not on its trial, but those who criticised it were, and stood condemned when they had no power to perceive its spiritual and moral worth. Mr. Hammond spoke of its vitality, he dwelt on its finality. It was the last word in spiritual and moral conduct. Science was but in its infancy, and many of its teachings of twenty years ago were on the scrap-heap to-day; but the Bible was final, authoritative, and never to be superseded.

Baghdad.

Very great relief was felt at the news that the British had succeeded in capturing Baghdad. The place has a special interest for us because of the fine missionary work which has been going on there for many years past.

Baghdad, which is in the Turkish Empire, is in the immediate neighbourhood of the sacred places of the Shiahs, Mohammedans. Thousands of pilgrims flock to it from all parts of Persia, and in order to reach them the city was occupied by a C.M.S. missionary in 1883. A hospital was opened in 1886. In 1898 the work, previously carried on in connection with that in Persia, was constituted an independent Mission.

For some months after War was declared, the little staff of C.M.S. missionaries in Turkish Arabia pursued their work without molestation, in spite of determined efforts on the part of the Germans in Baghdad to stir up feeling against the British, until Turkey was led under pressure from Germany to join in the Great War. Even then no active hostility was shown by the people of Baghdad, but with the lapse of time an atmosphere of suspicion developed, which prevented effective missionary work.

The C.M.S. had two stations in Turkish Arabia. There is important medical work at Baghdad, where a new hospital was being built when war began; by dint of great effort the first section was completed, as far as the exterior was concerned, the roof being put on after the outbreak of war. The mobilisation which was in progress for some time before Turkey joined in the conflict diminished the number of patients, for many men were under arms, and the women did not care to present themselves for operation save in very extreme cases. The boys' school, which had about 150 names on its roll, was attended by Christian lads of both oriental and occidental Churches, as well as by Moslems.

At Mosul also, a town with some 100,000 inhabitants, which stands almost on the site of Nineveh, both educational and medical work were carried on. The latter was greatly handicapped by the frequent transference of the doctor to Baghdad. No doubt as soon as the country is sufficiently settled the work will again be carried on.

Every shadow has its light; every night has its morning; every pang of pain has its thrill of pleasure; every salt tear has its element of strength; every loss has its gain. So all through life these balancings run.—L. R. Miller.

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Correspondence.

(The Editor, "Church Record.")

Dear Sir,—If the "Daily Telegraph" report of 26th ult. is correct, that Dean Talbot made the public statement that he would be prepared to give absolution to anyone whose conscience was troubled in regard to Sunday work for the building of soldiers' homes, it will do a vast amount of injury to the Church in which he holds so prominent a position. I feel that the Dean must surely have intended to convey that if it were possible for him to give absolution, this was a case in which he would grant it. But for him to say definitely that he would give absolution is another matter, for it implies that he considers he has the power to do it. That is quite contrary to the teaching of our Church, and I sincerely hope the Dean will set matters right by quickly making a clear statement of what he did intend to convey by such an unfortunate and uncalled-for remark.

ALBERT E. GROUPE.

March 1, 1917.

The Bishop of Bathurst and the Rosary.

(The Editor, "Church Record.")

Dear Sir,—My attention has been drawn to the following paragraph in your issue of March 2:

"But even more alarming is a paragraph from the Bishop's letter in the Bathurst 'Church News.' In this we have a series of quotations from letters sent by Chaplains with the forces, all most interesting and helpful save one:—Chaplain E. (on a transport) writes: 'I have also arranged with the only R.C. officer to recite the Rosary for the Roman Catholics.' We are not at all surprised at the vagaries of men who are Roman Catholics; but we are grieved as well as astounded that the Bishop of Bathurst should quote such a thing without expressing disapproval. The Rosary is the name given to a form of prayer to the Virgin Mary, and the recitation of it by a clergyman of the Church of England was either an act of impertinence towards the Roman Catholics or an act of disloyalty to the Church of which he is an ordained minister."

You have put an amazing construction upon an act of Christian charity. Clearly the Chaplain arranged for the Roman Catholic officer to recite their customary devotions with his co-religionists. Knowing as I do the Church views of this particular Chaplain, it is vastly amusing to see him written of as one who would "ape Roman Catholic practices." I know that he would not have the remotest idea how "to recite the Roman Rosary." Far from the Bishop of Bathurst "expressing disapproval," he commends this good Chaplain for urging, in the lack of their own Chaplain, Roman Catholics to keep in touch with their religious devotions. Just as he would commend a Roman Catholic Chaplain for urging an Anglican layman in similar circumstances to read the Church Services with our own men.

Yours, etc.,
G. M. BATHURST.

[We are glad to know that the words quoted must bear a different construction from that which we placed upon them. The Bishop of Bathurst, of course, having information, not generally available, was able to see clearly their correct meaning. His lordship will, we hope, pardon us for saying that the war has been responsible for so many doctrines and practices foreign to C. of E. teaching, that we were led to give the words their very natural meaning. We are still not quite sure in our own minds whether, even under the true circumstances, an episcopal benediction is consistent with certain promises re the banishment of heresies. There is a limit even to a truly Christian tolerance.—Ed.]

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The Church Record.

MARCH 16, 1917.

DEMOCRACY AND EDUCATION.

We have long grown accustomed to the fact of Democracy, at least in all English-speaking countries. Democracy is a word used generally in a very vague sense, to signify general progress on the part of the people. Abraham Lincoln's definition—"Government of the people, by the people, for the people"—is the best rough and ready description of Democracy ever penned. There is no doubt that the acquisition by the people of political power has done much to sweep away forms of privilege and oppression that were not consistent with social justice. The peoples of to-day who enjoy some democratic form of government are certainly much better off than they were under the selfish dynasties of the eighteenth century. Nevertheless, it cannot be denied that democracy has, in spite of its successes, exhibited some limitations that must seriously temper our admiration for it. Popular Government and popular leadership have shown, particularly in Australia, in recent years, strong tendencies towards developments and features by no means healthy. The machinery of both Parliament and Party Organisation have been used more and more for the fulfilment of purposes that cannot be claimed to be in the interests of the people as a whole. While flattering the voters that, through such devices, as the Referendum, the Initiative and the Caucus, they have secured a firm grip of their representatives, those very representatives have been failing more and more to carry out the will of the people. What is called Party Loyalty has largely superseded that higher loyalty to country and noble ideals, which should inspire even the most partisan of members of Parliament. Thus the very spirit of progress inherent in true democracy is apt to be stultified and betrayed by the machinery of Party Organisation which is steadily grinding the life out of Democratic Government.

Any citizen who has given the least thought to this present problem of democracy must have come to the conclusion that only Education in the highest and deepest sense can save us; and when we say Education, we mean not merely the primary and secondary system, excellent though their results are and will be. We mean the education of the citizen, as a citizen, in all those subjects and attitudes of mind vital to the healthy life and thought of our community. We mean such a process of education as that now being so admirably conducted by the Work-

ers' Educational Association in Britain and Australia. The intelligent manual worker and the average citizen have at present few to look to for help when they seek the knowledge that will fit them to be better citizens. There is no lack of excellent books nowadays dealing practically and effectively with all the great problems of philosophy, sociology and history. But it has been proved beyond doubt that vast numbers of workers are hungering for guidance in their search for the higher knowledge that makes for fuller life. Why should not the Church assist this noble movement towards an educated democracy? In the deepest sense we claim that only the Church can realise and understand what true education means. For true education, like true progress, involves a depth of understanding that transcends the mere mental process, and lies deeper than mere facts. It means the enlightenment of the soul by truth, and truth is not a body of facts, but consists in purity of soul and rightness of mental attitude. If Democracy cannot be saved from devoting its powers merely to the getting and spending of wealth, to the increase of productive efficiency, it will have failed in that high purpose with which it set out. Knowledge it must have, and the knowledge that spells spiritual power, knowledge infused with a desire to serve the whole community. This would be truly an aim which could rightly demand not merely the recognition, but the ardent help of the Church.

The Nexus Question.

GENERAL SYNOD COMMITTEE.
N.S.W. Section.

(From Our Own Correspondent.)

A General Committee to investigate and report on the "Basis of Church Constitution in Australia" was appointed by the last General Synod. The Committee met before Synod ended, and sketched out a plan of operations. The members of the Committee in each State were to form a Sub-Committee for that State, and certain questions were allotted for each sub-committee to study and report on.

The next meeting of the General Committee has been fixed for April 17, in Sydney, and in the meanwhile the various State sub-committees have been at work preparing reports. The Victorian committee has been at work on the history of Early Church Organisation, as it bears on the "Nexus" question, for that is really the question before the committee.

The N.S.W. section met on February 6, in Sydney. The Bishop of Bathurst presented and presented a statement of the case which was adopted after a full discussion. Papers were read by Mr. Justice Harvey upon the "Wee Frees" case, by Archdeacon Davies on the reports of the Archbishops' Committee on the Relations of Church and State in England, and by the Dean of Newcastle on Dr. Figgis' book, "Churches in the Modern State."

The Bishop of Bathurst's statement was really a summary of the outstanding points in the opinion of counsel regarding the "Legal Nexus." These three points must form the basis of investigation:—

1. "The Anglican Churches in Australia and Tasmania are all organised upon the basis that they are not merely Churches in communion with," or "in connection with" the Church of England, but are actual parts of that Church. In most of the States this status is recognised by statute, and we think that in all it must be taken that this is their actual status." Opinion, p. 26, par. 10.
2. That, therefore, any alteration in this status can be deliberately brought about only in either of two ways:—

(a) The Church "has the power, like every other voluntary association, to alter its rules in whatever way it pleases" (p. 31, par. 3). But, if in so doing, it departed "from conformity with the Church in England," it "would at once lose any property previously settled upon trust for Church of England purposes." The question before the courts would be entirely one regarding rights to property. The question of spiritual fellow-

ship would be decided by the Church authority.

(b) "The Legislature of a State (not Commonwealth) can clearly give authority to the Synod or any other body to make any alterations it requires in the Book of Common Prayer without forfeiting the right of the Church of England in such State to any property there situated" (p. 34, par. 9).

Again, the question of purely spiritual fellowship if such alteration took place would presumably be determined by the Church authority.

3. The conclusion therefore is, that if at any time we seek to change the status of the Church in Australia we should proceed by securing the passage through the Legislature of each State of an identical legal instrument for the respective State, and also from the Commonwealth Parliament for the Federal Territory. This was, I understand, done in the case of the Australian Presbyterian Federation. This would be necessary to safeguard one property—nexus. And in order to safeguard our spiritual nexus with the Anglican Communion, such acceptance of the instrument might require the prior acceptance of some such body as the Lambeth Conference.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Ruri-decanal Chapter of South Sydney held its first meeting for the year at Cronulla on February 23, under the presidency of the Rural Dean. Congratulations were offered to the Rev. H. T. Holliday, Rector of Christ Church, Bexley, upon his re-appointment as Rural Dean for a further period of three years. The proceedings were commenced with Holy Communion, the R.D. being celebrant and Rev. J. D. Armitage giving the address. About a dozen members of the Chapter were present. This Deanery is the most active of all the Chapters in the Diocese; its meetings are held regularly every quarter, and much useful work is accomplished from time to time. The junior members particularly find its meetings helpful, as all important matters affecting the Church in general, and the diocese in particular, come up for discussion and debate.

A profitable discussion took place on the question of increasing the practical usefulness of the societies within the Church. It was resolved to send a protest in the name of the Chapter to Dr. Richard Arthur against his recent practice of urging boys to work upon the erection of soldiers' houses on the Lord's Day and holy days such as Good Friday and Easter Day. Regret was also expressed that the lack of accommodation at North Sydney Grammar School is causing Church-people to enrol their boys in non-Church schools. Representations are to be made to the Archbishop in the hope that more accommodation may be provided, and even that new Church schools may be established in the larger centres, there being great need for one in the district of St. George.—Communicated.

Presentation.

The parishioners of Dulwich Hill presented the Rev. F. H. Hornum with a silver Communion Service last Wednesday, prior to his leaving for St. George's, Hobart. Mrs. Hornum also received gifts from the Girls' Missionary Board and Girls' Bible Class. Miss Gelding, recently accepted for foreign service by the C.M.S., was presented with a clock by the Dulwich Hill Gleamers' Union, of which she had been hon. secretary for the past three years.

Lay Readers' Association.

The Annual Service is to be held on Saturday next at St. Mark's, Darling Point, at 3 p.m. All Lay Readers, diocesan and local, Lay Evangelists, Catechists, are invited. After the service there is to be a Conference at Bishopscourt.

Peakhurst.

The new Church of Holy Trinity, Peakhurst, in the Parish of Hurstville, was opened on Saturday last by the Archbishop.

St. James', Minto.

Matters in connection with the removal are proceeding quietly. The Church Buildings Loan Fund has granted £250 free of interest, the money to be available in a few months' time. It will have to be repaid half-yearly, spread over a term of five years. Four gentlemen have kindly consented to act as guarantors, and to assist in the repayments, several of the parishioners are promising ten shillings per half year, some for three and some for five years.

Moore College Notes.

Term begins on March 16. The Warden of St. Paul's College has kindly consented to give the address at the opening Quiet Time. A most interesting letter has been received from Mr. Patton, who seeks to have been moved from France and to have travelled eastwards. He sends greetings to us all.

Cathedral Confirmation.

A confirmation will be held at the Cathedral on Saturday, March 31, at 3.15 p.m. Clergymen intending to bring candidates are requested to communicate with the Precantor at least a week before in order that arrangements may be made.

Work Among the Soldiers.

Chaplain the Rev. A. G. Stoddart is still at work in the hospitals at Home. He writes: "There are 123 hospitals in which there are Australian lads, and according to returns, these number over 12,000. Among the hospitals Mr. Stoddart moves, getting all the information he can of the men, and being of what help he can to the men, and men welcome his visits, and parents to whom he sends news of their lads appreciate the news very much indeed, welcoming it as additional evidence of the splendid work the Church is doing among her sons. Mr. Stoddart will be returning from England soon after Easter, and the Council is considering whether they will send someone else to carry on his work.

At Liverpool Camp the work is going on quietly but effectively. Owing to the removal of the men of the Field Artillery from the Warren Camp to Liverpool, the number of men at the latter place has been increased by about a thousand. Rev. F. W. Tugwell's work is very highly spoken of by both officers and men.

C.E.M.S.

Arrangements are being made for the inaugural Central Quarterly Meeting, to be held towards the end of March. The Very Rev. the Dean of Newcastle has been asked to address the gathering.

NEWCASTLE.

A New Church.

The work of erecting the New Mission Church at the eastern end of St. Peter's, Parish, East Maitland, has been proceeding for some time, and an interesting stage was reached on Saturday, February 17, when a foundation stone was declared truly laid by Mrs. F. Baker. Mrs. Baker and her family of five sons have taken a keen interest in the movement, and the compliment, so unambiguously paid her, was well deserved. The presented Mrs. Baker with a neat silver-mounted maul, suitably inscribed, with which she performed the ceremony. The Rector, in the absence of the Bishop, officiated. He congratulated the parishioners in the vicinity of the new building upon the interest manifested by them in supplying what he hoped would be an auxiliary to the mother Church of St. Peter's Parish. In the faith of Jesus Christ they had placed the foundation stone of a building to be set apart for prayer and for the praise of His most Holy Name, and in which he hoped true faith, the fear of God, and brotherly love would ever remain.

St. Peter's, Hamilton.

The annual report has come to hand in connection with the working of this parish. There are tokens of general progress in all departments of the work. The Rectory, so courageously ventured upon by the aged Rector, has been cleared of debt, and the Church Fund shows a credit of £20. We congratulate Canon Ramm and his body of workers upon the very favourable condition of affairs parochial.

ARMIDALE.

Bishop's Letter.

"This Lent let us practise every bit of usefulness we can. Join the new league 'to win the war' which has already achieved such signal results by its tactful persistence. The League deserves the support of every patriot, and I hope that all Church people will identify themselves with it. Above all let us make a spiritual spring. I am asking our clergy to provide special times of prayer and intercession during Lent. May I appeal to all our Church folk, and ask them to set apart some real portion of Lent for prayer? Will our communicants as a mark of loyalty be present at their morning sacrament? Pray for your loved ones at the front. We don't desert our homes and the love of our children unless we pray for them. Isn't it true that all the sanctities of home perish, unless they are consecrated by prayer? These next six weeks will you put yourself under discipline

in God's school of Lent and learn afresh the lessons of unselfishness and devotion? Your churches were built for that. Will you see them?"

Mothers' Union.

The annual meeting of the Armidale branch of the Mothers' Union was held on February 22. There was a good attendance. All the officers were re-elected. It was resolved to send a letter to the Bishop, thanking him for his sermon on the Social Purity question. It was decided that the mothers should make regular visitation throughout the year of the Maternity Homes in Armidale, provided the matrons consented. The branch resolved to give more time to devotion, and less to lectures. All the members hope to attend a Corporate Communion once a month at the Cathedral.

GRAFTON.

The Dorrigo.

Archdeacon Seymour recently went to Bellingen and Dorrigo to induct Rev. A. C. Edwards as priest in charge of that district. Quite recently the parishioners of Dorrigo held a most successful sale of work, which netted over £60, for church funds. Rev. F. W. Hart, of Bellingen, was present, and conducted services in the parish on the following Sunday.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Mission of Repentance and Hope.

A Central Mission Council has been constituted and meets every Tuesday morning, under the presidency of the Archbishop. The Council consists of the Dean, Archdeacons, Rural Deans, Examining Chaplains, and the Revs. A. Law, H. T. Langley, A. B. Rowed, G. E. Aickin, with Rev. Roscoe Wilson and A. I. Whyte as hon. secretaries. Considerable advisory and executive functions have been committed to a small Finance Committee, consisting of Canon Hughes and Rev. H. T. Langley, with Archdeacon Hayman and Mr. A. F. French, as hon. treasurers. The Finance Committee brought in a comprehensive report on the financing of the Mission, which, with one or two amendments, was adopted by the Central Council. The report is as follows:—

1. That (as relevant to the financial position), the Mission be held in two sections, viz., for Melbourne and Geelong, 1917, and for Country Parishes in 1918.—This cause was reserved for further discussion.

2. That all expenses of the Mission be met by the Central Committee.

3. That the Central Committee be not responsible for any parochial expenditure whatever without its sanction having been first obtained.

4. That parishes participating in the Mission shall hand over to the hon. treasurer the excess of the Sunday collections during the Mission, the Thanksgiving collections, and the contents of contribution boxes placed in the Church during the progress of the Mission.

5. That, in the event of any deficiency, parishes shall be assessed upon an equitable basis to make up the amount required. In the event of a surplus in the contributions, this money shall be given to the H.M.F.

6. That all publishing and advertising shall be carried out by the Finance Committee, subject to the general approval of the Central Committee.

7. That it is desirable that the Church shall stand behind the mission movement to the extent of £500, such sum to be refunded from the mission receipts.

It is proposed that the Mission should be held simultaneously in various Rural Deaneries during August, September and November, October being left free for Synod and the appeals for the Home Mission Fund and Hospital Sunday. The Durham Mission Hymn Book has been adopted and will be supplied by the Central Council. The collection is a good one as far as it goes. It needs about 20 supplementary evangelistic hymns, including about six for children.

Rural Deanery of Melbourne.

Active preparations are being made under Canon Hughes' direction for the mission in Melbourne City and surroundings. On March 8 the clergy of the Rural Deanery constituted themselves a school to study to prepare for a mission. Rev. H. T. Langley was invited to lecture on the work of preparation, and Rev. I. Tyssen outlined his methods in conducting a mission to children. The suggested lines of preparation included: (1) the clergyman himself getting into right spiritual relations with God and with his people; (2) getting a clear idea of the object of the Mission to bring every soul

to decision for God, resulting in conversion and consecration of life; (3) stages of preparation were dealt with in united prayer, house to house visitation, advertising, and circulation of literature, training a Mission choir, enlisting workers, establishing prayer groups in homes throughout the parish, all working up to an united act of consecration to service in a corporate communion of workers on the Sunday before the opening of the Mission. Rev. I. Tyssen dwelt on methods of producing conviction of sin resulting in confession, and the presentation of the gospel of forgiveness to boys and girls. He suggested separate meetings for boys and girls, dealing with the matter of personal purity—the girls to be addressed by some Christian woman of tact and experience.

St. Stephen's Richmond.

The death of Mrs. Clements Langford, in February was a cause of grief to a large circle of friends. Much sympathy is felt for Mr. Langford in his great loss. A memorial service was conducted in St. Stephen's, conducted by Rev. D. M. Measy, who spoke of the power of a fragrant life in the home. The envelope system for additional regular offerings is proving a great success. The ordinary offertory by this means exceeded £20 on a recent Sunday.

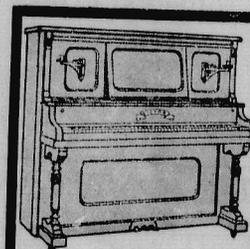
Abolition of Pew Rents System.

All Saints', Geelong, discussed this reform (so powerfully supported at the last Diocesan Synod), at their Annual Meeting. The Vicar, Canon Wheeler, was heartily in support. The matter was not decided, but a circular is being sent to all parishioners asking for the same financial support in the envelope system. If the reply is satisfactory the abolition of pew rents will be decided on.

Holy Trinity, Kew, discussed the pew rent system at a largely-attended annual meeting. The matter was left to the newly-elected Vestry to decide. The Vestry has considered the proposal and for the present at least decided against it.

St. Hilda's Missionary Training Home.

The annual opening meetings were held last Tuesday week and the lecture hall and vestibule were filled to overflowing both afternoon and evening. Rev. W. T. C. Storrs presided. A very satisfactory report was presented. The debit balance on last year's work was only £20. It is hoped that friends of the missionary cause, seeing this, will send along contributions to make up this small amount. The Council would be glad to receive annual subscriptions towards the maintenance of the Home. The great need is more students. Six have entered this year. There is room for about 20.

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NEWCASTLE and LISMORE.

Miss Odgers, who presides over the Home, has done much to maintain the high standard of work in the Home. The speakers on Tuesday included Rev. C. H. Barnes, A. C. Kellaway, Dr. Kitchen, Mr. James Griffiths (to whose liberality the Home owes so much), Rev. H. T. Langley, Miss Mannett, Miss Scott, and Miss S. Dixon.

Rural Deanery of Malvern.

This Rural Deanery is most forward of all in its preparations for the Mission in August. The Rural Dean, Rev. H. B. Hewett, has ideas, and is putting them into execution. A united service last Monday week at St. George's, Malvern, was addressed by Bishop Green. There was an overflowing congregation. Offerings at the door for Mission expenses came to £39. Last Saturday Rev. Roscoe Wilson addressed a united gathering of children at Holy Advent Church, Armadale. Another children's service is to be held later at St. John's, East Malvern.

Communion Service Stolen.

An unpleasant loss has been suffered by All Saints', Geelong, by the theft of a solid communion set from the Church, which is always open. The set is valued at about £40, and was the gift of Mr. F. R. Pincott, a member of the parish.

Calvary Love Offerings.

The work of collecting and transmitting these gifts for the relief of the poor Jews of Jerusalem, which was carried on by the late Archdeacon Allnut, has been taken over by "The Friends of Israel." Donations may be forwarded to the hon. treasurer, Dr. Kitchen, at 267 Collins Street. At present the funds are being used for the relief of refugee Jews sheltering in Egypt.

WANCARATTA.

"Under Difficulties."

"The Rev. J. K. Taylor has received the following from Dr. Harold Catford:—'Extract from my son's letter at the Front: "The service to-night was held in a stable with straw on the floor, and would look funny to an onlooker, as the fellows were sitting and lying about in all positions trying to get the best results from a limited number of candles. In announcing the Communion service, which was to follow, the padre said: "We are to hold this service in a stable; I do not think there could be a more appropriate place, as our Saviour was born in a stable." It certainly was very real, as there was a cow in one of the stalls, who persisted in moving about; however, we got through all right.'"

QUEENSLAND.

BRISBANE.

Lenten Pastoral.

"If I might forget my desire for our Church this Lent upon one point, I would ask that we might learn to pray. Prayerlessness is our besetting sin. Like a bitter westerly it

shrivels up and kills every holy desire and good counsel and just work that God puts in our heart. It throws a chill atmosphere and a deadly dullness over our Church membership, and it leaves us prone to every sort of temptation of the devil.

"For the times are urgent, and there is a fiery trial ahead. The War has still further trials in store for us; and Peace, when it comes, will bring spiritual tests even more searching still. Our Church has to fight a sore battle, and suffer a bitter Cross, before she can fulfil her part in bringing back the world to Christ. And I am jealous for your faithfulness. I am jealous for our efficiency as soldiers of the Cross in the battle and the trial through which we must go.

"I speak to you all, but chiefly to you who are faithful Communicants, when I beg you to join with me this Lent in a real effort to learn to pray better. Let your Lent resolves include something more than mere rules of abstinence or disposal of time. Set before you a definite object. Determine that, with God's help, you will put yourself to school in Prayer, and really try the Great Experiment as you never tried it before. To this end I recommend for Lent study one of the most wonderful books I know, "With Christ in the School of Prayer," by Andrew Murray. I invite you to put yourself to school with this book."

Sectionalism.

In addressing the Provincial Synod last month the Archbishop had occasion to speak of our Roman Catholic fellow-citizens as being the "chief offenders" in the matter of Sectionalism, and as being the only body which "permanently moves in the political arena as a religious combination." His Grace's statements were challenged at the time, but they have since received full confirmation from a somewhat unexpected source. The Brisbane "Daily Mail," of February 17 last, reports a speech by Dr. Mannix, R.C. Coadjutor-Archbishop of Melbourne, as follows:—

"In conclusion, Dr. Mannix urged Catholics to combine forces through all the States in order to get justice in educational and other matters. Let them support the party and the politicians who supported them. To do that they must put their religion before all else. If they hung together they should have the strength they ought to have. The Catholic vote, they knew, was a strong vote, of which people were afraid, of which they had good reason to be afraid, and of which, he hoped, they would be much more afraid as time went on. Only by exercising it properly could they come nearer to having real freedom in Australia." — "Church Chronicle."

Service of Silent Prayer.

A small group of worshippers has been assembling for some time in the Bishopsbourne Chapel every Wednesday at 5.10 p.m., for half-an-hour's associated prayer in silence. A single topic for prayer is usually announced, and after a collect or psalm, silence is maintained until, at the end of half-an-hour, someone present concludes with the Lord's Prayer. Anyone who feels inclined to attend this service is welcomed.

Christ Church, Milton.

The Archbishop of Brisbane instituted the Rev. V. H. Whitehouse as Rector of Christ Church, Milton. His Grace commended the rector to the prayers of the people, and his license as rector was read and presented to him. His Grace preached an earnest and eloquent sermon.

NORTH QUEENSLAND.

The Mission.

"The Mission comes at a unique time. The world's miseries have come to their present pass because Christian men's hearts have been dulled, their eyes blinded, their ears stopped by selfishness, love of material comfort, and by the following of their lusts. God has allowed this materialism to work out to its logical conclusion of cruelty, suffering and world-weariness. But the men of vision, who have been crying, "Lord, how long?" for many a year, are now taking heart as they view the unselfishness, the noble sacrifices of those whose spiritual instincts have been quickened by the needs of the war. Against this must be set the fact that we in Australia are sadly conscious that, war or no war, the general mass of people are still not seeing the vision, are still making a god of material comfort, and turning the cold shoulder to the spiritual realities that would make them free. Thoughtful men and women face with the utmost concern the truth that even a world war has left hearts unquickened and eyes still blinded. It must be sorrowfully confessed that their love of God, and loving sacrifice for the fellow men, co-operation, unselfishness, soberness, and purity are not seizing hold of the imaginations of the general body of Australians. If the great war leaves our moral and spiritual life practically untouched, to what can we look in the future but still greater catastrophes till we are brought to our senses?" — (The Northern Churchman.)

A Missionary Spirit.

Referring to the offer of the Rev. A. Jennings, of Charters Towers, for work in New Guinea, the Bishop writes:—

"We shall not be entitled to share in the honour and distinction of giving a priest to New Guinea unless we very clearly and deliberately make the act of giving our own. There are several ways of doing that. But the most obvious way at this moment is to make a handsome contribution to the special appeal."

"I ask the Diocese to raise £200 at least, to be sent to the Registry before the end of March. I shouldn't be a bit surprised if you did twice that, because I believe there

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is some real missionary enthusiasm amongst us, and when a young priest launches out on this joyful venture there will be many wanting to go with him in spirit, and glad to give some visible token of their sympathy and help."

WEST AUSTRALIA.

PERTH.

The Need of an Educational Central Body.

It is announced that St. John's Vestry, Fremantle, are anxious that a Church of England School should be started in Fremantle, and an effort will be made to start in the fine building in the High Street, known as Girton College. It is a good thing that Church of England people are beginning to realise more and more the need of schools for their children, and are not content to see them just anywhere at the most susceptible and important time of the growing boys' or girls' life. But it is high time that some Central Educational Committee was formed in order that the different schools should not be in rivalry to each other, and to ensure them having a consistent policy and aim.

TASMANIA.

The Three Hours' Devotion.

We extract the following interesting note from the Tasmanian Church News:—

"In our leading columns we treat of an aspect of Lent this year which seems to us deserving of serious consideration. We wish now to repeat a protest made long ago against the wholesale violation of the Church's liturgical orders for Good Friday in order to give prominence to the modern Roman devotion of "The Three Hours." No doubt this particular service has proved itself to be of great value when it can be conducted by one who distinctly possesses the gift of preaching—for by far the greater part of the service is taken up by the addresses. But the practice is becoming general among parish priests to have a "Three Hours" on Good Friday quite irrespective of their power to conduct it. Doubtless it is a good thing to get the people so long a time into the pathetic atmosphere of the Crucifixion, and we believe that this could be done by a careful observance of the offices as ordered by the Prayer Book. And if the parish priest is bent upon using the idea of the popular "Three Hours" devotion, this can be done without dislocating the prescribed liturgical services, and, possibly, with a closer approach to the actual historical setting of our Lord's last hours of earthly life. It has always seemed to us incongruous that all the talking of the Three Hours service is done at a time when, according to the Evangelist, there was darkness and silence "from the sixth hour until the ninth hour." Once again, therefore, we call attention to an arrangement which a London incumbent adopted for uniting the Church's offices with addresses on the Passion—8 a.m., Mattins, with introductory meditation upon the events anterior to the Crucifixion; 9 a.m. to noon—the Litany, with prayers, hymns, and addresses on the first Three Hours; 12 to 3 p.m., the Church kept free for silent devotions and meditation; 3 p.m., Evensong with special prayers, hymns, and addresses on the remaining Four Hours. This plan has the advantage of fully recognising the regular services of the day, and also providing for exhortation on the great drama of the Redeemer's death, without giving a disproportionate portion of Good Friday worship to what, after all, should be a subsidiary element in it."

A Lay Readers' Association.

A meeting of the rectors and lay readers of Hobart and suburbs was held in St. David's parish room on February 22, the Dean of Hobart presiding. The Dean, having opened the meeting with prayer, explained the reasons why he had called it, and went on to say, *inter alia*, that the work carried out by lay readers was a very important one and ought to be more fully recognised and made better use of. He was sure that it would be best for all concerned if there were an organised association, with lectures, classes, and an occasional "quiet day." After some discussion it was resolved

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"That a Lay Readers' Association be formed within the Archdeaconry of Hobart." All the clergy were to be asked to see that their Lay Readers were properly licensed by the Bishop, as this was essential.

NEW ZEALAND.

WELLINGTON.

A Thoughtful Churchman.

By the terms of his will, the late Sergeant-Major Outram Marshall Young—Warden and Lay Reader—has bequeathed to St. John's Church, Otakeho, the amount of insurance cover over his life, in the A.M.P. Society, a sum of about £500. And to St. Cuthbert's Church, Maniaia, he has left the nett proceeds of the realisation of the shares held by him in the Kaupokonui Dairy Factory Company, for such time only as the Maniaia Parochial District shall comprise of St. John's Church, Otakeho. The residue and remainder of trust monies upon trust he directs to be paid, ultimately, to the Diocesan Trustees, with the desire that the monies so bequeathed may be applied towards training candidates for Holy Orders. Sergeant-Major Young died on October 4, somewhere in France, from wounds received in action. The bequests are quite characteristic of the man, and of his love and devotion for his Church.

The Maori Mission.

Among the candidates admitted to Holy Orders by the Bishop of the Diocese in Advent were two of our young native brethren; Paora Temuera was ordained priest, and Metera Te Aomarewa was admitted to the Diaconate. Paora Temuera is the eldest son of the Maori clergyman in charge of the Otaki district; he is a native of Rotorua. Both the candidates were trained for the ministry at the Native Theological College at Te Rau, Gisborne; and this is a fresh reminder of the debt which the diocese owes to this old C.M.S. College, which is now under the control of the Mission Trust Board. Te Rau is the one Native Theological College for the whole of New Zealand, and as a rule there are from a dozen to twenty students in residence. Many of the men bring their wives and families to the college, and the women do the cooking, washing, and housework for the students.

The Superintendents are therefore thankfully anticipating a new year's work, with the best and largest staff of native assistants that the Mission has ever possessed. Three of the young men possess motor cycles, which will enable them to keep in touch with their scattered flocks.

REVISED LECTIONARY.

March 25, 5th Sunday in Lent.—M.: Ps. 102; Ex. ii. 23-iii., or Ecclesi. xi. 1-19; Matt. xx. 17-28; 1 John i. 1-7. E.: Pss. 139, 143; Ex. v.-vi. 1, or vi. 2-13, or Ecclesi. xvii.; Luke xvii. 1-19; 1 Cor. i. 10.

April 1, 6th Sunday in Lent.—M.: Pss. 61, 62; Ex. ix. 13, or Wisd. xviii.; Matt. xxvi. 1-30. E.: Pss. 86, 88; Ex. x. or xi.; Luke xix. 28, or John xi. 55-xii. 19.

With Christ.

"With Christ, which is far better." Phil. i. 23.

The friends whom we love are called away, 'Tis the Father Who calls, and they may not stay. They pass from our sight to an unknown land, But we know they are safe in the Father's Hand; They pass from our touch, and we know not where, But the Father holds them, and Christ is there. And we know—though our eyes with tears are dim— It is better far to be there with Him.

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Activities of Mohammedan "Prophets."

The unrest in the Ibo country, caused by the pretensions and action of a man who claimed that he was the second Elijah, spoken of in the Book of Malachi, is being paralleled to some extent in the Sierra Leone Proctorate, again through the activity of a so-called "prophet," this time a Mohammedan named Waliki. It appears that in response to an address of welcome presented to the new Governor on taking office, he referred to his friendly relations with Moslems in the past, and shortly afterwards, when up-country, he spoke of his wish to see vernacular schools established. No exception can be taken to what he said, but his remarks were misquoted up-country, and the "prophet," who hails from French Guinea, gave out that he was commissioned by Government to destroy the secluded groves, known as the "Porro Bushes," which are associated with the tribal mysteries, and to build mosques, and that Islam was to become the State religion; he also went through a process of conversion, said to have been forcible conversion, of some of the chiefs and sub-chiefs. As proof of his authority he showed a picture of the King, which was merely one of a series of war pictures sent out from home. One result of the prophet's efforts is that a number of children have been withdrawn from Mission schools and sent to learn Arabic in Moslem schools. To stem the evil a statement has been issued, with the Governor's consent, by Archdeacon Cole and the superintendent of one of the American Missions in Sierra Leone, in which the true facts about the Governor's words are set forth.

Territorials in India.

Bishop Montgomery, in his monthly survey of the work of the S.P.G., referred to the sojourn of the Territorial regiments in India, which opens up a new era. It means that many highly educated and thoughtful men serving in the ranks and as officers have been brought sympathetically into touch with Indian problems. They are earnest Churchmen many of them, and it seems certain that from this source we shall obtain splendid recruits for the Church's missions. They may not be ordained, and if they desire to work as laymen then at once we are bound to face, as a necessary step, the extension of a pension scheme from the clergy to lay workers. That opens up difficulties of a special character, but the question to be decided is whether because of this difficulty we are to lose the services of what may be some of the finest material we could obtain in one of the supreme crises of the world's life. We have placed the matter before the Metropolitan of India.

Dangers Ahead.

At a meeting held in Manchester of the Central Board of Missions, Bishop Weldon read a paper on the "Menace of Non-Christian Civilisation," in which he pointed out the danger from the enormous populations of Oriental nations, united under capable leadership, armed with modern weapons, able to live on rice, and with no fear of death, to Western civilisation. Statesmen had endeavoured to meet the "peril of the East" by the maxim of "divide and rule," but the Christian had a better idea—unite them in Christ.

In Southern India he had seen rulers and ruled kneeling together at the Holy Communion. But Germany had cast a shadow over the world. He quoted the Emperor's speech about the "mailed fist" when he was sending troops to Peking some years ago, and China had not forgotten it and all that followed. He advocated a confederation of European Powers, a "United States of Europe," whose power would be irresistible to prevent war, and urged that "Christ should be made, not in name only, but in fact, the Master and ruler of the Christian world."

The Archdeacon of Sheffield said that the "foreign missionary idea" was the determining factor for the future, which was not only to save individual souls—a fundamental duty—but also to establish the Kingdom of God, and thus bring about a Commonwealth of nations. The present conflict was only a phase of the life-long conflict between the spirit of Christ and the spirit of the world.

Missionaries Honoured.

Two C.M.S. missionaries in China have lately been honoured, the President of the Republic having conferred on the Rev. R. Lankester and Dr. Gordon Thompson, in recognition of their work at the Red Cross Hospital at Yunnan, the Order of the "Excellent Crop"—the same that a year or two ago was bestowed, most appropriately, on Bishop White for his services in relief of famine distress.

Home Life in the Holy Land.

(By H. J. Shepstone.)

To the traveller, it has been rightly said, one of the chief charms of the Holy Land is the primitive and picturesque life of its country people. Indeed, the habits and customs of the fellahs, or peasant class, has not greatly changed since Bible times, and this makes the study of life in Palestine particularly fascinating. They still sow and reap their crops in much the same primitive way as did their ancestors in the days of the Patriarchs, while the same remark applies to nearly all other matters.

Indeed, one has only to add that throughout the land there is not a single village that has been founded in modern times to show how little the countryside has changed. True, many of the dwellings are of recent construction; but the sites of the villages are very old, some of them dating back thousands of years. The dwellings, built generally of stone, are most primitive, consisting of a single room, generally square, while the roof is always flat. Here the peasant farmer dries his figs and raisins, and here also he and his family sleep at night during the hot summer weather.

If we could peep into such a dwelling we should discover that some three-quarters of the interior space is devoted to a raised mass of stone, which is the family live, this portion of the house being known as the mustabeh. Crude steps give access to the platform, which serves as kitchen, living and sleeping rooms of the family. The remaining space, that is that below the raised platform, is entirely given over to the domestic cattle, and is known as the rowveh. This curious household arrangement sheds light on many Bible passages.

Here the farmer keeps his sheep and goats, while his horse or donkey, and perhaps a cow or two, are also stabled here, the walls being fitted with a kind of crude manger. The people in the Holy Land believe that it must have been in a rowveh of such a dwelling that Mary and Joseph, after being turned away from the inn already filled with guests, found refuge. Even to-day when friends come and there is no room for them on the upper floor the cattle are removed and they live and sleep in the rowveh. In the two Gospel narratives where the birth of Christ is described, neither of them mentions a stable, barn, or anything equivalent; while St. Matthew, speaking of the wise men, says, "And when they were come into the 'house,' they saw the young child with Mary His mother."

As in the days of Christ so now every village boasts of its guest-chamber. During the summer the shade of some large tree is often substituted for some large tree. However, in either case, this guest-chamber or tree is the social centre for all the village men, where many spend the evening or the entire day when they have nothing with which to occupy themselves. The villagers take it in turn to supply the coffee drunk at these gatherings while a hired servant looks after their wants. They also take it in turn to supply food and bedding for any guest that may happen to come to the village and stay overnight.

On no consideration are women allowed at these gatherings in the guest-chamber; and gauged by our conception of the subject, the women of the Holy Land are rigorously ruled by the men. Indeed, their lot is a hard one, and has not greatly changed since Bible times. They must obey their husbands implicitly, and etiquette forbids them to address him in the presence of other men, nor may they go on a visit to friends without his consent. On the country roads one often sees a man riding majestically along on his mule or donkey, smoking his pipe, whilst his wife follows meekly behind on foot. Besides her home duties she has to work in the field and carry all the produce to

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Young People's Corner.

Awadie the Bedowee.

(By a Lady Missionary.)

Among the women patients who came to a C.M.S. hospital in Palestine was a young Moslem Bedowee woman named Awadie. She was about twenty years of age, attractive, bright, and full of life, as all her kind are. The object of her visit was to undergo an operation upon her eye. Whilst she was recovering from this she was noticed coughing a good deal, and as consumption is the scourge of this land, the doctors and nurses were anxious that the cough should not be allowed to get a hold on her. However, the Bedowee are an obstinate race, and Awadie would merely repeat, "I only came for my eye," and for a time refused the medicine prescribed for her, though eventually she gave in.

Prayers are held twice daily in the wards, and even the Moslems, who are inclined to be fanatical, soon learn to enjoy the daily singing of hymns, and listen quietly to the talk and prayers which follow. Awadie surprised us with her knowledge and ready answers; she knew most of the commandments and some hymns. When asked how she knew all these things she replied, "I learnt them about ten years ago from my Sunday-school teacher."

It was a real pleasure to teach her, for she learnt so eagerly, and one day asked most earnestly, "But is it all really for me? I do love Jesus, but I am only a poor ignorant woman who knows nothing." On being told that Christ died for her, and that all His grace and love were for her, she prayed to Him to pardon her sins, and simply took Him at His word and believed.

We all missed her bright, eager face when she left the hospital; but, alas! she returned with her cough much worse. The doctor's suspicions were confirmed; she was in the clutches of consumption. She was very happy with us, for she loved our bright, airy wards and the teaching. We often used to hear her talking to other patients about the Lord Jesus and she would describe the pictures of the life of Christ that hung on the walls, or that were shown by the magic lantern.

Her husband used to come to see her, and sometimes he would be very angry because she was not improving. He would tell us that he had "paid thirty Napoleons for her," and now she lay there useless to him; his heart was "black," and he would like to take her away and kill her. Our catechist, a real evangelist, talked to him and calmed him down until he took a saner and softer view of the case; but he was glad indeed when Awadie, though weak and ill, left the hospital once more and went home to him and their children.

But what a home! A hut made of straw, surrounded by tins and rubbish of all sorts, and indescribable dirt!

Awadie grew steadily worse and worse, and at last she begged to be taken back to the hospital. "There I learnt about Jesus, and there I wish to die." Her wish was granted; her husband did not oppose her; indeed, he had not raised any objection when a few days previously she had been baptised, in the presence of some of her relatives. The peace and quiet of the hospital meant much to her, as the murmured "Beautiful, beautiful!" told us as we put her into her clean clothes and clean bed. Coming from her mat on the ground in a hut swarming with flies, and men and women cursing all around, was it any wonder that it seemed "beautiful"? She was wonderfully bright and happy, and we gloried in the thought that amid those dirty, difficult surroundings she had confessed her faith in Christ, and once more we marvelled at the miracle of His Spirit's power.

Towards sunset Awadie asked for some of her favourite hymns, and many of her old friends in the hospital gathered round her bedside to sing them to her, she herself joining in until too weary. The next day she saw her mother and children; she prayed for them and for her husband, and told them that she was not afraid to die, for she was trusting in Jesus.

A little after sunset she quoted the words of an Arabic hymn beginning, "He is present now," and then became unconscious. Her mother and brother were with her, the poor old mother almost mad because her daughter was dying as a Christian. They insisted on turning her feet towards the Black Stone at Mecca. It mattered little! for she was trusting a personal Saviour, and so quietly passed into His Presence.

Although her body was claimed for a Moslem cemetery, yet she will rise to meet her Lord, and her life has spoken to all who knew her, and must continue to speak.

A few days later the husband came to the missionary, begging for a photograph of his wife. When it was given to him the tears ran down his face and he said, "She taught me much, and I hope also to become a Christian and to meet her in Heaven."

Our catechist often sees Awadie's husband, and our prayers are asked for him and for his children that they may learn to know Jesus Christ as their Saviour, and, following Awadie's simple faith, may confess Him as their Lord.

"THE CURIT GETS FULLER."

It seems clear that education in Yorkshire, both secular and religious, is somewhat defective. A correspondent of the "Sheffield Telegraph" sends an extract from an essay by a school boy on "The Church." It begins: "There are three kinds of clergymen, bishops, vicars, and curits. The bishops tell the vicars to work, and the curits do it. A curit is a thin married man, but when he is a vicker he gets fuller, and becomes a good man."

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