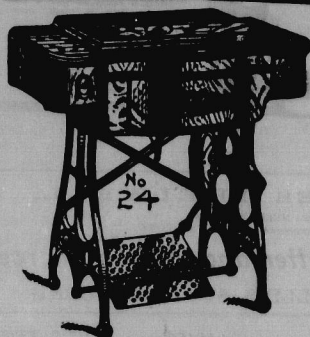


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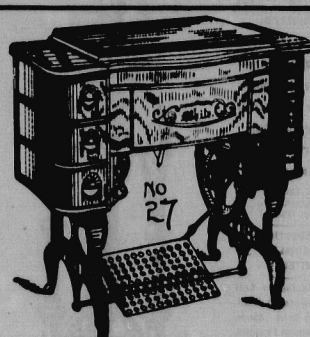


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Current Topics.

We deal, in our Leading Article, with some of the great lessons of Whit-Sunday. We can hardly exaggerate the importance of the Festival, for it is the Birthday of the Church.

Whit-Sunday, May 23.

(St. John xiv. 15-31) the Saviour tells His disciples of the coming Gift: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

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

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

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

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

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

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

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

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

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

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

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

THE NILE DELTA.

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

Indian Nationalism.

(By Principal Fraser.)

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

III.

De-Nationalisation.

What is de-nationalisation? Every tourist looks for de-nationalisation in the wearing of a jacket, or eating with a fork. That is not it at all. It is being unable to think and look at the new thought from the view of your own people. If we can teach people a new thought that they can see from the point of view of their fathers, then it does not matter how they dress—they will not be de-nationalised. When I went to Ceylon first of all I found that over 90 per cent. of those who lead the higher classes in the Colleges could neither read the letters of their fathers nor write back to them. Can you imagine anything more insane than that in education? I started off and announced that I should make the vernacular compulsory in College. It aroused an enormous amount of opposition, much more than I had expected, not only from my own staff, not only from Government who said they would take away their grant, but also from all other colleges as well. However, I went ahead. One Government officer

helped me a great deal in the matter. It was very slow at first. At first we taught the vernacular itself, then we translated books; then we taught in the morning in the vernacular and in the afternoon in English; the foundation of every subject was laid in both languages. Soon it was made compulsory in all colleges, and now all opposition has ceased.

When our boys go back from College, they think they know a great deal more than their parents have ever known. In order to get sympathy from a parent's point of view, it is necessary to give the boys a subject to write on about which they know nothing. We gave first prize for details of folk-lore, and in addition to getting the parents' sympathy, we got valuable information for the library. Another thing we do is to take the pupils round the historical places in their own country. One great curse in India is the number of people who look back to a magnificent past. They want to advance, but it cannot be done by looking backwards—it is the death of any civilisation. We take them to the historical places and discuss the history—the good and the bad. We can trace it fairly well, for we have a very good history in Ceylon, much better than was kept of old England.

Social Problems.

Another thing is to study the hous-

ing problem if you are going to raise a strong people. The slums are worse with us than in Dublin, Edinburgh, or London. We had a man among us very keen on social work, and he got the boys to work with him. He found them a race with a genius for social service, and they are working it out for themselves. When the Attorney-General felt the necessity of bringing a housing problem into Ceylon, he came to my College and asked me to put at his disposal the facts I have on housing. This I refused to do as I know little about it; but I introduced him to a school boy, a boy about 20 years of age, working for the Degree Examinations. The boy was able to show him a map in which every house in the town was drawn to scale, with every room in it, in which every drain, and anything of the kind that could lead to the housing problem, was marked in colours. The Attorney-General tested some of the facts and he found them correct. When he went back to the Legislative Council he said he owed the facts to the boys in the school, and he congratulated the boys on making their country's laws while still at school. This has taught them to improve the condition of their tenants and the people working on their estates.

Another thing: we have worked among the poor schools. Consumption is a great curse there. Once a week we allow our boys an hour off in the morning to train schools in physical drill and open-air treatment, and an extraordinary number are willing to do that. When they go away for holidays, they take footballs and cricket materials with them. They teach these games in the villages, and when the son of the Chief is ready to play with every boy in the village, no one can sneer at caste.

Agricultural.

Best of all is agriculture which we have introduced. The great majority of the people, over 90 per cent., live by agriculture, and their agriculture can be improved. It cannot be improved by putting more capital into it. I remember once a steam plough was got by a wealthy agricultural college to improve the agriculture of the village. They put it into their rice field, soft and muddy; it sank deep in the mud. Then it was pulled out by ropes and put aside and worshipped as a god.

We go to the villages and we say "In your distribution of land, give us a bit and we will cultivate it; if our crop is worse than yours, we will give

it to you, plus the money needed to work it; if our crop is better than yours, you will get it." They agree, and when they find our rice better, they see that the things they thought rather idiotic are worth trying, and they try them.

India's Contribution to the Nations.

We are trying to teach them that in the national revival the first thing to do for social and moral evils is to look for social and moral remedies, and not to political remedies for all sorts and manners of evils. What can India itself do if it comes into the life of the nations? Remember that China and India are coming into the life of the nations, not as weaklings, but enormous powers. India will come as the greatest part of our Empire, or as something that will be hostile. Supposing it comes in. I believe one of the first things it will do will be to revive our idea of brotherhood and social service. The philosophy of India has been strongly against brotherhood altogether. But, in spite of that, caste has kept alive the idea of brotherhood within the caste. Now that the philosophy of caste has been cut away, what idea of the brotherhood of man in Jesus Christ is coming in?

Another thing they can give us is gentleness with courage. The strongest man in the College, who could break steel chains on his arm, became a Christian. He went home and told his father he desired baptism; he came back to College with his back ribbed with the flogging he had got. I asked "Why did you stand it?" He replied, "It was my father, and he has a right to flog me, and I thought I should stand it quietly." That is the kind of courage worth having.

The Battle of Faith.

Another thing: Working out the responsibility in India will do a tremendous lot to give us an idea of our own faith. Christianity was meant to be thought out in the battle of faith. The New Testament was written amidst the clash of race hatred, and the greater part of it springs from race, battle and hatred. Our work in India brings us to Christianity as it was first written. To-day we are practic-

ally in New Testament days. When you are up against men who know nothing of the Christian faith, you cannot preach the simple Gospel as you might do in the streets of Sydney. You must make the Gospel simple by understanding their objections and thought. You have to realise that Calvary was not only the love of God, but the Justice of God. Sometimes they say that it is quite impossible that Calvary can have meaning for the world's redemption, because it was in the smallest part of the world. But you can get it home to them by an illustration; you can show that Christ never meant Calvary to have local significance. "Glorify me with the glory I had with Thee before the world was," "The Lamb slain from the foundation of the world." In every great Hindoo Temple there is an inner shrine, darkened, in which the light of the god is hid, and no man enters there except the Priest. We tell them of a darkened room into which only the Priest with veiled face entered, and how that one day the veil was rent from top to bottom and man saw in—it was the day on which Christ died on Calvary. And what did he see? Not only the Lord of Lords and King of Kings, God lifted up, but God in patient agony bearing the sin of the world, and in his patience suffering till sin should be put away and Almighty justice be satisfied by purity and cleanliness. And as you preach the Christian Faith, you come to have a greater idea of Him who walked amongst us men for our salvation. When you read your history, you are struck by the fact that at certain periods groups of great men worked out different things—that great artists rise amongst great artists; great writers in an age of great writers; then you see that great mountains do not rise out of flat plains, but out of mountain ranges. Our Empire will never rise to the height it is meant to—into the Kingdom of God—so long as nations lie flat. Unto us is given the greatest responsibility and privilege in the winning of these nations, and as we raise them, so, too, shall we rise, till we rise up into the great white purity that God meant us to rise into—the great purity of His mountain heights. St. Paul says "Eye hath not

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," and He is not talking of Heaven, but of earth. We are living a far richer and fuller life than in the days of the Anglo-Saxons, but we are living nothing like the life we may live. We are as far removed from it as from our Anglo-Saxon forefathers; we shall never live it until we have something of Christ, then we shall rise away into those great heights that God has prepared for them that love Him.

Goulburn Synod.

THE VICAR-GENERAL'S ADDRESS.

The Synod of the Diocese of Goulburn was opened on Monday last. The Vicar-General (Archdeacon Bartlett, M.A.), in his Presidential Address, after dealing with the war, turned to the question of the election of a new Bishop.

Bishop Barlow.

Concerning Bishop Barlow's work in the Diocese during the past 13 years, the Vicar-General said:—"Then we had 35 parishes, to-day there are 43. Our clergy numbered 41, now there are 53, and we could do with more. The income of the Church Society in 1902 was but £830, to-day it is £2,700. When the Bishop came to us, little had been done with regard to provision for the aged clergy; to-day, thanks greatly to the inspiration given by the Bishop, to the energy of Canon McDonnell, and to the splendid generosity of some of our wealthy laity, our clergy superannuation scheme is in such a condition that the pioneers of Church work in our Diocese have little cause for anxiety. We have 164 Churches in the Diocese, and it is estimated that the voluntary offerings come to something like £20,000 p.a. All this speaks of progress, and to ensure progress there must, of necessity, be effective machinery, and behind the machinery there must be mind and heart and inspiration. It must be said, indeed, for any man, to whom has been given so important a charge, to have to relinquish it at an age when he might, and reasonably, look forward to another decade of useful work. You are all glad, I know, that the Diocese can see its way to a retiring allowance for him, and we all know that, though away from active service, he will think of the Diocese which he reluctantly surrendered."

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The New Bishop.

With regard to the new Bishop, the Vicar-General asked: "Who is the man we want?" and proceeded to answer his own question as follows:—

"Gentlemen, mindful of the clever 'Daily Telegraph' cartoonist, when the See of Bathurst was vacant, I am not so silly as to attempt a description of my ideal treasure in earthen vessels." We shall never find a perfect Bishop; every man has—must have—his limitations. During the past two months you may have been, I dare say, casting the matter well over in your minds, and some of you have had tempting little circulars telling you for whom to cast your vote. I doubt much the wisdom—I will say no more, of circularising, when a Bishop has to be appointed. Personally, I can say that I come to this Synod with an open mind just because, as I have already hinted, the episcopal ideal cannot be realised. I can only say something as to the work to which the Bishop-elect will have to turn his mind. I know more than a little of this Diocese, of its needs, of its weaknesses, of its great possibilities. We must be brought more closely together, miserable suspicions must be killed, the remoter parts must no longer be able to speak of isolation; there must be agreeable unity, a more pronounced brotherhood. Can you find a Bishop who from his breadth of outlook, from his sympathy of word and act, can give us all this? If so, he is the man. Mere scholarly eloquence will not give it to us; the inspiration of the Holy Ghost can. Thank God we have no party cries, no miserable shibboleths, and we must take care that we do not

admit them by any hasty choice. A well-known preacher and thinker, Dr. Figgis, has been giving the Church world an excellent analysis of the various characteristics of the three parties in the Church. He asks: "Do these party divisions, once known as high, low and broad, correspond to anything real in human nature? If they do, in some form or other they will subsist, however much you may attempt to secure a rigid uniformity. Always there are temperaments to whom religion appeals most on its institutional, its sacramental side, to whom tradition and ordered cult will be much, and whose conception of Christian life is the gradual growth. Always, again, there will be those in whom the intellectual or the purely moralising element is predominant. Again, there will be those in whom the personal, the emotional, the mystical is strong; whose sense of the immediate relation of the soul of God is acute, and who worship by prayerfulness with a minimum of outward paraphernalia. Doubtless these three tendencies may be found in every one of us, yet in spite of all these cross currents, broadly speaking, there remain these people in whom one or another of these—the institutional, the intellectual, and the mystical is predominant." Wise words are these of Dr. Figgis, and the man, worthy of the proud title, Bishop, must take all this to heart ere he come to rule any Diocese."

Church Schools.

"Again," said the Vicar-General, "the Bishop must turn his attention to things educational. Why, let me ask, should Armidale have its flourishing Church Schools for boys and girls, and we have not? Our Church is equally fine, and our position is nearer the hub of the State. Said a Roman priest to me the other day: 'Ah, Archdeacon, give me the children you can have the Cathedral and large Churches,' and he is right. We ought to have splendid Church Schools in our midst, and because we made a mistake a few years back, we ought not to fold our arms and do nothing but sigh for what might have been. The hope of the Church Catholic is with her children. Yes, instead of thy fathers shall be thy children, whom thou must make princes.' Look at Brisbane, at Ballarat, at Melbourne, at Sydney—why should Goulburn lag behind?"

Training of Clergy.

"Nor do I understand why we should have to send our young men as far as Armidale to prepare them for Holy Orders. Possibly Goulburn is too small for such a college. Then comes Moore College, which many of

us are watching closely just now. Principal Davies has made much desired changes, and has improved the chapel and its services. It will be for our Bishop to decide where to have his youth trained. What is, of course, wanted is a Provincial Training College in the hands of a broadminded scholarly man. General Synod might well turn its attention to this much felt want."

In the remaining part of his address the Vicar-General dealt with Modernism, Prayer Book Revision, Temperance, and many details of Diocesan interest, paying a well-deserved tribute to the splendid work of Mr. Ransome Wyatt, the Diocesan Registrar.

Personal.

The Archbishop of Sydney will be spending a few days at Canberra in June as the guest of the Administrator, Colonel Miller. His Grace has kindly promised during that time to take a Confirmation at St. Clement's, Yass.

The Bishop of Wellington, N.Z., has appointed the Reverend Herbert Reeve, M.A., to be Archdeacon of Waitotara.

Rev. L. Hard, Vicar of Courtney, N.Z., has accepted the Charge of the Parochial District of Shirley, Christchurch.

Rev. E. Mules, who has returned to Christchurch, N.Z., after a trip to England, has been appointed Vicar of Little River.

Rev. R. H. Pitt-Owen is at present acting as Assistant Minister at St. John's Church, Parramatta, N.S.W.

We are informed that the Rev. H. K. Archdall, Dean-Elect of Newcastle, is expected to arrive in Sydney from England on July 17 (not June 17 as stated in our last issue).

Rev. H. P. Shaw, who recently arrived from England, has accepted an

appointment as Locum Tenens to the Rev. R. Seymour Smith, Rector of St. George's, Parkes, N.S.W., who has been ordered by his medical adviser to take a complete rest for some time.

Mrs. Moran, wife of the Rev. H. Moran, a former Vicar of Coolamon, N.S.W., and a resident of that town for 29 years, died on Friday, May 7.

Mr. Alfred Dyer, who is proceeding from Melbourne to the Roper River as a missionary worker, is an old scholar of St. Columb's Sunday School, Hawthorn. A special service of farewell was held at St. Columb's last Sunday evening, when the Rev. A. R. Ebbs was the preacher.

Archdeacon Hindley was the Open Air preacher to the crowd on the Yarra Bank, Melbourne, on Sunday last.

Newcastle Synod.

THE BISHOP'S ADDRESS.

Synod has been in session at Newcastle this week. The Bishop, in his Presidential Address, dealt in detail with many subjects of local and diocesan interest, but also took a worldwide view and uttered weighty words about the war and other important subjects. We give some extracts from the address:—

The New Dean.

"Our Dean-elect is the Rev. H. K. Archdall. Mr. Archdall is a son of Canon Archdall, of Sydney. He was a pupil at the Sydney Grammar School under Mr. Weigall. From there he proceeded to St. Paul's College, where he graduated with first-class honours, and, gaining the Woolley Travelling Scholarship, he entered at Trinity, Cambridge, in October, 1909. Taking a brilliant degree he was elected immediately a Fellow of Corpus Christi College. Clearly Mr. Archdall has given up a post of great interest and dignity to throw in his lot with us. I am sure that anything that a warm welcome and hearty co-operation can do to make him feel that he has gained, as well as lost by the change from the leafy shades of the Cambridge Chapel, to our sunny hills and simpler worship will not be lacking on our part."

The War.

The Bishop said much on the subject of the war, concluding as follows:—

"We have been amazingly slow to realise the truth of the situation, though it is 'the truth that makes us free.' But now we are awake to see that we are roughly challenged; our freedom to go about our peaceful busi-

ness, as we wish—our very existence as a nation—our life is at stake.

And yet only a few days ago I received from a member of the Society of Friends a paper, eloquent and forcible. He says he would rather be killed himself than kill another, even in self-defence. He may have the right to so decide. But the matter is not as simple as that. Being killed might to many of us be more pleasurable than living under Prussian efficiency.

The great truth has to be borne in mind that 'none of us liveth to himself, and none of us dieth to himself.' Suppose the issue is between armed resistance, and standing passively by to see our women maltreated and dishonoured. When we accept responsibilities, they bring with them new duties. I doubt very much whether any man, when he asked his wife to marry him, remembered to warn her, 'I would rather die than use force to defend you from insult.'

We all have duties to others, as well as to ourselves. I know no law, human or Divine, which forbids armed resistance to aggressive tyranny. There have been times when we could have relied on the promptings of Christian chivalry to secure gentle treatment for the weak and helpless, but clearly we cannot do so in this war.

We do well, then, to fight and fight as men who fight for all they hold most dear. Greatly do we honour those gallant sons of this young land of ours, who with no selfish aim, but from high sense of love to country, and love to home, have risked, and even laid down, their lives in defence of that freedom which was won for us by the blood of others, and which we are determined to hold fast at any, and every cost."

Danger of Class Feeling.

The Bishop pointed out the wonderful unity which the war had brought about in our Empire, and warned against the danger of class feeling. Among other things he said:—

"This war teaches me as nothing has ever done that I am my brother's keeper, because in time of need I do not hesitate to ask my brother to keep me. We expect thousands of men whom we have never seen to endure for us the cold and wet and driving sleet of a North Sea winter, the risk of torpedo and mine, the strain of ceaseless nerve-racking vigilance, that we may sleep well at night. And they do it. We watch our young fellows pass out to the frozen trenches, to face bullet and shell and poisonous fumes for our safety. They take our lives and property in trust, and go out and die cheerfully for the idea of national security. What claims have I on them that they have not on me?"

Can I ever again, when peace is restored, sit down idly and forget the obligations I have contracted. I raised no questions of class when I needed help. How dare I do so when I may be of use?"

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Life is a burden—bear it;
Life is a thorn-crown—wear it!

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Our London Letter.

(From our own Correspondent.)

London, April 8th, 1915.

As Usual.

Life in London has become more than ever "as usual" and by some is shallowly taken as indicative of indifference to the great critical time we are living in. It is impossible to keep at tension point—which means strained nerves, excitableness, sleeplessness and general unrest—if the crisis itself does not warrant it. By dint of much industry and ability the newspapers maintain a supply of interesting matter, more or less relative to the War—extracts from enemy press, neutral descriptive observations in enemy country, and the like—but these do not lift out of the groove of life. Neuve Chapelle was undoubtedly a great battle and a victory, but failing in its objective, little has been heard of it, and though a month has passed since it took place it is only to-day that a coherent list of losses has been published. Nothing has been made known concerning the event to stir any feeling at all among the community generally. In the absence therefore of news and records which, if they have happened, have been kept back doubtless for some good reason, the people generally have applied themselves to the duties at hand. It was the best, indeed all, that they could do.

Prayer Book Revision.

The recrudescence of the Prayer Book Revision question must be attributed to the spirit of "as usual."

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BOSISTO'S
EUCALYPTUS OIL

May 21, 1915.

which in this instance is distinctly unfortunate. The matter itself has not moved, outwardly, since I last wrote about it, but those opposed to the Convocation lines have been occupied in drawing up a memorial pleading the controversial truce and obtaining signatures to it. This will be presented to the Archbishop of Canterbury, in due course and should, one would think, compel his Grace to declare himself on this particular aspect of the subject. The memorialists point out how exceedingly objectionable it is to them and to those in agreement with them on the main question to have to defend their position at such a time and under such circumstances as the present.

The Bishop of Zanzibar.

Another result of "as usual" is the re-appearance of the Bishop of Zanzibar in the controversial area. Practically he himself has never left it, but out in Africa his movements and the movements of his mind have not sufficiently reverberated to be felt at all here. But it is different when the Bishop lands on these shores, war or no war. His fulmination is really grossly comical. Let me repeat it. After reciting what the Bishop of Hereford has been guilty of, he concludes as follows:—

"Therefore do we Frank, Lord Bishop of Zanzibar, hereby declare and pronounce that, so long as the ground of our complaint set forth above remains, there can be, and from this day forward there is, no communion in sacred things between ourselves and the Right Reverend John, Lord Bishop of Hereford, nor between ourselves and any priest, within his jurisdiction who shall make known his approval of the false doctrines now officially authorised within the Diocese of Hereford. And we do further warn and charge all our faithful people that, pending the meeting of our Sacred Synod, they duly observe this our declaration and sentence."

Thus, so far as the Bishop of Zanzibar can effect it, the Bishop of Hereford stands excommunicated, his office being the appointment to a Canonry in his Cathedral, one whom the Lord Bishop of Zanzibar considered heretical in his teaching. A more unfortunate advocate of orthodoxy could hardly have been found to enter the arena, for he has been equally ready to excommunicate Bishop Willis and Bishop Peel on heretical grounds. Clearly the Archbishop of Canterbury should resign

and make way for the Lord Bishop of Zanzibar, who, however, has been very neatly dealt with by Dr. Perceval, the Bishop of Hereford, in his rejoinder. It is too long to quote in full but it is a model of Christian restraint and good taste.

"For one Bishop to take upon himself," he says in the course of it, "to excommunicate another Bishop on his own sole authority because of an alleged misuse of the patronage in the Diocese is a proceeding which it is not easy to justify and which certainly does not tend to edification. And I must confess to some surprise that your natural modesty did not suggest to you that if public action is called for it should have been left to the proper authority."

I must not be supposed to be defending Dr. Perceval's appointments, some of which are to be profoundly regretted, the Rev. B. H. Streeter's included. But clearly the Lord Bishop of Zanzibar is not the person or authority to put the matter right. Besides, why attack Dr. Perceval and leave out the Bishop of Oxford, who is just as "heretical" on many of the problems connected with interpretations of Holy Scripture. Dean Henson's is another case, much older and hardly less pronounced. Of course the episode is not taken seriously in any quarter, except by the Bishop of Zanzibar himself.

C.M.S. Anniversary.

The programme for the C.M.S. Anniversary reaches me to-day and looks wonderfully interesting. The centre points are, of course, the Annual Meeting on the morning of Tuesday, May 4 when, under the presidency of Sir John Kennaway, the Rev. A. A. David, headmaster of Rugby, Professor Carless, the Bishop Designate of Tinnevely (the Rev. E. H. M. Waller), and two Missionaries, will be the speakers; and the Annual Evening Meeting in the Royal Albert Hall on the same day, when the Bishop of Chelmsford will be in the Chair, and the Dean of Manchester, Dr. Welldon, will be one of the speakers. The Rev. J. H. Ritson of the Bible Society will be another. Two Services for young people, Service of Holy Communion at St. Brides, a Prayer Meeting, Anniversary Sermons also at St. Bides, Clerical Breakfast, Meeting for Women, Medical Mission Auxiliary Meeting, and some other gatherings make up a most attractive series of engagements which we pray the Lord to bless.

An Australian Soldier at the Front.

(An extract from a letter written to a friend by an Australian soldier, dated 6/4/15, from the Aerodrome Camp, Heliopolis, Egypt.)

The writer is a member of the Young Men's Society, at St. Hilary's, East Kew, Victoria.

"I think I told you that Cairo in parts is hell itself, and will say no more. The devil is very active, and so are God's people, too, and the result can go one way only. Fine work is done by the American Mission in Heliopolis, which has a beautiful large room with writing and reading tables, games, piano, and light meals."

One of our N.C.O.'s, holds a service there every Monday, and don't we like to sing the old hymns. What an opportunity we Christians have of witnessing for Him Who is our all in all. It is not easy to live with thoughts pure and tongue under control, but more and more as weeks go by, this truth comes home to me, "How shall a young man cleanse his way? By taking heed thereto according to Thy Word," and Christ told His disciples that they were clean through the Word. After a day's work in an atmosphere of low conversation around one, the disgust and annoyance is forgotten after a chapter of St. John, and I go to sleep happy and peaceful.

I know there are times when I take this nightly chapter like a dose of medicine, but at such times the devil is just outside, on the lookout for a likely customer to do business with him. The morning is the time for the Word, as I found at home, before the day's affairs enter the brain, and when the body is fresh. But because I can't use the best time is no reason why I shouldn't use any other time, is it? And if times of testing are so, the greater is the victory and joy."

THE CLEARER VISION.

When, with bowed head
And silent streaming tears,
With mingled hopes and fears,
To earth we yield our dead;
The Saints, with clearer sight,
Do cry in glad accord:
"A soul released from prison
Is risen, is risen—
Is risen to the glory of the Lord."
—John Oxenham.

Lost, strayed—gone none knows where,
"Twas with me yesterday, I do declare.
It racked my chest, my head was sore,
It's gone! I'll ne'er see it more.
What? Not a cough? Yes, yes, for sure;
Lost when I used Woods' Peppermint Cure.

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May, 21, 1915.

Sydney Diocesan Festival.

The Annual Festival of the Sydney Home Mission Society, and the Mission "One Fund," was held last Tuesday. A service was held in St. Andrew's Cathedral at 4 p.m., at which the sermon was preached by the Rev. P. J. Evans, Rector of Cook's River.

The Tea.

In the Basement of the Town Hall between 5.30 and 7 p.m., there was a busy scene. The whole available space was filled with tea tables, presided over by ladies from the various parishes, and a very large number of people sat down to tea.

In the Town Hall.

After tea the people made their way into the Town Hall, and during the period of waiting, the Rev. R. B. S. Hammond, with the aid of a splendid series of lantern views gave a most interesting and stirring address, describing the varied forms of work, educational, social, moral, and spiritual, carried on by the Church of England in Sydney.

A GREAT MEETING.

At the Public Meeting the great Hall was practically filled by an enthusiastic audience. Judge Backhouse occupied the chair, and in his address said that while he respected every Christian Denomination, he believed that the Church of England was the true Church. The work of the Home Mission Society was much to be admired, and deserved the help of all, for it supplemented the efforts of the parochial clergy. As a layman, he felt that the greatest difficulty the Church had to face was indifference. There was little hostility. The important point was to educate the young in religious truth; the Home Mission Fund supplied the men to do this, and other important work, and should be more liberally supported. The speaker referred to differences among Church people which he said gave opportunity to the scoffer. Referring to the War, he said that good was coming out of evil, as witness the wonderful liberality of the people, which he hoped would be extended to maintain all the activities of the Church.

The Report.

The Report was read by the Hon. Clerical Secretary, Canon Martin. The total income of the Free Fund of the Society was £4482. The year began with a credit balance of £507, but ends with a credit of only £81. This result was not due to the falling off of subscriptions, but to increased grants made. Assistance had been given to 45 Rectors and Ministers, 17 Curates, 15 Catechists, 3 Deaconesses, 1 Clergyman at Lord Howe Island, and for the tents at Liverpool Camp. During the year the Council had been compelled owing to want of funds, to refuse 12 urgent applications for help. There were only 1000 subscribers, who give 12/- or over to the Fund, and there should be at least 2000. Excellent work had been done among the soldiers, and now a permanent Chaplain had been appointed at the Liverpool Camp.

The Balance Sheet was read by the Hon. Treasurer, Mr. W. L. Docker.

The Archbishop's Address.

The Archbishop of Sydney was the next speaker, and bore testimony to the loyal work which Judge Backhouse did for the Church. The Diocesan Festival, he said, was not merely a gathering for money-getting, but to help in spreading abroad the Christian Religion. It was in time of war like this that we should be keener than ever in fulfilling this duty. Many of our soldiers at the front were there because of the lessons of self-sacrifice taught them by the

Church. The ever-growing population of Sydney called for special efforts to minister to the people in the city. We, as Churchmen, could not divest ourselves of our responsibilities to one half of the population, which belonged to the Church of England. We should not think only of our own parishes, but the strong should help the weak. The clergy were nobly doing their spiritual work, and it was the privilege of the laity to help them financially to bear the burden. The Church was one great family, and all should do their part in helping one another. The Home Mission Society provided a channel by which this assistance might be given. The country had its needs, as well as the city; the clergy had to cover great distances, and the message of the Gospel was proclaimed by them to the scattered settlers. This was a renewed call to give of our best. Our best was needed for Christ, and we should see to it in these days of crisis the work of the Church did not suffer.

The Layman's Point of View.

Mr. F. S. Boyce, in a breezy speech, said that as a layman he wished to put in a plea for the Parson, for the clergy were not properly paid. Many did not draw the pay of a skilled labourer. This was the responsibility of the laity. The cost of living had increased, but not the stipends of the clergy. He thought that the clergy often assumed too much knowledge on the part of their congregations, for on Bible questions they were sometimes ignorant. This showed the need of more definite religious training of the young, especially in the crowded portions of the city, where the Mission Zone Fund did its excellent work. The Home Mission Society was the heart of the Church, from which life-giving streams went out to all parts of the Diocese, and should be helped by all.

Work Among the Soldiers.

No one has done more for the Church of England soldiers at the Liverpool Camp than the Rev. P. Stacy Waddy, Headmaster of the King's School, and it was only fitting that he should tell about the work at the Diocesan Festival. He said that the soldiers gave the messengers of the Church a most kindly welcome. The Camps provided a great opportunity to get into touch with the best manhood of the State. What were we doing for our soldiers? The Home Mission Society has made it possible for a Chaplain to live in the Liverpool Camp, which was a great step in advance, but we had not fully done our duty by the soldiers. Yet good work had been done by many, especially by the Rev. H. J. Rose and Dr. Digges. La Touche. The Commandant and military staff had also been most helpful. The general level of sobriety and character of the men in Camp was very high, but they should be helped to meet and overcome temptation, and the tents were a great boon to them. It would be better still to have a more substantial Church Club, which could be built for £750, of which the staff and boys of the King's School would provide £250. The Church should do more than be present in encouraging men to offer for the war.

The Archbishop then pronounced the Benediction, and thus a most successful and inspiring meeting was brought to a close.

GOD'S HANDWRITING.

He writes in characters too grand
For our short sight to understand;
We catch but open strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife.
But these, with larger, clearer sight,
We shall see this—His way was right.
—John Oxenham.

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the Most Delicate Touch.

The New Bishop of Goulburn

On Tuesday last, Dr. Lewis Bostock Radford, Warden of St. Paul's College, Sydney was elected by the Diocesan Synod to be the fourth Bishop of Goulburn. Dr. Radford is a distinguished scholar, and has had a most brilliant career. He was educated at Queen Elizabeth's School, Mansfield, and at St. John's College, Cambridge. He took his B.A. degree in 1890, obtaining a first-class in the Classical Tripos. He obtained his B.D. and D.D. degrees in 1908. Ordained in 1892, by the Bishop of Liverpool, he engaged in educational and parochial work in England until 1909, when he was appointed Warden of St. Paul's College, Sydney. During his residence in Australia he has been Examining Chaplain to the Archbishop of Sydney, Editor of the "Australasian Church Quarterly Review," and Moorhouse Lecturer in Melbourne, in 1913.

Dr. Radford has accomplished a great deal of literary work, and is the author of several valuable books. As a lecturer, he has been most successful, and he has also conducted retreats for the clergy in the Dioceses of Brisbane, Adelaide, Tasmania, and Bathurst.

FOLLOWING PUBLIC OPINION.

A Statesman, we are told, should follow public opinion. Doubtless, as a coachman follows his horses, having firm hold on the reins and guiding them.
—Guesses at Truth.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

MAY 21, 1915.

WHIT-SUNDAY.

With the recurrence of the great Festival of Whit-Sunday, we are reminded of the truth much forgotten by many Christians, that the Church was intended to witness effectually against a world of godlessness and unrighteousness, and to testify in the power of the Holy Ghost of the Lord Jesus Christ, God's Unspeakable Gift to man, through Whom He has provided a righteousness for unrighteous men.

The promise concerning the Gift of Pentecost was "He shall testify of Me, and ye also shall bear witness." The plan of God has been clearly revealed, viz.—that the Church and the Holy Spirit of God should be "co-workers" in the promulgation of the Gospel of Christ. In fulfilment of this purpose, St. Peter could boldly declare as recorded in the Acts, when testifying of Christ's death and resurrection, "We are witnesses of these things, and so also is the Holy Ghost Whom God hath given to them who obey Him."

In the great missionary undertaking initiated at Antioch, the same blessed co-operation appears. We read "The Holy Ghost said separate Me Barnabas and Saul for the work to which I have called them," and the record adds "When they had laid their hands upon them they sent them away. So they being sent forth by the Holy Ghost departed." So again in the verdict of the Council held at Jerusalem, it was decreed "It seemed good to the Holy Ghost and to us." What close co-operation is evident! What oneness of purpose!

And with what keenness did the members of the Early Church seek to spread abroad the knowledge of the Saviour! Scattered upon the persecution arising after the martyrdom of St. Stephen, "the disciples went everywhere, preaching the Word." The fire burning so brightly at Jerusalem was scattered, but every coal was alive, and wheresoever a coal went, fresh fires were kindled.

Every Christian should be a witness for Christ! Surely this is God's plan. Every one doing something to further the knowledge of our Saviour Christ, and to hasten the Day of His triumph.

In the light of this fact, is not the religious condition of Christendom today a satire upon Pentecost? How comparatively few seem to realise that the intended normal life of every Christian is that of being "filled with the Spirit!" That the Divine intention for every member of the Church is that "each in his vocation and ministry may truly and godly serve" Him, and everywhere bear witness to the redeeming love and power and grace of our Lord Jesus Christ.

The baptism of fire was meant not merely to purify and transform believers, but that through them other lives should be changed into flame. In Isaiah's vision, those seen closest to the Throne of God are the Seraphim, or the "burning ones," and by this we learn surely, that those who live nearest to God, should experience the burning up of "the dross of base desire," and possess a heart glowing with a fervid love for Christ, and burning with holy enthusiasm.

The prayer of Moses on the occasion when Eldad and Medad were reported as prophesying in the camp, was in reality looking forward to, or prophetic of, Pentecost, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

The blessing of Pentecost was then intended for all the children of God, that His Spirit should fill the whole nature, according to their capacity and receptivity.

Let us ask ourselves, "Does the religious condition of any body of Christians to-day at all correspond to Pentecost?" Is the same fervid zeal manifest? Is it as true in anything like the same degree as of the Early Church? "There was added unto the Church day by day, such as were being saved?" We fear not. The standard of devotion, if measured by attendances at services for the public worship of God, certainly is not a high one. And if again measured by the activities of members of the congregation in the direction of winning others to Christ, whether in the home fields, or in the great missionary enterprise, it must be acknowledged that these are comparatively feeble.

Every believer should be a co-worker with the Holy Ghost in witnessing for Christ! This is one of the ideals of Pentecost! But to-day the number of active workers as compared with the average congregation constitutes a very small proportion; and even amongst the workers themselves, it is only too true that many will confess to being absolute strangers to a practical experience of Pentecost. To them the words of the Apostle St. Paul to the disciples "in number about twelve," whom he found at Ephesus, would be most apposite "Did ye receive the Holy Ghost when ye believed?"

As we contemplate these facts, and ponder upon the self-seeking, the rivalry amongst the various Christian bodies; the bitterness so often manifest; the devotion oftentimes to an idea, rather than to the Person of our Lord; the comparative impotence of the Church, is there not some ground for the question of Micah, "Is the Spirit of the Lord straitened? Are these His doings?" Truly we are not straitened in God, we are straitened in ourselves!

Maybe this present awful European struggle, now being brought so close home to us, will be used of God to bring our nation and people in true repent-

ance and humble trust, to the foot of the Cross.

"The stream that poured forth from the Throne of God has not lost itself in the sands, nor shrunk in volume." The fault lies with the Church. What can be done to bring us into the place of blessing? The answer is "Back to the Cross! Back to Pentecost!" We cannot give life or promote growth, but we can remove hindrances. Let us arise and away with all the things that hinder. The Spirit will reveal to us what the hindrances are as we honestly seek the face of God. May we be willing to be led to a true spiritual adjustment, putting out of our national life, out of our Church life, out of our individual lives, all that hinders the full manifestation of the working of the Spirit of Pentecost; so that, endowed afresh from on High, the Church of God may more perfectly fulfil her wondrous mission of making known to those who know Him not, both at home and abroad, the Saviour from sin, and thus hasten the time when the Prince of Peace shall reign, when all shall know Him from the least to the greatest, and the nations shall not learn war any more, for His Will shall be done on earth as it is done in heaven.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The New Autocracy.

The Sunday Observance and Social Reform Committee has been engaged in a controversy with Mr. Black, the Chief Secretary of N. S. Wales, which at times, on the side of Mr. Black, has been somewhat heated. He apparently mixed up the Committee with some other body, and wrote strongly, for which he subsequently made a full apology. The contention of the Committee was that Mr. Black, in sanctioning the opening of shops on Sunday contrary to the law was undemocratic, and misusing his powers. Mr. Black replied by depreciating the laws of the times of Charles II., and urged that everybody broke those laws. Principal Davies, of Moore College, then came into the breach, writing a powerful letter to the "Herald." He sums up the matter thus:—

"No nation can live in peace and security unless the law is maintained, and unless those in authority themselves give every reasonable encouragement to keep the law. If a remedy is needed, Parliament exists to provide it. It is the business of Parliament, not of Mr. Black, to modify the law. He is a Minister, and not a despotic monarch."

When a Minister speaks as Mr. Black is reported to have spoken he is setting himself above the law, and above Parliament, and we are faced with a new kind of autocracy, which is subversive of democratic principles, and destroys the constitutional guarantees of order and security. Mr. Black's reported statements aim a direct blow at a corner-stone of democracy, namely, the responsibility of Ministers of State."

Follow the King.

The Town Hall was comfortably filled on Thursday evening, May 13, when a meeting was held, under the presidency of the Lord Mayor, to inaugurate the "Follow-the-King" movement in Sydney. On the platform were men of every shade of political opinion, and clergymen of nearly every denomination. A letter was received from the Governor, Sir Gerald Strickland, regretting his inability to attend, and intimating his resolve to abstain from alcohol during the war. The speech of the evening was that by Professor Anderson Stuart, which the Primate (who followed him) characterised as the best teetotal address which he had heard for many years. Mr. A. A. Cocks, M.L.A., Mr. P. C. Evans, and the Rev. R. B. S. Hammond also addressed the meeting.

A resolution was carried pledging all present to follow the King's example by abstaining from alcohol as a beverage, and banishing it from their households during the war.

Convention at Chatswood.

The Annual Convention for the deepening of the spiritual life will be held at St. Paul's Church, Chatswood, on the King's Birthday, Monday, June 7. The Rector, Rev. G. Harvard Cranswick, will be absent in Melbourne, holding a Mission at St. Stephen's, Richmond, and the Rev. H. G. J. Howe (the former Rector) has consented to preside in his place. Full particulars will be given in a subsequent issue of the "Church Record." Friends are asked to pray that a great blessing may result from the Convention.

St. Matthias', Paddington.

Last Sunday, at the morning service, Bishop Stone-Wigg, unveiled and dedicated memorial windows at St. Matthias' Church, Paddington, to the late Charles John Ellis, for many years a Churchwarden at St. Matthias' and other Churches in the Diocese or State; to Ernest Charles Day, late Inspector-General of Police; and Phillips Marshall and Isis Monk, children of Mr. and Mrs. D. J. Monk, of "Kenilworth," Woollahra.

Missions to Seamen.

The Mission launch was used on Belgian Day to make a collection from the ships in port, and the result was exactly £20. Some eight or nine ladies from the Workers' Guild, with their Secretary, Miss Doak, began at 9 a.m., and landed again at 6 p.m. In that time they visited eleven merchant and five naval ships, and also the Naval Depots at Garden Island and Cockatoo. Everywhere they met with a hearty welcome and response. At the Institute in the evening the stewards from the Mercantile Marine gave an excellent concert. A collection was made from the audience of sailors and their friends amounting to £3 1s. The wonderful response with which this appeal has met has its correspondingly moral effect, both on ourselves and the world at large.

An interesting witness to Foreign Missions comes from a sailor A.B. Sailors do not often see on the waterfront the best witness to the effect of Christianity. This friend says that he has faith in the success of our cause in this war, because of the great work our Missions are doing, evidence of which he has seen in Japan especially.

COULBURN.

(From a Correspondent.)

Rogation-Tide.

Rogation-Tide was generally observed throughout the Diocese with special intention as regards the war and drought. At the Cathedral the special services concluded each night with a sung War Litany.

Ascension Day.

At the larger centres of population the early celebrations were held at a sufficiently early hour to enable all classes to attend and pursue their vocations. Children's services were a general feature of the day's observance.

Church Society.

The results of the half-yearly offertories for the Home Mission Fund of the Diocese are now to hand. The total sum is £150 below that realised in 1914, and £100 below the average. Little of this can be traced to the operation of the patriotic funds, more is due to the drought, and still more to the general discomfort of the day upon which the collection was taken. Throughout the greater portion of the Diocese it was a day of appalling heat and dust storms, and the comparatively poor result is directly attributable to this, as so far this year the ordinary subscriptions to the fund have steadily maintained themselves.

Synod.

Synod will be sitting while this issue is in the press, and a detailed account of its proceedings must wait until next week. Hospitality has been provided for all the clergy, and the ladies of the Cathedral congregation have arranged, as usual, for the Synod teas each night. Only three of the clergy are likely to be absent from this Synod, and of the lay representatives, although several parishes will be represented by Coulburn men, it is by their own choice, for every opportunity and inducement has been held out in order to procure a really representative Synod.

Synod Services.

The service commenced on Saturday night with a short, quiet intercession at 8 p.m. in the Cathedral, conducted by the Vicar-General. On Sunday, at 8 a.m., a large number of the visiting clergy and laymen were present at the early celebration. The Choral Communion at 11 a.m. was preceded by the Synod procession, and the Vicar-General was the celebrant.

Canon Pike, Rector of Wagga, preached from Acts 1, 24-25. "Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen that he may take part of this ministry and apostleship." The preacher likened the situation of the Holy Apostles with ours, and spoke of the gap as one that would brook no delay. He touched upon the Episcopate of Bishop Barlow, and turning to the election of the new Bishop, reminded us how God comes to man through man. "After we have done our best, for we who are to elect a Bishop of Coulburn are only human, we may rest in the assurance that another Presence is moving amongst us."

A Children's Service was held in the afternoon, when the Rev. Robt. Elliott, Rector of Bombala, addressed the combined Sunday Schools of the Cathedral Parish in the Cathedral. Simultaneously in the Church Hall was held an Intercession Service for men. Canon Carver, the Vice-Dean, gave a short address, and the Intercessions were taken by the men themselves.

At Evensong the Vicar-General preached from 2 Kings, 2, 10. "Thou hast asked a hard thing." He spoke of the Synod in which they were assembled as no ordinary one. He referred to the career and resignation of Bishop Barlow, and read his message and blessing: "May God bless and direct your solemn deliberations, and send a large-minded and sympathetic Bishop to succeed me."—Bishop Barlow.

BATHURST.

Grenfell.

The Annual Report of the parish of Grenfell shows that, in spite of the adverse conditions prevailing during the past year, good progress has been made. The receipts amounted to £852 7s. 1d., being an increase of £222 2s. 5d. on the previous year. We note that £50 was given to Home and Foreign Missions. The Rector, Rev. Edward Walker, is ably seconded in his untiring efforts for the well-being of the parish by his Curate, Rev. R. S. Nichols, who will be ordained priest on Trinity Sunday, at Bathurst Cathedral.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Early Closing.

The State Cabinet has under consideration the question of the earlier closing of hotels. The public demand for this reform is so strong that Parliament may at last be induced to defy the brewing interest, and submit a referendum to the people on the lines of the South Australian Referendum. The verdict would undoubtedly be the same. Meantime great public meetings are being held in various centres to stir up the public to demand reform. A large meeting was held at Warrnambool on Sunday night in favour of 6 o'clock closing.

Conference of Clergy.

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May 21, 1915.

"Islington" is to be held in the Chapter House on Tuesday morning and afternoon, June 15. Invitations will be issued to all the clergy to attend. The general topic will be "Prayer Book Revision," which will be considered under the headings by readers of papers, whose names will be announced later:—(1) Previous Revisions from a Doctrinal standpoint; (2) Proposed lines of Revision; (3) An attitude toward Revision. Rev. G. Hughesden, of Moss Vale, will give the closing devotional address. It is hoped that some of the clergy from the Country Dioceses will find it possible to attend.

Collingwood.

The Anniversary of St. Saviour's Sunday School was celebrated last Sunday. The Vicar, Rev. A. L. Kent, preached in the morning; Rev. H. T. Langley addressed the children at the Afternoon Service; and Rev. C. H. Barnes gave an address to parents and others at the Evening Service.

Bishop Langley, of Bendigo, was the preacher at both Thanksgiving Services at St. Philip's, Collingwood, on Sunday.

A Clergyman in Distress.

We have received a donation of £1 from the Rev. R. H. Pitt Owen on behalf of the Fund, for a "Clergyman in Distress."

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Foreign Missions.

Miss A. E. Swain, an S.P.G. Missionary, working at Trinopoly, in the Diocese of Madras, most kindly gave an interesting address in the Cathedral Schools. Her work is mostly educational. Very earnest were her words, and evident love for souls. Your correspondent happens to know that a camera, needed for her work, would be very acceptable. Would any kind reader of the "Record" supply the same, either through the Editor, or c/o. Brisbane Diocesan Registry? To cost about £5.

Brisbane Clerical Society.

The Brisbane Clerical Society held its monthly meeting at Stirling, Herston Road, when the members were the guests of the Rev. H. W. Stevenson and Mrs. Stevenson. There was a good attendance. The Rev. T. C. Witherby, of North Ipswich, read a paper on "France and Her Religion." In the afternoon a meeting of the Ruridecanal Chapter was held, the Archdeacon of Brisbane presiding. Several suggestions were made as to ways in which the clergy and Church organisations could assist the appeal for recruits, and it was resolved that it was the duty of the clergy to press home on the consciences of their people the true nature of the appeal and the solemn duty incumbent upon every eligible man to respond to it.

Variety Shows.

During the past week a new Variety Theatre has been opened in Brisbane. This theatre is replete with every modern appliance and convenience for intending patrons; claims to be the first theatre in the Empire to have a roof garden, and is said to be among the first five theatres of the world. Will this theatre make for the good of the community? We have hitherto found that when our young people attend variety shows they are not elevated, and become callous and careless with regard to their Christian faith. At such a time as the present, when the whole Empire needs the earnest prayers of its people, our amusements should be above reproach. It has been truly said that we of Queensland are not doing our duty by the Empire in the matter of recruiting. Is it because our State is so prosperous, our sun so bright, or that we live only for our pleasures, that we fail to realise our responsibilities?

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SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

He Sendeth the Rain.

"Splendid Rains. Good Falls Everywhere. Whole State Benefits. Everybody Rejoicing." This is the heading in one of the morning dailies to-day (Saturday). As your correspondent writes the wind rages without, and the rain continues. H.M.S. Osterley lies at anchor at the Outer Harbour in the open roadstead, unable to put in to her wharf. Bishop Sadler is aboard. Some of his friends went down to meet him, but waited in vain for the seas to moderate.

Church Extension.

A new Mission Hall has been opened at Underdale, in the parish of West Adelaide. The erection of a new church to the Church of St. Margaret, Woodville, has been decided upon. The contract price is £1,200, of which £600 is in hand.

The War.

Newspaper controversy continues on the subject of recruiting. There is a growing feeling of shame at the want of proportion in numbers between the forces being sent from Australia and those from the Home-land. Men are asking, "Are our liberties to be preserved by the blood of other men?"

The Bishop.

The Bishop is visiting Kangaroo Island this week-end for Confirmation.

A Liberal Donation.

At a lantern lecture given in St. Luke's Hall, Whitmore Square, by the Rev. A. R. Ebbs, on Sunday, May 7, the speaker announced that Mr. S. J. McBride, of the Burra, had that day generally given him a cheque for £200 for the Roper River Mission.

WEST AUSTRALIA.

KALGOORLIE.

A Waterless and Treeless Diocese.

Bishop Golding Bird has been interviewed in England by a representative of "the Church Family Newspaper" as follows:—

"What are the characteristics of your Diocese?" I asked.

"It has an area of 310,000 square miles; it is an entirely waterless and treeless country except for a few low scrubbs. The only industry is gold-mining. Townships spring up very rapidly, and sometimes decline just as quickly. For example, Kalbarra eight years ago had a population of 32,000, but to-day it has only 200, and since I came here I have heard of another township which has increased from 200 to 1,700. There are in the Diocese about eighty of these townships, but most of them are 200 or 300 miles apart. Kalgoorlie has a population of 25,000. In addition to the gold-mining the Transcontinental Railway Company employ on its construction about 1,000 men, many of whom, with their families, are in my Diocese."

"How many clergy have you?"

"Only fourteen," replied the Bishop. "Quite an inadequate number to cope with the work even among the white population, and then there are the opportunities among the natives which too often have to be neglected for lack of help. The Archdeacon of Kalgoorlie has done a good work among the blacks. Like most mining centres, the moral condition of some of our townships is very sad, but where the Church is able to carry on a vigorous work the response is encouraging. People at home do not realise how easy it is for white men to sink into a state bordering on heathenism when they are far removed from the means of grace."

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May 21, 1915.

additional income of £1,000 a year. At present we have only a capital of £9,000 which Perth gave us when we were separated from that Diocese. We have little or no attractions to offer, except hard work and virgin soil on which to work. The difficulties with which a priest has to contend are many. He will have to travel great distances over almost desert land. He will have to rough it often, if not always. His stipend will only be about £200—equal to £150 in England. On the other hand, he will meet with a splendid response if he deserves it. When his people know him and like him, he will be able to do anything with them."

TASMANIA.

(From Our Own Correspondent.)

Temperance.

We in Tasmania seem to have insufferable difficulties when any social reform is in the air. To begin with, we are cursed with Tattersall's, which alone is enough to cause saddening of the heart; then we have the problem of Sunday picture shows, with a mayor who technically has the power of stopping them, but, as our fine Christian holder of the office at the present is finding, practically he cannot do very much. Now, alas! to crown all, just at the psychological moment, when the hearts of all are stirred, when the consciences of all are awakened, and when we have splendid examples from the old world to inspire us, to say nothing of South Australia, we find our hands are tied in regard to Temperance work, for some strange reason there exists an unholy compact (so it seems to many of us) between the Government and the liquor trade, that the latter is to be undisturbed till 1917, when Local Option is to be brought in—1917, if you please, when the psychological moment will be dead and buried. We Tasmanians have the name of being slow, but we fear this is being dead.

Meanwhile, the Temperance Societies are doing something, and one proposition is: if we cannot alter the law till 1917, let us at least take a referendum now, while the time is opportune, even though the result of the referendum does not take effect till Jan. 1, 1917. It is stated, on what authority we know not, that the Premier is in favour of this.

NEW ZEALAND.

AUCKLAND.

(From Our Own Correspondent.)

C.M.A. Annual Meeting.

The 22nd Annual Celebration of the Church Missionary Association was held in St. Mary's Cathedral parish, Auckland, on Thursday, May 6th, 1915. At 11 a.m. there was a celebration of Holy Communion, which was taken by the Bishop of the Diocese. Rev. W. Lambert preached at the service in the afternoon, and took for his text: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the staff" (1 Samuel, 30, 24). The Bishop read the lesson, and the Rev. J. Wilkinson conducted the intercessions.

A Committee of Women Workers arranged a tea, which was partaken of by a large number of people. The public meeting was

largely attended. The Bishop of Auckland, Dr. A. W. Averill, presided, and he was accompanied on the platform by a number of clergy and officers of the Association. The singing was led by a large choir of girls and boys from the Queen Victoria and St. Stephen's Maori Schools.

The Chairman delivered a stirring address, in which he claimed that the Church existed for the building up of the Empire of Christ and the Kingdom of God. If the Church were true to her Divine Head and Master there must be a colonising instinct and a super-abundant vitality which must reproduce itself. There could be no true Christianity without missionary zeal. The great work before the Church was the extension of the Empire of Christ in the East. Missionary work, instead of merely arousing an interest, should become an absorbing passion, for the real peace of the world would never come until the Empire of Christ was co-extensive with the kingdoms of the world.

Rev. O. J. Kimberley, General Secretary, submitted the annual report and financial statement for the year ended December 31. Last year the total receipts of the Association amounted to £3038, and the expenditure exceeded this by £115. The members of the committee had considered it advisable to pay £420 into the Disabled Missionaries Fund as a two years' contribution. They were, therefore, £535 behind in their financial position. They had workers in the mission field in Melanesia, Japan, China, India, Africa, and Persia. Three new workers were prepared to go to the mission field this year; a Vicar in the South and his wife, and a young lady teacher. The former have been allocated to India, and the lady teacher to Ceylon. The committee hoped that sufficient support would be forthcoming to enable them to send out these three missionaries to carry on the work of the Association.

CHRISTCHURCH.

(From Our Own Correspondent.)

The Bishop's Silver Jubilee.

On St. Philip and St. James' Day Bishop Julius celebrated the 25th Anniversary of his Consecration as Bishop of Christchurch, and was the recipient of many telegrams and letter of congratulation. The Bishop had expressed the wish that there should be no public function. He celebrated the Holy Communion in the Cathedral at 7.15 that morning, and at 10.45 a.m. was met by a large assembly of the clergy of the Diocese, when Archdeacon C. H. Gosset, on their behalf, presented the Bishop with a memento of the occasion in the form of a portable pastoral staff, for use in his visitations throughout the Diocese. The Archdeacon spoke of the growth of the Diocese in the last 25 years, and expressed the hope that Bishop Julius might be spared for many years to continue his office and work. The Bishop, in reply, thanked the clergy for their gift, and for the loyal way they had assisted him in his work at all times. The Bishop preached at the Cathedral the next morning (Sunday), when there was a good congregation.

The Casualty Lists.

This week brought home to us in N.Z. the realities of the great war in which our Empire is engaged, for the first list of casualties was announced. Many of the officers and men were well known through-

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WAIAPU.

(From Our Own Correspondent.)

Hawkes Bay Cleaners' Conference.

The Annual Conference of the Hawkes Bay Cleaners' Union was held at Te Aute again this year. Miss Lydia Williams, daughter of the late Archdeacon Samuel Williams, with her accustomed liberality placed the Sunday School room at our disposal, and also her beautiful grounds, besides providing tea and other light refreshments.

The meetings were very well attended, considering the fact that the day not being a holiday prevented many from being present.

Canon Tuke, of St. Augustine's Church, Napier, made a capital chairman, his remarks being apt and to the point, breathing a spirit of optimism in regard to the future of missions, which optimism prevailed throughout the various addresses.

The Devotional Address was given by one of the vicars of a country parish in Hawkes Bay, and was based upon the message to the women at the tomb and their reply, "Go quickly and tell the disciples." And they departed quickly, and did run." The pressing need of promptitude in our attitude towards the work of Foreign Missions was dwelt upon, and we were urged to remember that although the claims in regard to the war were manifold just now, the Christian soldier must never forget that there was an unceasing struggle going on against the kingdoms of this world, in which every true Christian must faithfully take his part.

Miss Stinson, for five years a nurse in China, gave two addresses. Pleasant chats they were, in which she most graphically depicted her work, mostly from the medical point of view. None could possibly have listened to her telling story without being more impressed than even before with the value of Medical Missions. It was encouraging, too, to hear of case after case of firm belief in the power of prayer manifested by Chinese converts. The lack of workers was perhaps the saddest note struck, but the pathetic appeal for reinforcements let us hope and pray earnestly may not prove in vain.

Rev. O. J. Kimberley, in his usual breezy and original manner, gave a summary of the work done, and contemplated by the N.Z. C.M.A. He earnestly appealed for a sum of £300 urgently required before the end of September in order that certain workers ready to go might no longer be withheld.

New Testaments for our Troops.

Mr. C. E. Bowen, Secretary of the British and Foreign Bible Society in Sydney, asks us to publish the following letter. Many of our readers will be interested to learn that the gifts of New Testaments to our soldiers are much appreciated.

British and Foreign Bible Society,
Port Said, Egypt,
20th March, 1915.

Dear Mr. Bowen,—

Referring to the subject of your letter under date of 22nd December, 1914, the Testaments in question arrived in good time from London, and your parcel of labels came to hand a few days later. We at once set to work to unwrap, and fixed the labels as requested. This all happened just as the engagement with the Turks was taking place on the Canal, which meant that the men were very much scattered. However, immediately afterwards I had the pleasure of meeting Lieut.-Col. Burnage, Col. Arnot, Col. Cox, Capt. Miller, Capt. Robertson, and

others. These gentlemen received me very kindly, and arranged for the distribution of the Testaments among the men at the various camps.

Heliopolis.—The following letter from the Commanding Officer is an official statement of the men's appreciation of the gift, of which appreciation our colporteur has found ample confirmation in the way the books have been produced to him as he carried his Bibles amongst them:—

13th Battalion,
4th Infantry Brigade,
Egypt, 13th March, 1915.

C. T. Hooper, Esq.,
Agent, British and Foreign Bible Society.
The members of this battalion are extremely grateful to the New South Wales Branch of the British and Foreign Bible Society for the donation of New Testaments so kindly forwarded here and handed over by you.

The books are of a very useful size.

Yours faithfully,

(Signed) R. J. BURNAGE, Lieut.-Col.
C.O. 13th Battalion, 4th Infantry Brigade.

Maadi.—When our two colporteurs delivered the books they were accorded a very kind welcome, and the distribution was then most carefully organised by Captains Miller and Robertson, who were given all facilities by their Commanding Officers to make the thing a success. The regimental rolls were turned up, and every N.S.W. man carefully traced, whether he were in hospital or in another camp. A parade was held in the camp at Maadi, at which Capt. Miller explained the nature and object of the gift. After this the men filed past Capt. Miller and Robertson, and nearly a whole regiment received their Testaments in the space of thirteen minutes. This was followed by personal visits to those absent from the parade, one of the brigade motor cars being kindly placed at the disposal of the Chaplains.

The Testaments were very warmly appreciated by the men of all ranks, so much so that some officers included, asked for extra copies, because they wished to send one to their "best girls," or because they had already done so. The two Chaplains have expressed their great pleasure at having had this piece of work to do.

For us in Port Said, too, this bit of work for the N.S.W. Auxiliary has been a real pleasure, and we are sure that it will bear good results.

With very kind regards,

Yours sincerely,

(Signed) C. T. HOOPER.

GREATLY FALLEN.

O Nation greatly fallen, go and hide
Thy once fair head in shame, the while the world,
Abhorrent, marvels, since thyself hast hurled
Thyself from thy fair place. Thine honour died
When thou did'st ravage Belgium; and in pride
Of power trample thy word. Thy flag unfurled
Hath grinned o'er further shame, for, lo,
Th' unlawful poisoned death thy fears applied.

But lest the cup of thine iniquity
Should not o'erflow, thou poured'st in the crime,
Worse than barbaric, dealing death at sea
To men unarmed, and wives and babes. Thy time
Is short; but a new Germany may rise
Spurning such leading, by her woes made wise.

—Gerard D'Arcy-Irvine.
Sydney, 12th May, 1915.

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Young People's Corner.

Dik, a Dog of Belgium.

By Elizabeth Banks.

They called him "Bomb-proof Dik," because the noise of battle never moved him. Even when he was in training for his career as a Red Cross dog in Antwerp he did not start or run, as was the way with other young dogs, when the trainer made strange, unearthly sounds issue from various corners in order to accustom his pupils to the roar of cannon and the explosion of bombs. Full of the curiosity, wonderment and venturesomeness of youth, Dik would always go off immediately to investigate what made the noise, so that instead of teaching him not to be afraid, it was found necessary to instruct him in the ways of caution. When Dik took his lessons, Fidele accompanied him. Fidele was his mother, and in the days of Dik's puppyhood most beautifully she carried out toward him all the duties which her name implied, for in English we should call her by the name of Faithful.

Fidele, too, belonged to the Red Cross service, and when she accompanied Dik to his lessons, she made herself useful, not only in mothering him, but in showing off, for his benefit, some of her superior knowledge. This filled Dik with a soaring ambition. Perhaps it was because he noted that his mother could not control a little start at the sound of an exploding bomb or the sudden

firing of a gun, that Dik determined never to be affected by such things, and so it was that when he somehow mysteriously got separated from Fidele and went away from Antwerp with a Red Cross unit, Dik quickly became known as one of the most valorous dogs in the service of the Belgian Army, and among all the soldiers, as well as by the Red Cross surgeons and helpers, he was greatly beloved. Not a man in the ranks, not an officer commanding, but would share his rations with Dik, giving him the choicest tidbits from the big stew-pans of the field-kitchen. It was when the firing had ceased, after battle, that Dik's duties began. Then he went forth with the Red Cross men to search for the wounded. Wearing his uniform of white blanket with a red cross stitched on either side, Dik would first stand stiffly at "attention!" before his commanding officer, and then at the short, sharp word "Cherchez!" he would bound away, filling the desolate wood and field with a penetrating, yet gentle, "Woof-woof!" in order that the wounded might know from afar that a comforter approached.

For comforter, indeed, was Dik. His blanket pockets were laden with all the requisites of first-aid—a bottle of brandy and water, a bottle of hygienic liquid for the cleansing and easing of wounds, food tablets in a little pocket by themselves, and in still another bandages, and medicated cotton wool. Close to the prostrate men in the blue uniform with red stripes Dik would go, "standing by" while those who could help themselves would put their hands in his

pockets and take the bottles and the tablets, rubbing the lotion upon their wounds and binding their limbs with the bandages. Then a word of thanks and a pat for Dik as he went on his way.

But there were soldiers who did not stretch out their hands to Dik's pockets. Some, to Dik's amazement, had no hands at all, and some were so badly wounded that they were helpless. Dik understood all this in a moment, and so he did not "stand by," but with just a reassuring bark he would turn and bring back with the utmost dispatch the men who carried the stretchers. He had learned to know, too, when no help could be rendered to the stiff, stark figures which lay on the ground, and so he went on understanding that the wounded must first be helped, and that afterwards would the dead be buried. There were times when, his other duties over, Dik stood a lonely mourner while one of his human comrades was hastily lowered to a quickly-dug grave. Once, with his head stretched upon such a grave, a surgeon had found Dik with his eyes full of sorrow. That was after they had buried "the little major," who always shared his chocolate with Dik.

It was on a day when Dik leapt haltingly on his rounds among the wounded that he again met Fidele, his mother, and it was on the evening of that day, too, that the man in Khaki found him. Dik went now on three legs. His fourth had been tenderly bandaged by his friend, the Red Cross doctor, after it was hit by a bit of shell. He was getting on nicely when he met Fidele, after the mysterious separation, but still he did not trust his injured foot to the ground.

Beside one of the trenches in a sitting posture Dik noticed a man, the mere sight of whom made him grind his teeth together in a ferocious growl, for the man wore a uniform which Dik, from his earliest training, had been taught to hate. Back in the days of the training school had not men dressed in grey been unkind to him, speaking to him always in surly tones, denying him food and water, snatching it away, even when it was seemingly placed near for him to take? And had not always the men who wore blue with red stripes been gentle and tender toward him?

He could not know that all this was a part of the lessons, and that the men dressed in grey were "dummy" assistants to the instructor, and that all were bent upon teaching him to follow the Belgians and shun the Germans.

This man wore a helmet, too, and Dik had been taught to avoid helmets. Had he not been shown how they seemed suddenly to pop off the head and gave innocent dogs vicious digs in the ribs?

And it was by the side of this helmeted grey-clad enemy that Fidele stood, while the man rummaged the pockets of her blanket, washing his wounded knee with something Fidele had brought in a bottle, then bandaging it carefully with long strips of cloth from Fidele's pocket. Fidele was not afraid of this man. Indeed, when the grey-coated one had bandaged his knee he patted Fidele on the head and said some gentle words to her in a language which Dik had supposed never could be kind. Had not his training included even a fear of the guttural tones of those who wore the grey? How had Fidele and he come to be enemies, serving in opposing armies?

Did Fidele know him for her son, her clever "Bomb-proof Dik"? She made no sign, but having rendered first-aid she scampered away to search for other wounded men in grey.

Swiftly on his rounds went Dik, over the waste and barrenness of wood and field. Night came, and the moon shone coldly down upon the scattered dead. Dik stood before what seemed to be a great black barricade thrown across his path. He was about to leap over it when he found it was a horse. It was dead, but its body was warm, and Dik had been taught that a warm body meant life. He had also been taught to love horses and never to fear them, and so by the side of this quiet comrade, who gave no welcoming neigh, Dik rested and pondered, holding up his bandaged paw.

Then he saw the man in Khaki standing near, holding a smoking revolver in his hand, and looking tenderly at the dead charger. And Dik understood, for being a Dog of Battle, he knew that in love as well as in hate, men must sometimes kill. The man in Khaki bared his head, as though to go through a solemn rite. Dik went close to him, and together they sent up to Heaven their prayer.

And for those, also, O Lord, the humble beasts who, with us bear the burden and

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the heat of the day, and offer up their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart. For Thou hast promised to save both man and beast, and great is Thy loving kindness. Lord, have mercy.

Notes on Books.

The Endless Quest, by the Rev. Alexander Connell, B.D., Sefton Park, Liverpool, Hodder and Stoughton, 6/6.

Our copy is from Angus and Robertson, Sydney.

This is a book of sermons. There is no introduction to tell us about the author, but from internal evidence we gather that he is a Presbyterian Minister, and that in 1913 he was President of the National Free Church Council. The sermons are distinctly out of the ordinary, and written by a man who is in full touch with the "modern mind." He says he accepts most of the "assured results" of the higher criticism, but, at the same time, his sermons show no signs of a weakened faith. He is orthodox throughout, speaking with no uncertain sound upon the eternal verities. Especially does he seek to help the honest enquirer. He has much sympathy for those who are in intellectual difficulties, and ought to be to many, who read his pages, a great help and comfort. The book will repay careful perusal. To the clergy especially we recommend it, as it opens up lines of thought from Holy Scripture which are both fresh and interesting.

REVIEWS AND MAGAZINES FOR APRIL.

In **The Churchman** there is a most interesting article on "Dr. Fairbairn" by Dr. Chadwick, who draws from the life of that great pastor and theologian a most valuable lesson for the clergy. The second paper, on "Liberal Evangelicalism," by X, is hardly equal to the first, but there are some very good points in it, especially as to the objections Evangelicals have to the Eucharistic Vestments. The Resurrection of Christ is dealt with by the Rev. A. J. Tait, D.D., in the series on "The Christ of the Gospel." The Editorial Notes have as their main theme various aspects of national life in England. A paper on the life of Bishop Bedell, "A Great Irish Bishop," by Lilian Dalton, is most interesting.

C.M.S. Magazines.—Copies received from C.M. House, Salisbury Square, London.

The East and the West contains some notable articles. Bishop Stileman, well

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qualified by long experience for his task, tells of "Progress in Persia." A paper on "Missionaries and Newspapers in China and Japan," by Dr. MacGillivray, opens up a new method of spreading the Gospel by the use of the secular press in those lands. Rev. J. T. Dean writes on the question of "Self-Government in a West African Church," showing the need of caution before full responsibility is vested in the native Christians, and the Rev. Donald Fraser writes on much the same lines under the title, "Devolution in Africa." There are three articles on India—one on "Religious Education," by the Rev. A. F. Ealand, another on "Christianity after the War," by H. P. K. Skipton, and a third on the "Telugu Country," by the Rev. G. Hibbert-Ware. Bishop Montgomery's Editorial Notes are always illuminating, and there are some good notices of recent books.

The C.M. Review devotes much space to Palestine. Rev. H. Sykes deals exhaustively with "The C.M.S. Palestine Mission, 1815-1915." Miss Charlotte Ellis tells of "North Palestine Thirty Years Ago," and Canon Sterling brings us up to date in his paper on "South Palestine To-day," telling how he succeeded in escaping from the country after the outbreak of the war. Miss Constance Richardson gives a graphic account of her experiences returning from the East, "Via Siberia During the War." The Indian Census as it bears on "The Non-Christian Religions of India" is further considered by the Rev. C. D. Snell. In an article entitled "The Finger of God" the Rev. A. D. Downes-Shaw considers the present awakening among the non-Christian people of the world. The Editorial Notes are chiefly concerned with the effects of the War on Missions.

The Gleaner continues the series of two-page illustrations. This month it is the "Call of King and Country," contrasted with the "Call of the King of Kings." Australian readers who have met the Rev. John and Mrs. Cain, of Dummagudem, South India, will be interested in the account of their 280 miles' tour in the Telugu country. Rev. J. A. Hickman, of West China, gives a graphic picture of "Rebels and Perils" in Szechuan. Miss Constance Richardson, of Osaka, Japan, tells of her personal dealing with a Japanese lady on board ship under the heading, "A Glimpse into a Sad Life," and the Rev. W. S. Buncombe gives an interesting narrative of Christian work among the Japanese lighthouse keepers.

In **Mercy and Truth** is an article by the Rev. H. G. Harding on the Jubilee of the C.M.S. Medical Missions, which will be observed this year, and he describes the plans which have been arranged for the celebration of this event. **The Gazette** is, as usual, full of information for speakers, and **Awake** and the **Round World** maintain their interest for the young people.

WEST CHINA CHRISTIAN UNIVERSITY.

A missionary from Western China writes in the "Church Missionary Gleaner" for April: "Dr. Beech, President of the West China Christian University, has had an interview with Yuan Shih Kai, and the President of the Republic has given his written endorsement to the University; also a contribution of 4000 dollars. Thanks are due to the governor of Szechwan, who arranged this meeting. The governor recently attended the opening of a Theological College and gave 3000 dollars as a contribution."

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Missionary Boxes.

One or two references are made in the Bible to boxes. In 2 Kings xii. 9 we read: "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord." Then there is the well-known passage in St. Luke xxi. 1, 2, where we read that our Lord, being in the Temple one day, "looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites." In these cases, of course, it was not a private box, but a chest for the use of all, like the alms boxes at our Church doors. Still, I think we have here the thought of a box for the reception of offerings for God.

The Use of Boxes.

Missionary Boxes are not meant to take the place of annual subscriptions, but to help us to give systematically, to keep the thought of the missionary cause always before our minds. As we read in 1 Cor. xvi. 2, the injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," so surely our boxes help us to do this—to give in a regular systematic way, not only just when one is unusually stirred by hearing any specially telling missionary story, or feeling the claim of any mission field heavy on one's heart, but week by week "as God hath prospered" us.

Different plans are, of course, adopted in filling our boxes—one owner will give sixpence a week; in another case the box may be placed on the breakfast table every Sunday morning; in another the proceeds of needlework are placed in the box; in another on Monday mornings a regular portion is put in with a prayer for God's blessing. Or one recalls the story of the Japanese servant girl who went without one of her meals each day and so obtained money for her box; or one thinks of the Christian doctor who puts into his box all his Sunday fees; or the friend who always gives the money from Sunday eggs.

It is one of the happiest ways of giving. Your box becomes one of the many links binding you to your Father in Heaven, as well as a breath keeping the missionary flame alive in your heart and life.

The Misuse of Boxes.

What missionary boxes are not meant for—They are not ornaments for our mantel-shelves, nor are they the children's playthings—this also have I seen—nor are they for fines when one has broken rules, nor are they intended for all the odd half-pennies which come across our way. All these things do away with the particularly sacred character of the possession of a missionary box. It is for the best we can give, not the least coin—it is a happy privilege, an incentive for fresh efforts to do more in God's vineyard, to help us to keep in memory the "other sheep" which must also be brought. And the giving should be linked with prayer. If only people prayed over their boxes more they would find they would have to give more.

May our boxes become to each of us channels of blessing to our own lives as well as channels of blessing to others. "He that watereth shall also himself be watered."

—R. W. S., in the "C.M.S. Gazette."

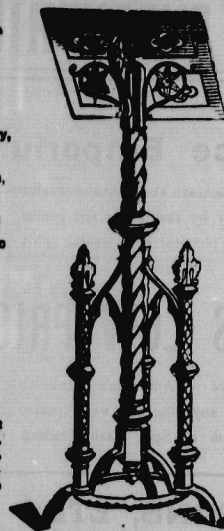
When prayer delights thee least, then learn to say, Soul, now is greatest need that thou should'st pray. —Archbishop Trench.

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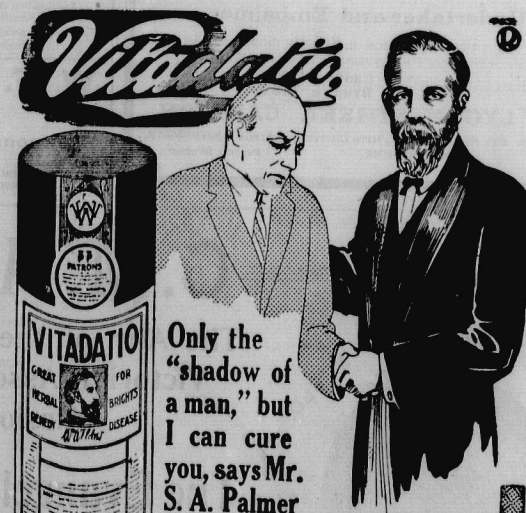
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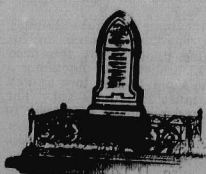
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MAY 28, 1915.

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from His Birth to His
Ascension, we have re-
membered how the Holy

Ghost was given on the Day of Pente-
cost, and on Trinity Sunday we
contemplate the mystery of the nature
of the Triune God, who has done so
much for us—Father, Son, and Holy
Ghost—Three Persons in One God.

For our Gospel we have the interview
of our Lord with Nicodemus (St. John
iii., 1-15). It was possibly chosen as
one of the passages in which the three
Persons of the Trinity are mentioned.
"God," "the Son of Man, who is in
heaven," "the Spirit." But from this
point of view other passages would be
more effective, e.g., the Baptism of
Jesus in the Jordan, when the Father
spoke from heaven, the Son stood in
the water, and the Holy Ghost
descended upon Him in the form of a
dove; or a portion of the closing chap-
ter of St. Matthew, which contains the
Baptismal Formula, "the Name of the
Father, and of the Son, and of the
Holy Ghost."

It is more probable that the Gospel
was selected for quite a different
reason, as indicating the mysterious
character of the doctrines of Christian-
ity, including that of the Trinity. The
Lord spoke of the New Birth of the
Spirit. "Marvel not that I said unto
thee; ye must be born again. The
wind bloweth where it listeth, and
thou hearest the sound thereof, but
canst not tell whence it cometh, and
whither it goeth; so is every one that
is born of the Spirit." "Nicodemus
answered and said unto Him, How can
these things be?" A similar question
is asked by many when face to face
with the mystery of the Trinity, "How
can these things be?" And the answer
is not difficult. We cannot, with our
present limitations, fully understand
the mystery, but it is not contrary to
reason, only above it. God has re-
vealed to us something of His own
Nature, which we could never have
found out for ourselves. God is One,
but in the Unity of God is a Trinity of
Persons, ever working in wondrous
love to bless the human race.

It is a revelation from God Himself,
and as such we humbly receive it.
Jesus said: "We speak that we do
know, and testify that we have seen."
The revelation comes to us from One

who knows all things; it may not be
easy for the intellect to fully under-
stand it, but experience shows that for
those humbly walking with their God it
is a help and not a hindrance to realise
that in the Godhead is a Father who
made them and all the world, a Son
who redeemed them and all mankind,
and a Holy Ghost who sanctifies them
and all the elect people of God.

Empire Day was observed this year
under conditions absolutely unique in
history. It was estab-
lished after the death of
Queen Victoria, not only
to perpetuate her mem-
ory, but to set before our

people (more especially our young
people) the great principles of liberty,
justice, and righteousness, which char-
acterise our Empire at its best, and to
train them to take their part in helping
to keep the flag flying. Each year in
Australia the day has grown in popular
favour, and its observance has been a
great influence for good. Addresses on
patriotic subjects have been given in
our schools, and the Churches have not
forgotten to deliver earnest messages
dealing with the Christian aspects of
Imperial responsibilities and duties.

But never has there been an Empire
Day like that which was celebrated last
Monday. For in every heart was the
consciousness that the great British
Empire, slowly built up through the
centuries, bringing countless blessings
to the world, was in danger. We
remembered also that British, Cana-
dians, Indians, South Africans, Aus-
tralians, and New Zealanders were, as
Mr. Asquith put it, "comrades in
arms," seeking to maintain with all
the resources at their disposal the
righteous cause for which the Empire
stands.

For victory we are humbly praying,
and for victory our soldiers and sailors
are bravely fighting, and by the bless-
ing of God there is no doubt as to the
issue. But after the war there will be
a new British Empire, welded together
by ties which have been knit more
closely together in this time of crisis.
Probably representatives of the
Dominions will have their place in some
form of Federal Parliament, but, bet-
ter still, we shall feel that after the
sacrifices which have been made the
unity of the Empire is a greater and
more wonderful reality than ever
before, that we have an important part
in it, and a share in working out its
future plans—that under the one flag,
we are all one people, looking forward
to one glorious destiny.

The appeal which has been made by
Lady Helen Munro Ferguson to the
people of Australia on
behalf of the Red Cross
Society will evoke a ready
and generous response.

For the gallant Belgians
a great effort has been made, and we
have been touched by the needs of
these heroic people of another race.
And now we are called to help our own
Australian soldiers who have been
wounded at the front in defence of our
Empire.

Lady Helen Munro Ferguson says:—
"A cable has been received from the
authorities in Egypt, saying that the sum of
£10,000 originally voted by the Council of
the Red Cross Society for the special needs
of the Australian hospitals has proved in-
valuable, but that this fund is almost ex-
hausted, and a further sum of £10,000 will
be required to meet the necessities of the
base hospitals, which have recently been
doubled in size, and have now six times as
many beds as our largest metropolitan civil
hospitals."

"Our own hospitals also require constant
supplies of comforts and clothing, and these
are being regularly despatched to the military
hospitals in all the capital cities, to Geelong,
and also to the camp hospitals at Broad-
meadows and Liverpool. As larger numbers
of men return invalided from the front, the
needs of these home hospitals will probably
increase."

So the call comes to us from the Red
Cross Society: "With one hand you
have helped the Belgians, hold out the
other to our wounded heroes." We in
Australia hardly realise the terrible
conditions which prevail in Europe. We
are far from the scene of conflict, and
life here goes on much as usual. But
Australia's sons are making great
sacrifices for us, bearing hardships,
facing wounds and death. The casualty
lists are bringing the terrible reality of
this grim struggle home to us. We live
in ease and safety, while our comrades
fight at the front, and we are convinced
that liberal gifts will be forthcoming,
and that, where necessary, great sacri-
fices will be made, so that our wounded
soldiers may lack nothing that is re-
quired to save life, to diminish suffer-
ing, and to expedite recovery, thus
"indirectly hastening the day when the
unfortunate and oppressed peoples will
be delivered from the yoke of Ger-
many."

"HOW SHOULD I KNOW?"

An officer who had returned from India
warned a friend who was a member of a
missionary committee that missionary work
in India was all humbug, and that nothing
was being done. "Well," was the reply,
you are now staying in your brother's Rec-
tory. How is his Sunday School getting
on?" "My dear fellow," said the officer,
"how should I know?"—"The Missionary
Prospect," by C. H. Robinson, D.D.