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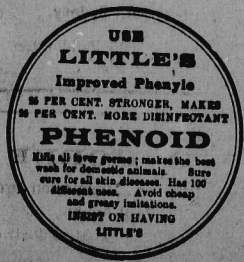
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VOL. VI, No 4

FEBRUARY 14, 1919

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A very dangerous tendency seems to
have been noticeable since the signing
of the Armistice, to be-
come less keen upon
prayer than we were dur-
ing the long four years
of conflict. This has been particularly
evident with regard to corporate public
worship, and it almost seems as
though, in many cases, the spirit of
gratitude to God had been exhausted
in the first great outburst of thanksgiv-
ing. If this dangerous tendency is not
speedily arrested, we shall soon make
shipwreck of the solid advantages
bought at the price of so much sacri-
fice and blood. Surely, if God sitteth
above the water-floods, the Lord re-
maineth a king for ever, and we can-
not afford to neglect Him—even if such
a course were fair—in prosperity while
we run to Him in adversity. And in-
deed, we are not yet out of the wood
as is shown by the great industrial
troubles throughout the world, which
call for very wise handling, the many
conflicting interests at the Peace Con-
ference Table, and the influenza epi-
demic which comes even nearer home.

For this reason we are sorry that the
State authorities of New South Wales
have marred their
otherwise splendid
handling of the influ-
enza epidemic. We
have greatly admired
the Minister's commendable prompt-
ness, tireless energy and splendid
courage in dealing with the scourge,
and we think that all reasonable citi-
zens should heartily support him in his
really fine work. Still there are dan-
gers arising from excess of zeal, and
one is liable in his enthusiasm to over-
look certain facts. This is probably
the explanation of the prohibition of
open-air services, which in its present
form we cannot but consider too drastic.

We thoroughly appreciate the
Government's great difficulties in the
matter, to which we do not wish to
add, but submit that the drastic char-
acter of its action in this respect is un-
necessary, almost useless and unwise.
It is unnecessary because adequate re-
strictions as to the wearing of masks,
sufficient spacing of seats, and limita-
tion of duration of service would render
the gathering innocuous so far as the
epidemic is concerned. It is practi-
cally useless because 90 per cent. of
the people so protected are compelled
to run a great danger on six days of
the week in crowded means of convey-
ance, and it is unwise because it de-
prives the community of one of its
greatest agents in creating the right
mental atmosphere in which to fight
the plague. More than this, we do not
like the impression to get abroad that
the Government looks upon religion as
of secondary importance, as might
perhaps be inferred from its apparent
encouragement of gatherings on the
beach and other similar places,

coupled with its prohibition of church
services in the open-air. If that were
their true attitude, there could be no
prospect of success for them in their
fight, but we trust that we may be per-
suaded better things of them.

The definite article is suggestive
that the demand which has been voiced
for some time now for A
League of Nations is find-
ing such a solid support
as to make probable the
realisation of the ideal. It is evidently
viewed as within the sphere of practical
politics. One English newspaper
says—

"It is significant that Dr. G. R. Parkin,
who was so closely connected with Cecil
Rhodes, the great imperialist South African
pioneer, should tell the Hull Luncheon Club,
which he addressed a few days ago, that
instead of the balance of power under which
we had been living, there now appeared on
the horizon a League of Nations, which was
the only safeguard to which we could hold
for the world's future. The only power that
could give direction and effect to a League
of Nations, he went on, was the cordial co-
operation of Britain and America. In the
last eighteen months he had visited every
American University. The traditions handed
down from the American revolution that
England was a tyrant nation were being
gradually broken down. He was impressed
by the changed method of teaching American
history."

More striking is the information
which we cull from "The Challenge"
of December 13:—

"In place of the usual sermon at Leeds
Parish Church on Sunday night, an address
was given by Lord Parmoor on the League
of Nations."

"He urged that the object of the war to a
Christian Church could not be mistaken, and
that the League of Nations merely embraced
in a practical form the Christian ethic of
the common brotherhood of mankind. Vic-
tory in itself was no guarantee of the per-
manency of peace, and a victory pushed to
the extent of humiliating the vanquished was
in itself a source of danger."

"A new spirit of international co-operation
was the great need of international inter-
course, and it was to promote this spirit, as
well as to guarantee peace, that an effective
League of Nations was desired."

"Independent sovereign rights should be
subject to fundamental principles of general
human right. It was to the failure to recog-
nise the necessity of this restraint that so
many wars were directly attributable. Dis-
armament would naturally follow if a League
of Nations was found to be effective."

Leaders in Church and State have
been keeping the matter before the
public eye, and now the religious lead-
ers of Great Britain, not including the
Romanists, have issued a weighty
manifesto to the Christian public,
which we reprint in another column.
A perusal of that Appeal will help us
to understand our own interest in the
question, and consequently our respon-
sibility in the direction of consideration
and prayer for a right guidance for
those who are our rulers in this matter.

The Primate does not intend to let
this glaring scandal proceed without
renewed protest. The
Good Friday Church is under a deep
obligation to her Chief
Pastor for his persistence
in spite of the discourteous reception

his last year's protest met with at the
hands of the Royal Agricultural Society
of N.S.W. We are glad that his Grace
has made reference to that discour-
tesy and hope that it will not be re-
peated. The letter of protest is as
follows:—

Bishops Court, Edgecliffe,
24th January, 1919.

To the President and Council of the Royal
Agricultural Society of N.S.W.

Gentlemen,—I again write to urge you not
to open the Royal Agricultural Show on
Good Friday. I trust that you will under-
stand that this protest from me loses noth-
ing of conscientious purpose because it has
been repeated for several years. I am the
mouthpiece of a great number of citizens of
this State belonging to many other com-
munities than my own whose deepest religi-
ous feelings are scandalised by the spectacle
of a day like Good Friday being devoted
to a carnival in a manner without parallel,
so far as I know, in any other city of Aus-
tralia.

I am obliged to the conclusion that your
first consideration is the financial success of
your Show, and that you cannot afford to
close your gates on a day that brings the
largest attendance because, for some reason
unknown to me, you are able to keep open
when all other places of entertainments are
closed by law on account of the religious
sanction attached to the day.

I am also obliged to say that in the man-
ner of rejecting my protest you show scant
sympathy with religious sentiment and the
reasonable scruples of many fellow citizens.
I may be forgiven this opinion because your
last reply was brief almost to courtesy.

I hope that this letter may receive fuller
treatment, and all the more because, if I
am correctly informed, one of your exhibitors
and prize winners last year added a very
practical protest to my letters.

I should be glad to know that you have
approached the authorities of the State for
an alteration of the dating of the autumn
holiday. At present it varies in date with
a variation that is often inconvenient for
secular purposes, but which is caused by
considerations that may be truly called reli-
gious. In view of the scandal to much
Christian thought arising from your use of
the present system I would personally much
prefer that the State fixed the autumn hol-
iday at its own definite date, and left reli-
gious people to keep their own religious days
just as things happened to fall in their own
way. This present unseemly conflict would
then be avoided, and though we might lose
something (though not necessarily) we
should gain what is more important, a sense
of fairness and consideration all round.

If you continue to hold your great and other-
wise valuable Agricultural Show on Good
Friday because it is Good Friday, you can-
not avoid grave violation of the deepest sen-
timents of large numbers of people in the
State.

I cannot believe that you are really as in-
different to our convictions as your action
or inaction makes you appear to be.

Yours very faithfully,

(Signed) JOHN CHARLES SYDNEY.

Archbishop of Sydney.

Surely there has been monstrous
blundering somewhere when we think
of the last state of the
1200 troops on the Argyll-
shire. Between 60 and
70 days ago these troops
left England in three separate vessels,
and although they put in at several
ports, they were not allowed to land
anywhere. At last they reached Mel-
bourne with a clean bill. They did not
want to land, but were forced to do so

English Church Notes.

Personalia.

Rev. Dr. David, Headmaster of Rugby, has been appointed to preach the Annual Sermon before the C.M.S. at St. Bride's, Fleet Street, next May.

Dr. Wace, the Dean of Canterbury, recently attained the age of eighty-two years. He is the "Grand Old Man" of the Church, and we pray God that he may long be spared to guide by his counsel and to inspire by his fidelity those upon whom rests the solemn responsibility of maintaining the faith and practice of the Church of England as set forth at the Reformation.

Canon Carnegie has been appointed Archdeacon of Westminster in the room of Archdeacon Pearce, now Sub-Dean of Westminster.

Rev. Cuthbert Creighton, M.A., son of the late Bishop M. Creighton, has been appointed headmaster of Worcester Cathedral School.

Rev. George H. Harris, M.A., has been appointed Vice-Principal of Ridley Hall, Cambridge. After eight years of business experience he had a distinguished career at the University. He took first-class honours in both parts of the Theological Tripos, and won successively the two Carus Greek Testament and Crosse Divinity Scholarships.

The death is announced of Dr. Linton Smith, Dean of St. David's, and father of the new Bishop of Warrington.

The Right Rev. John Percival, for 22 years (1895-1917) Bishop of Hereford, has died at the age of 84 years. He had a distinguished career as headmaster of Clifton College, President of Trinity College Oxford, for 10 years, and headmaster of Rugby for eight years.

At Oxford last November the degree of D.D. honoris causa was conferred upon his Beatitude Meletius Metaxakis, Metropolitan of Athens and President of the Holy Synod of Greece.

The Order of St. John of Jerusalem. A solemn act of thanksgiving by the members of the English League of the Order of St. John of Jerusalem for the cessation of hostilities in the great war, was held at Clerkenwell, London, in November last.

Only members of the Grand Chapter joined in the procession, wearing their habit—a black mantle with the eight-pointed cross on the left breast, and a round flat hat. The Archbishop of York, Prelate of the Order, was vested in a magnificent cope, but without mitre.

"Thy hand, O God, has guided," a hymn by Dean Plumptre, was sung during the procession. The order of the service was antiphonal, preceded but not followed by an antiphon; a Lesson (Isaiah xl.); Benedictus; Creed; six prayers, for peace, for all Christian Princes, for the Royal Family, and for the members and associates of the Order; and the Old Hundredth. The Archbishop then addressed the brethren and sisters, recalling the wonderful things that God had done in this most eventful era; pointing to this singular proof that the world is governed by a Divine ruler, and bidding them devote to the service of the commonwealth in the days that are coming the qualities they had shown in their work for the sick and wounded. It was a very stirring appeal.

The sermon ended, the service continued. The hymn, "For all the Saints," was sung to the usual tune. Te Deum the choir had all to itself. After the Blessing there was one verse of the National Anthem.

C. and C.S.S.

The Ladies' Association Annual Meeting was held in London on November 28. Amongst the speakers voicing the needs of the Colonial Church were the Revs. G. A. Chambers and H. S. Begbie.

Rev. G. A. Chambers said they knew that he had emphasised the threefold need in Australia for the ministry of women, in the way of deaconesses, Bush nurses connected with each church, and teachers of religion in our State Schools, and he wanted now just to press home that threefold ministry.

The ministry of the deaconess was connected with the facts of sin and sorrow and solitude. Sin—One day he met a woman who told him her husband was a gambler. She had refused to give him money for gambling purposes, and he had thrown a glass bottle at her and it had damaged her eyes. That woman was taken and guided to one of the Church Homes, where deaconesses were able to minister to her, both spiritually and physically. Sorrow—There were many homes in Australia where the nation's sorrow was being shared, and many homes that would never have the consolation of the Gospel. The deaconesses could go into those homes and minister to the sorrowing people in a way that no man could do. They must extend those ministries so that there were no sorrowing hearts that did not know

of the love of God. Solitude—Out in the Bush it was dreadfully lonely, and they needed more deaconesses to minister to the people in those up-country districts. In some places he knew of women who had lost their reason through loneliness.

In regard to the ministry of the Bush nurses, they could see the needs of Australia better from a distance than they could in Australia, and the help of the Bush nurse for the women in times of sickness, to heal, to help, and to save, was going to build up the Church of Christ in a way that nothing else would. The need had only to be expressed for the response to be made.

As to the need for teachers of religion in the State Schools, he said that their Minister of Public Instruction gave him this note a little while ago, saying that they in the Church of England had the right to go for an hour every day into the State Schools to teach religion to the children of their Church. In that way they could train the rising generation in the faith and fear of God's Holy Name.

The alternative in Australia was chaos or Christianity. It must be Christianity, and it meant beginning with the young children. So they must appeal to the parents and the educational ability to come and stand by them. Hundreds and thousands of men and women would be coming out to Australia, and their children would need to be looked after. He urged them to pray concerning those great needs that the Lord might raise up godly and earnest people so that the need might be realised.

"The Fellowship of the Blessed Hope."

On Wednesday, December 4, three meetings were held at the Queen's Hall, London. The following took part: Prelates; Webb-Peploe, H. E. Fox, and F. B. Webster; Drs. Dixon, F. J. Horsfield, F. B. Mavor; the Revs. Dinsdale T. Young, E. L. Langston, Alfred Bird; Pastor Fuller Gooch; Dr. Schofield; and Dr. Burton. Dr. Stuart Holden and Dr. Campbell Morgan expressed regret at their absence.

It was resolved to constitute a special association of those who look for the Lord's Personal Pre-Millennial Advent, to be known as "The Fellowship of the Blessed Hope," and which should be open to all, in this and other lands, and belonging to all Churches, who are looking for and hastening that Coming. The whole audience rose to their feet to testify their approval of this development, and to express their relief that the wide dissemination of this truth, as an incentive to holy living and as a warning challenge to the world, was greatly needed.

It was distinctly stated that the present aim was not to discuss dates or minor details on which there is lack of unanimity, but to urge for a quickened spiritual life as of those who hold the Pre-Millennial Hope.

Prohibition of Vestments.

The English "Record" has the following interesting note in its issue of December 12:

"An interesting situation is developing as the result of the Bishop of Manchester's refusal to institute the patron's nomination to the living of the Sacred Trinity, Salford. The 'Guardian' of last week announced that the Bishop had appointed the Rev. J. R. Darbyshire, Vicar of St. Luke's, Liverpool, and one of his Examining Chaplains, to the vacancy, and added: 'The appointment lapsed to the Bishop as no presentation was made by the patron to the living after the Bishop had refused to accept his first nomination.' A note in the 'Church Times' of the following day, commenting on this announcement, heralded the coming storm. It admitted that 'this is a distinct score for the Bishop, who refused Sir J. R. Gore-Booth's nominee because he would not pledge himself to surrender the use of Eucharistic Vestments,' but, it added, 'the matter is of too wide importance to be left where it is.' Now for the sequel. The following communication reached us yesterday morning: 'The Press Association is authorised by the Secretary of the English Church Union to announce that the legal advisers of the Union for and on behalf of the patron, Sir Josslyn Gore-Booth, Bart., are preparing writs against the Bishop of Manchester and Mr. Darbyshire, Sir Josslyn Gore-Booth having made a presentation of a fit priest whom the Bishop of Manchester has not instituted.' This is quite the most sensational piece of Church news of the week, and, if, on reflection, the patron decided to proceed, Churchmen will follow the case with the utmost interest. The issue involved is, of course, a very important one, as it affects the right of a Bishop to refuse institution."

The "Church Times" devotes a sub-leader to the matter, discussing all kinds of possible "possibilities" in the way of pitfalls for the Bishop of Manchester, and says, "He may find that he has blundered alike in law and morality, that he is trying to enforce by quasi-simonical means an interpretation of the law which is not good law." The

"Church Times" itself represents a section of Churchmen who are, notorious for their disregard for law and ordinary ideas of morality in relation to the teaching of doctrines and use of customs alien to the doctrines of a Church whose laws they have promised to regard.

By the way, one expression in the "Church Times" article strikes us as, to say the least of it, curious, not to say disingenuous: it speaks of the use of vestments as "a detail of minor importance." Why, then, do they, because of them, threaten the Church with a cause celebre, and aggravate the disunion of its professing members?

Uganda Cathedral.

The hope of consecrating the new cathedral at Mengo in January, 1919, had to be definitely abandoned. Work has been carried on in the face of great difficulties of transport owing to the war, but progress is being made with the building and in preparing the furniture for the main cathedral, and the Hannington chapel. It is hoped to arrange for the consecration to take place at the time of the meeting of the Synod in June next.

The Chapter of the cathedral at a recent meeting discussed among other matters the question of church finance. The Church of Uganda pays its own clergy and teachers, but so inadequate are the salaries that it is difficult for any to remain in the work, and almost impossible for the Church, in view of the lucrative openings on all sides, to secure the services of the best educated men in the country. The wealth of Uganda is increasing enormously, and so far as the Africans are concerned, is almost entirely in the hands of Christians. The Chapter deprecated the custom of depending, as in the early days, almost entirely on the chiefs, and urged the importance of the burden being shared by the general Christian community.

Cheltenham Conference.

Arrangements are already well forward in connection with the next Cheltenham Conference. The subjects for discussion at the Conference, which are suggested by the reports of the Archbishops' Committees of Enquiry, are "Reunion and Evangelisation" and "Church Government and National Life."

Men Shall Not Meet to Pray.

War wasted long the lives of men,
For millions went to die;
Our best and bravest mothers' sons
Gave all for victory.

For full four years they fought and bled,
Some sixty thousand men,
From Austral land laid down their lives—
Of Britons one in ten.

And still in battle awful, dire,
The foe pressed back our hosts,
Till King and rulers went to prayer,
And men from all our coasts.

Then in that ancient House of God
He heard our Nation's cry,
He led our banners forward still,
And gave us victory.

'Twas then the rulers of our race
Returned to thank the Lord;
And heroes' mothers' grateful songs
Gave praise with one accord.

The messenger of death goes forth—
By God's mysterious will;
The plague has smitten every land,
In war's red footsteps still.

And now 'tis round about our coasts
And in our city's street,
Our wise and learned ruling men
Would stay its footsteps fleet.

No easy duty theirs to guide
And guard their fellows' life;
No stunted power we give to them,
When plague and death are rife.

With skilful hands they barred the way,
The pale horse travelled on;
Yet greater strength had he than they,
And looked on conquest won.

They masked the face of one and all;
They charged us, 'keep at home,
And shun the city's crowded mart,
Where death strokes swiftly come.'

They closed the churches of our land,
Where men were wont to pray;
We bowed our heads to their command,
For God's own Sabbath day.

We called our people everywhere
To meet beneath the skies,
And, in the day of pestilence,
To let their prayers rise.

The annals of our history

Record for all to see.
How Britons in this Austral land
First prayed beneath a tree.

And every Sabbath day since then

These shores have hallowed been;
God gave us health and wealth and strength,
As all the world has seen.

Now this bright morning dawns once more—

The annual Sabbath day—
But, list, our rulers' voice sounds forth,
'Men shall not meet to pray.'

The pestilence is in the land

This solemn Sabbath day;
'In God's own House, or 'neath His skies,
Men shall not meet to pray.'

W. Greenwood.

The Rectory, Coogee,
February 2, 1919.

God-given Victory.

(Sermon preached by Bishop Molony at Holy Trinity Cathedral, Shanghai, China, at the Thanksgiving Service on November 17.)

The great war is over, though we still have its terrible aftermath: May God bring us safely through it.

The war has resulted in a clear victory for righteousness: the issues have long been as clear as daylight: all camouflage has been torn down. The enemy deliberately played for the highest stakes: domination or damnation. She appealed to God and the sword, and God has answered her through the sword. Germany is a conquered and ruined nation. Why? Because this people made military might their god; because for many years they spoke peace with their mouth while war was in their heart; because they tore up the treaty of protection for a small nation to which they had set their seal; because they set themselves to violate all those rules which had been framed to moderate the terrors of war. They deliberately dealt in frightfulness: they treated the population of Belgium with the most atrocious barbarity; they fought foully; they killed the wounded, they insulted and maltreated the prisoners, they tortured and crucified the captives, and bombed sleeping cities from the air, they torpedoed hospital and passenger ships, they murdered Nurse Cavell and Captain Fryatt and helpless men at sea, they committed every abominable and despicable crime. Their hatred and rage were as flames spurring out of the mouth of hell. "Shall I not visit for these things, and shall not my soul be avenged on such a people as this?"

And now right has triumphed, the tyrants are deposed, the devices of the devil have been brought to nought, the right is again exalted.

Brethren, I believe we stand at the second greatest day in the world's history. The first great day was when the Saviour triumphed over sin and death and set up a standard for all time proclaiming salvation through sacrifice. That day has been universally acknowledged as the most formative of good in the world's history.

And now we have come to another day of conquest over evil: and it has been brought about by multitudes who have followed Christ's great example of sacrifice. Many noble men have consciously gone up to the mount of sacrifice believing that so they were following in the Saviour's steps; a much larger number joined in because they were impelled by a sub-conscious instinct, the result of long Christian heredity,

that it was right to fight against might and to break it down. And so Christian men following Christ's example of sacrifice for the right have brought in again an "acceptable year of the Lord." There is proclaimed liberty to the captives—captive men and women and captive nations—the broken-hearted are bound up and the eyes of the blind shall be opened—even ignorant nations shall understand truth and justice. But the "acceptable year of the Lord" is also "the day of vengeance of our God," and the day of the Lord is on everyone who is proud and lifted up and they are brought low: Wilhelm Hohenzollern is a fugitive in Holland, Karl Hapsburg has sought asylum in Switzerland.

"How are the mighty fallen, and the weapons of war perished."

Survey of the War.

How has this judgment been brought about? The war falls at once into three periods, the first three months—the long central period, and the last three months.

When the Kaiser sent off his soldiers, he promised that they should return before the leaves had fallen. The leaves have fallen five times, and they return a horde of defeated and dejected men, who have fought bravely for a false cause.

But they marched out, and they tramped through Belgium and Luxemburg singing to victory. Then they met the "despicable little" armies of Belgium and Britain. Thus they were checked; but the flood long prepared rolled on almost to the gates of Paris, where Joffre turned it back as by a miracle. God was not on the side of the big battalions but on the side of the wronged and innocent.

Then the war entered on that long period which lasted from the autumn of 1914 to the spring of this year. The line from Holland to Switzerland swayed to and fro; it was just a long test of endurance and patient preparation, and when we were at last prepared the Russian revolution robbed us of the result of our victory. We learnt sad lessons in other fields; at home our week-ends were made frightful by air raids and our food supply was jeopardised by submarines. But our people never flinched. Our navy kept the seas open and our merchant seamen risked and often lost their lives that we should not starve. Still the days were dark and critical and not least so after America came in with her vast promises of help. That event sounded the death knell of Germany; not so much that it added to our cause unlimited resources of men, material and money, as that it expressed the condemnation of Prussian designs and deeds at the bar of the most unbiased of Christian nations. America was reluctant to interfere in anything European, but at last she saw clearly that this was a world issue of right and wrong, and the prisoner at the bar trembled as the foreman of the jury of neutral nations delivered his verdict. But the criminal was still at large and only redoubled his frightfulness by sea and land. Determined to snatch a victory before he should be overpowered, he came on again and again with overwhelming rushes elaborated with all the devices of military science. Our line was actually broken, Paris was again threatened, Amiens was in danger, Ypres was almost lost. But God was on our side; we were to be chastened and corrected, but we were not to be given over unto death.

Then came the third period, when French and Americans drove the Germans back from the Marne. British and French and Belgians began their wonderful advance further north. Marshal Foch gave the enemy no rest. From the coast to Verdun and beyond there was no respite for the enemy. Then came astonishing things on other fronts: the sweeping advance of cavalry and

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BARKER COLLEGE, HORNSBY

From 1st January this School will be governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster.

Arrangements are being made for the erection of new dormitories.

Particulars upon application. Next Term, Thursday, January 30, 1919. W. C. CARTER, Headmaster

cars in Palestine, the advance far beyond Bagdad in Mesopotamia, and that unexpected leap forward from Salonika. The results were sudden and stupendous. Bulgaria fell on her knees and cried for mercy. Turkey, torn from her friends who had duped her, sought terms of peace at any price. Austria, hit hard once again by Italy and her comrades, fell shattered and crumbled. Germany stood alone, punishment pressing on her from without, corruption tearing at her vitals within. She had sown the seeds of chaos and confusion in Russia and the infection spread to her own bowels. The Angel of the Lord smote her because she gave not God the glory, and she is even now trembling lest she be eaten by the worms of anarchy and outrage.

Prayer and Victory.

Why did judgment tarry so long and then come so suddenly and decisively? Early in the war a leading British Admiral said that there would not be victory till God saw a nation on its knees. Personally we believe in prayer; we gather here Sunday by Sunday to pray, and though faith is sometimes weak and patience is easily exhausted, yet most if not all of us pray when we are in tight places, and pious people have prayed through the war continuously. But not so the nation. We were disgusted by the hypocrisy of the Kaiser; we would not feign what we did not feel; we believed in big battalions and heavy guns, until, when we had got them and the war was still not won, we turned to God.

Some will say victory was due to unity of command, or the supremacy of the Allied service, or to the gradual defeat of sublimism, or to the developed power of America. All these were means in the hands of God. But the roots of our victory were in the national acknowledgments of God.

On May 30 America fell to prayer at the noble summons of its President. On August 1 the British members of Parliament, the Lords and the Commons, went, not in pomp and ceremony to the ancient Abbey of Westminster, but quietly and solemnly to their parish church, and there knelt with the King and Queen while their chaplain, who had often conducted prayers before the empty benches of the House of Commons, led their supplications for forgiveness and victory. It had never been done before; the representatives of the people acknowledged their helplessness apart from God; two nations were upon their knees. The Lord hearkened and heard.

On July 15 the Germans were checked on the Marne, a month later and the great and continuous retreat was established, and here we are in November with every enemy prostrate before us. The most sanguine calculations gave us peace by Christmas, the general belief was in victory when the full power of the American army was developed in the spring. God has given us a complete and absolute victory, in ways not expected, six months ahead of time.

Come, behold the works of the Lord. What desolation He hath made in the earth.

He maketh wars to cease in all the world. He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Be still then and know that I am God, I will be exalted among the nations, I will be exalted in the earth.

Brothers and sisters of Britain and America and our brave Allies, we stand to-day in the sight of our dead, our noble dead; we will never forget their valour and their sacrifice; around us are the maimed and the maddened, the blinded and the shattered, the widows and the orphans, the destitute and the starving, and what they say to us is this: "Let not our sacrifice and our sufferings be in vain. We are content if something of permanent value be found for humanity. Don't let it all be lost; don't let it happen again." We are the survivors of these years of struggle in which so many have fallen and are bound not to let it be in vain. We must not go back from our promises and our protestations. Again and again we have declared that we are fighting for the spiritual principles of truth, liberty and justice for the weak. If the world goes back into darkness and atheism, into political strife and industrial turmoil, into preparations for further wars and crushing armaments, into luxury for the rich and misery for the poor—a worse judgment will come on us than has now fallen on Germany.

There can be no going back to the old. There must be a new world, and though we don't believe that the Peace Conference will usher in the Millennium, yet it is our duty as Christian men and women to make the world, by ceaseless prayer and effort and sacrifice of self, as nearly like the Millennium as God may give us to do. May God give us grace and power to do it for Jesus Christ's sake. Amen.

The Church and the League of Nations.

An Appeal to Christians.

The following Manifesto was issued on December 5 last.

We desire to appeal to our fellow-Christians of all communions to unite with us in supporting the ideal of a League of Nations as an essentially Christian means of attaining international justice and peace.

We regard a League of Nations—in the sense of a substantial and organised co-operation of all nations sincerely interested in the object of securing the peace of the world, the abolition of war, and the guarantee of freedom to the weaker States and races—as being now accepted by the consent both of leaders and of public opinion.

We recognise this as an advance politically in the highest and noblest sense of the word. Accordingly we look with confidence to statesmen such as our own political leaders of different types, and the Presidents of the United States, whose common endorsement of the proposal has brought it to the forefront of future policy, to work it into practical form, both as part of the coming Peace and after the Peace.

We do not underrate the difficulties and the intricacies of the task; it will demand the fullest political skill that statesmen can supply. But we are equally sure that this is a movement far too large, deep, and significant to be left only to experts. The demand for it comes from the heart and conscience of the peoples; and the force of the public conscience and will in the nations is the indispensable condition, the measure, of its success and its permanency.

We know also, and too well, how far a general acceptance of the project in name and in vague shape is from anything approaching realisation. It is a commonplace of politics that agreed measures are sometimes the hardest to pass. There is a long road to travel and there are many enemies.

To say this is only superficially inconsistent with what has just been said about agreement. No one who has given any thought to the history and conditions of true progress will doubt that real advances and elevations of standard are never secured without an arduous struggle against counterforces to which the weaknesses and selfishnesses and basenesses of human nature always contribute. The principles of good are powerfully resisted by principles or forces of evil of which we only imperfectly discern, at any time, the nature and the workings.

Such considerations in our judgment point imperiously to the conclusion that a responsibility of the most serious and lasting kind rests upon all who form and influence opinion to watch, and support, and strengthen this great and far-reaching design. That obligation rests upon all men and women of good will, and without such general comradeship the object will hardly be attained. Opinion must apply the "steam," the perseverance, the vigilance which will be needed for success.

But as Christians, and speaking to those who share with us that great allegiance, we recognise a special Christian responsibility in this matter of a League of Nations, not as against others, but for the common good.

For though we believe that, in the world as we have known it hitherto, war for defence or for principle may be an inevitable duty, and have accordingly supported with profound conviction the struggle of the Allies against Germany and what Germany has represented, we know that the purpose of God, as our Lord has made us to know Him, is a purpose of peace, to make war to cease in all the world. We know it as fundamental and comprehensive Christian truth that love is the only true constructive

principle of common human life, and that love acts by subjecting all the forms of selfishness, self-aggrandisement, and sensitive pride, in nations as in individuals, to the strong and wholesome control of duty towards the general interest, and of common loyalty to the Kingdom of God: Care for the weak and the backward, jealousy for the freedom and growth of all peoples, self-control by the nations at times of exasperation and strain, are in our eyes part of the working of this great and royal law, against which of course all forms of human fault, folly, and weakness constantly contend.

Therefore it is that we must both welcome, from whatever source they come, forces making for these great ends, and also try as Christians to make our own Christian contribution to the cause. We believe indeed that it is mainly where the Kingdom of Heaven in Christ works either as leaven in the mass, or by direct power of its divine law, that there is any such real strength as can prevail in difficult movements of this kind. To these considerations there remains to be added that the Church is entrusted with spiritual weapons in whose efficacy its faith believes. By the prayer of faith and hope, earnest, humble, and constant, great things are wrought; prayer both corporate of Christians in the congregation, and individual prayer which the simple and childlike as well as the skilled can offer.

A conference of leaders of the Christian Church of Britain, convened by the Archbishop of Canterbury, was held at Lambeth on October 29, 1918, "to consider from religious point of view the most effective mode in which the support of the Christian Churches can be given to the project of a League of Nations." With this end in view, the conference appointed a standing committee, and requested us to issue this Message to the Christian people of the United Kingdom to invite their co-operation in supporting the project.

That we are able to do this unitedly is for us a special happiness, and an earnest of success.

With the prayer for God's blessing and guidance,

We are, etc.,

Randall Cantuar, Cosmo Ebor, J. E. Roberts, President of the Baptist Union.

E. Griffith Jones, Chairman of the Congregational Union.

Alex. Ramsay, Moderator of the Presbyterian Church of England.

W. A. Hammond, President of the Primitive Methodist Church.

J. W. Walls, President of the United Methodist Church.

Hugh Barrow Williams, Moderator of the Welsh Calvinistic Methodist Church.

Samuel Chadwick, President of the Wesleyan Methodist Church.

George Hooper, President of the National Council of Evangelical Free Churches.

J. N. Ogilvie, Moderator of the Church of Scotland.

W. J. F. Robberds, Bishop of Brechin, Primate of the Episcopal Church in Scotland.

Robert L. Drummond, Moderator of the United Free Church of Scotland.

James McGranahan, Moderator of the Presbyterian Church in Ireland.

Hugh McKeag, Vice-President of the Conference of the Methodist Church in Ireland.

THE SCRIPTURES.

O child of sorrow, be it thine to know
That Scripture only is the cure of woe!
That field of promise, how it flings abroad
Its perfume o'er the Christian's thorny road!
The soul, reposing on assur'd belief,
Feels herself happy midst all her grief.
Forgets her labour as she toils along,
Weeps tears of joy, and bursts into a song!
—Cowper.

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Personal.

The death has occurred of Archdeacon Thomas Fantcourt, of Wellington, N.Z. He was 79 years of age.

Rev. C. J. H. Dobson, C.F., vicar of The Sounds, Nelson, N.Z., has received the Military Cross.

CHAMBERS—RICE.—Dec. 6, at the Parish Church, Swansea, by the Right Rev. the Lord Bishop of St. David's, George Alexander Chambers, M.A., Rector of Dulwich Hill, N.S.W., to Winifred Marian, eldest daughter of Prebendary the Hon. W. Talbot Rice and Mrs. Rice.—From the C.F.N.

Rev. Donald Haultain, C.M.S. Missionary in E. Africa, has resigned from the local station and will return to Sydney in September.

Mr. Charles Broughton Boydell, who died at his home, Pasley-street, South Yarra, was one of the best-known officers of the Federal Parliament from its inception until his retirement 18 months ago. He was a grandson of Bishop Broughton, the first Bishop of Australia, who founded The King's School, Parramatta, the oldest educational institution in Australia. His brother, Mr. R. B. Boydell, is a well-known churchman in the Newcastle diocese.

Canon R. B. Dickinson, M.A., late canon of Old St. James' Cathedral, Melbourne, and vicar of St. Luke's, South Melbourne, celebrated his 88th birthday on Monday last. Born near London in 1831, he landed in Melbourne from the clipper ship "Arrogant" in April, 1853, with letters of introduction to Bishop Perry. He was appointed as lay-reader, under Dean Macartney, for the large district attached to the then ruined church at Broadmeadows. After serving there for a year he was transferred to the district of Phillipstown (South Brunswick) and Flemington, and subsequently to the curacy of St. Peter's, Melbourne, whence he was appointed to be officiating minister of the united districts of Emerald Hill and Sandridge. In 1872 Bishop Perry appointed him as one of the first nominee canons of the then Cathedral Church of St. James', Melbourne. Since his retirement he has been residing at Surrey Hills, and enjoys perfect health.

Rev. Richard Sherwood, hospital chaplain, during the course of his work in the infectious wards at the Melbourne Hospital, contracted the pneumonic influenza. Owing to prior inoculation the attack is likely to be only a mild one.

Rev. J. W. Ashton, of All Saints', E. St. Kilda, met with an accident last week, when a motor car threw him off his bicycle as he was engaged in parish visiting. His arm was injured, but by latest reports he was progressing favourably.

Miss Quinton was presented with a large framed photograph of 40 members of the Leopold branch of the Red Cross on resigning the hon. secretaryship of the branch.

The death is announced of the Rev. S. B. Scott, which occurred at Yea on December 30.

Word was recently received by his father at Port Fairy from the Rev. A. S. Macpherson, C.F., formerly assistant minister at Warrnambool, Victoria, that he was sailing for Australia. His many friends will be glad to hear of his promotion while on active service; enlisting with the rank of Chaplain (3rd class), he gained the rank of Major (2nd class), while in France.

Appointments.

Rev. Cecil Saunders, Th.L., vicar of Mungindi (Armidale).

Rev. S. W. Slade, B.A., curate of Warrnambool (Ballarat).

Rev. C. C. H. James, vicar of Nanango (Brisbane).

Rev. R. Shand (late of Innisfail, North Queensland), vicar of Murgon (Brisbane).

Rev. J. Hardingham, vicar of Biggenden (Brisbane).

Rev. A. T. Hope, vicar of St. Paul's, East Brisbane (Brisbane).

Rev. J. Perry, curate of Canungra (Brisbane).

Rev. C. A. Flint (late curate of Canungra) has been appointed to the diocese of New Guinea.

Rev. E. J. Holmes (late curate of Lutwyche), curate of St. James', Toowoomba (Brisbane).

Rev. O. Oberlin-Harris, M.A. (late vicar of Nanango), chaplain at Yarrabah.

German Appeal to the Archbishop of Canterbury.

Information is to hand that the Archbishop of Canterbury received on November 22 the following telegram transmitted by Archbishop Soderblom, of Upsala, covering a message from Professor Deissmann, of Berlin University:—

Archbishop, Canterbury, Lambeth, London.—On request I forward this:—
"Archbishop Soderblom, Upsala.

"Christian circles of all belligerent nations desire, after the agonies of the struggle, an age of mutual forgiveness and conciliation, in order to fight in unison against the terrible consequences of the war, and to serve the moral improvement of the nations and of mankind. The German people having declared its readiness to make extensive sacrifices, and to make good again (wiedergutmachen) sees, however, in the conditions of the peace now imposed a presage of a peace which would not mean reconciliation, but an aggravation of the misery.

"After a four years' war of starvation, millions of the weakest and innocent would once more be endangered for incalculable time, and the deep bitterness thereof would prevent for generations the fulfilment of all ideals about Christian and human solidarity. But the state of mind among us has never been more favourable for a reconciliation between the peoples than now. Armistice being concluded, a democratic movement, pouring forth with elemental power, began to give political foundations to our country. The endeavours of this movement for social improvement and the strengthening of the spirit of fraternal solidarity among all fellow citizens and between all nations find an answer to ardent collaboration in the hearts of innumerable German Christians. To disturb this hopeful situation, by ruthlessly

exercising the idea of brute force, would mean an unpardonable sin against the new spirit passing through mankind, and in its noblest motive powers closely akin to the Gospel. Manifestations from earnest Christian leaders, especially in the Anglo-Saxon communities, above all the manifesto from the Federal Council of the Churches of Christ in America, in May, 1917, have proved that this spirit is also to be found amongst our antagonists.

"Standing from the beginning of the war in the work for international Christian understanding, I now find it my duty at the end of the war to make an appeal to the Christian leaders, whom I know in the belligerent countries, to use all their influence, so that the approaching peace may not contain the seed of new universal catastrophes, but instead release all available conciliatory and rebuilding powers between the nations. I beg you to forward this telegram to the Archbishop of Canterbury and the Federal Council in America.—Professor Adolf Deissmann, University, Berlin."

Your sincere brother and servant. Soderblom.

The Primate's Reply.

The Archbishop has replied as follows:—

"Lambeth Palace, S.E. 1, November 25. "My dear Archbishop and Brother, I have received your telegram embodying the full message which Professor Adolf Deissmann asks you to convey to me in relation to the approaching Conference about a Peace Settlement. It would not be easy to answer such a message by telegram as I find myself under the necessity of explaining my position rather fully. I can do this better in the form of a letter, and as Professor Deissmann invites you to be the intermediary, I hope you may be able to communicate to him what I desire to say.

"Professor Deissmann's statement as to the present situation is not one which I can accept as correct. He speaks of the European situation as though all that is needed, on the part of Christian circles in the belligerent nations, were 'mutual forgiveness and conciliation in order to fight in unison against the terrible consequences of the war and to serve the moral improvement of the nations and of mankind.' This form of statement ignores, at it seems to me, both the historic origin of the war and the manner in which Germany has conducted it. I called attention to these essential matters in a long letter which I wrote to Professor Deissmann on September 22, 1915. To that letter he sent no reply except a verbal acknowledgment. We in England did not choose this war. On the contrary, every possible endeavour to prevent it was made by our statesmen up to the very last moment. Upon that subject no fair-minded or impartial man can entertain any doubt.

A Grave Wrong.

"We were forced into the war, though unprepared for it, because a grave wrong had been done, which cut at the very root of international honour and of faith to plighted word, and ran counter to the principles which must regulate the conduct of Christian nations. Our object was the vindication of freedom and justice, and the ultimate securing of a righteous peace, which should make war with all its horrors impossible of recurrence.

"We have fought without hatred, and, so far as possible, without passion; and now that victory crowns the cause for which we fought, we desire to be equally free from hatred and passion in the course which we follow as victors. But we cannot forget the terrible crime wrought against humanity and civilisation when this stupendous war, with its irreparable agony and cruelty, was let loose in Europe. Nor can we possibly ignore the savagery which the German High Command has displayed in carrying on the war, and indeed ever since; the character of the devastation wrought in France, including the inhuman deportation of innocent citizens; the submarine warfare against passenger ships like the "Lusitania," and the rejoicings which ensued in Germany; the unspeakable cruelties exercised on defenceless prisoners down to the very end, including even the authorities of the Allied powers to take security against the repetition of such a crime. The position would be different had there been on the part of Christian circles in Germany any public protest against these gross wrongs, or any repudiation of their perpetrators.

Righteousness must be Vindicated.

"The conditions of the armistice offer the best preliminary guarantee against a renewal of hostilities and a consequent postponement of peace. There is, I firmly believe, no spirit of mere bitterness or vindictiveness in the hearts of those who are imposing these conditions. The peace we hope

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to achieve must be a peace, not of hate or revenge, the fruits of which might be further and even more terrible strife. We wish by every means to avert that possibility. But righteousness must be vindicated, even although the vindication involves sternness. And the making good (weiderrichtung) to which Professor Deissmann refers must be genuine, and, so far as is possible, complete. There is, however, as I need hardly say, no wish on the part of the Allied nations to crush or oppress the peoples of Germany. Evidence to the contrary is happily abundant. I thankfully repeat to Professor Deissmann what I wrote to him in September, 1915, my firm assurance that, in spite even of the horrors of this world war, we recognise the sacred ties which bind together in ultimate unity the children of our Father who is in Heaven, the deep and enduring ties of Christian fellowship. The fellowship may be broken or impaired, but it cannot perish, and it is my hope and prayer that when the right and necessary reparation has been made, we may be enabled once more to lay hold of that fellowship, and to make it mutually operative anew. It is in proportion as that Christian fellowship is sincerely maintained among the Christian people of all lands that the sorrows of the world can be healed, and true peace and good will established unbreakably among men. To that sacred end you are yourself, my dear Archbishop and brother, labouring, and I therein join you with my whole heart. Pray let Professor Deissmann be assured that that is not only my hope and prayer, but that it will be the ultimate object of my untiring effort.

"I am, your faithful brother in Christ,
"Randall Cantuar."

Our Melbourne Letter.

(From our own Correspondent.)

The influenza outbreak has laid a heavy hand on church activities. All meetings are at an end. Open-air services are being held in most parishes, in place of the regular services in church. In some centres public worship of any kind has had to cease. The Cathedral had only a handful of worshippers on Sunday week, and wisely the services were discontinued on Sunday last. Rain came on on Sunday evening, but for the most part the change to open-air on the hot Sundays has been cordially welcomed. The chief problem has been to know what to do about celebrations of the Holy Communion. Most of the churches are advertising celebrations as usual. But it is hardly likely that a common cup is used. Rev. B. N. White advertised a celebration in Bishops Court grounds, East Melbourne, the elements to be administered by intinction. This is the nearest thing to official guidance we have had. Necessity, truly, knows no law. Intinction is not recognised in the Prayer Book, and there are grave objections to the practice. One is its nearness to administration in one kind, another is that the usual separation of the bread and wine sets forth the Saviour dying as St. John bore witness when he saw the precious blood flow from His pierced side. It is felt apparently that in the present emergency it is a case of intinction or extinction, as far as the Holy Communion is concerned, when we specially feel the need for it. But is there not another way? The Prayer Book assures the sick that if they are right in heart and life they do receive the body and blood of our Saviour Christ profitably to their soul's health, although they do not receive the sacrament with the mouth (see rubrics after the Communion of the Sick). At one suburban church, at least the vicar quoted this provision as analogous to the present situation and led his communicants through the Communion Service, pausing at the place for the administration and leading the congregation in an act of spiritual communion. More than one who was privileged to take part in that solemn service (conducted in the open-air by the side of the church) said it was a unique experience of the real-

ity of the presence of Christ and of personal appropriation of the heavenly reality of the Body and Blood. Might it not be providential that sometimes we are compelled to realise the great reality of our faith apart from the help the Lord saw that we normally would need to enable us to feed upon Him in our hearts by faith. We believe that, rightly understood and explained, purely spiritual communion as an exceptional act might be the unveiling to the souls of many communicants the presence not always as clearly apprehended as the Master purposed it should be.

What a loss to our branch of the C.M.S. that Bishop Banisters' engagements had to be cancelled. All who heard the Bishop were deeply impressed by his message. His weighty utterance, powerful grasp of the actual situation, and his far-seeing vision of the greatness of the future of Christ's Kingdom in China, made him an advocate calculated to win thinking men to the support of missions. A great combined meeting of the C.M.S. and the Bible Society in the Town Hall had been arranged for the Bishop to address, but the whole of the arrangements had to be cancelled at the last moment. The Bishop found it possible to get a passage and left for England with Mrs. Banister the same week. The Bishop brought to us the message—"The Churches of Asia salute you." We hope the Church in Australia will endeavour to return the salutation by sending fresh missionaries to help the Bishop in his great work.

Another cancellation we regret is that of the prohibition meeting of Mr. Tennyson Smith. He is still here and we may yet have the benefit of his eloquent advocacy of the only adequate kind of temperance reform.

Extracts from Rev. P. J. Bazeley's Journal.

Saturday, November 23.—On the question of drinking strong drinks, there is a pleasing absence of open drunkenness in the East. In Japan I saw three men drunk, and in China I saw a couple. I am assured that a good amount of drinking goes on, but candidly I do not believe it from the appearance of the men. The frugality of the Easterner in many things is a lesson to us of the prosperous Anglo-Saxon type, and I make bold to state that you would see more drunkenness in Sydney in a day than you would see in a dozen similar sized Chinese towns in a year. Rumours were abroad that the traffic in opium was opening up again; let us hope that whatever happens, we as a people, will never again profit from the people's weaknesses.

Sunday, November 24, Singapore.—We were interested to learn as much as we could of this great distributing port of S.E. Asia, situated so favourably as a centre for the trade of the Malay Archipelago, and turning point in Eastern or Western commerce vessels. The most has been made of the flat and unpicturesque terrace upon which the city and wharves are built; there are, of course, spots that are a little elevated and upon these some nice bungalows have been built. Singapore is a cosmopolitan city, and here meet in labour the Westerner, the Indian, Malay and Chinese. The smell of rubber greets you in its streets, and reminds you of the whole of the chief interests (business) of the inhabitants. There are some fine buildings, and, of course, much activity in spite of the heat, which does not vary many degrees throughout the year. I enjoyed the short service at the Cathedral, morning prayer without sermon, and sang lustily the well-known psalms, &c, which were chosen. A lofty and cool building, sort of Westminster Abbey of this city, with a good organ and seating accommodation for 600 persons, but, alas! only 40 were present, including the choir. On glancing down the services sheet for the day, it was easy to see the cause—too many services. There had already been two celebrations before breakfast. Again, alas! Why will our clergy split up their congregations into so many worshipping units or coteries? Surely what is required to-day is the inspiration which comes from a full

church, as necessary to the worshipper as to the world before which it, the Church, must witness. Adjoining Singapore and connected with it by railway is a small queer, independent state, Johore; I did not go out to it as it is a gambling centre, chiefly, I believe, of Chinese, who are born gamblers. There is a Sultan of this Eastern Monte Carlo who is well known as an owner of racehorses.

Monday, November 25.—Time was given us this morning to once again visit the city, and as it was a business day one proceeded to make the incessant enquiry re the sailing dates of ships and possible accommodation. Am now beginning to think of my home voyage. In Singapore on the waiting lists at the shipping offices are the names of 800 persons. The heat rather prevented me from scouring the neighbourhood for the sights.

Tuesday, November 26.—The ship anchored about two miles from Malacca early this morning. After breakfast we were given the opportunity of spending an hour ashore, which we readily did. To me Malacca has been famous, chiefly through the caves which bear the name, but on poking about one, realises that it is quite an historic place, and as far as I could see, did not possess a cave of any sort. Opposite the tiny landing place of the creek, which runs through the town, is the hill upon which is to be found St. Paul's Church, wherein is the grave of St. Francis Xavier, that great apostle of the cause of Christ, and pioneer of the modern missionary movement. What a prodigious faith must have been his, and energy, to have traversed these waters as he did, to execute his plan of setting up Christ's standard amongst these Eastern nations and peoples. Later than Marco in China, he was the first European to enter Japan, and Nagasaki must always be remembered as the scene of successful labour. Beside the church is the President's quarters. The hill upon which the grave of Xavier is set as a crown is skirted by a retaining wall of brick and stone, and let into this hill wall are several interesting tablets, etc. One commemorates the visit of Lord Dalhousie, a Governor-General of India. Another explains a much defaced coat of arms, cut out of stone.

Cocconut trees everywhere, fringing the beach for miles, and what a picture the native houses, in such a forest of beautiful trees. Did not see the monkeys that formerly pelted the traveller with cocoanuts as he passed by, am afraid they have died from the strain incurred. Seated on deck to-night making our way up the Malacca Straits to Penang several of our missionary work. Remarkable that there are men who have been doing Japan, and they do not know that any missionary work is being done there. We must open up our information bureau for Christian (?) tourists, personally conducted visits to mission establishments. Was quite honoured by an offer from a Japanese gentleman, a Buddhist, made two days ago; he would give me his son to educate for two years if I could arrange it.

Wednesday, November 27.—We anchored off Penang about noon, and to avoid the great heat I did not go ashore until about 3.30, much to my regret, as I would have liked longer time to enjoy the beauty of some of the shaded roads on the island; am not surprised that people like living in this city, with its fairly large population consisting of a few hundred Europeans, many Chinese, some of them very wealthy, Malays, and Indians. From the deck of the "Shidzouka," I saw my first minaret, that of the Mohammedan mosque frequented by the Malay and Indian disciples of the prophet. I did not hear the Muezzin cry. In addition to the mosque is a large Indian temple and a rather elaborate Chinese temple, 10 miles out of the city. Here, as at Malacca and Singapore, one saw hard work avoided by the Malays, the useful Chinese is the blacksmith, the motor mechanic, the worker; of course, the Indians are to be found busily engaged, but all of them seem to enjoy frequent "smoke oh's" or "talk oh's!" I had seen some large coffins in China, but none so large and magnificent as one I saw that afternoon, borne by no fewer than 32 coolies; a huge teak tree had provided the timber. A Mr. Kee had died, and great preparations were being made for an elaborate funeral. I passed the house on my way to the Botanical Gardens, three miles out. Curiously devised are some of the face ornaments worn by Indians in Penang, the nostril or ears are pierced and quaint pieces of jewellery inserted, with a rather pretty effect; wonder when some of the freak young ladies will imitate their Indian sisters in this! The prodigal use of cocoanut oil to smear over the body (cocoanut is plentiful here so it does not amount to extravagance) reminded me of the body treatment indulged in by some of the swimmers and sun-bathers at Manly and Bondi. Tin and rubber are the chief exports of Penang, and many boats call to load these valuable articles.

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The Church Record.

FEBRUARY 14, 1919.

"I BELIEVE IN THE HOLY GHOST."

The thought that will probably arise in the minds of some of our readers that this is a Whitsuntide subject just illustrates the condition of the ordinary Christian, cleric and lay, in relation to this essential fact and Person of the Holy Spirit; for often as we, in our Christian worship, express our belief in the Holy Ghost, yet too often we do not realise in experience all that power and comfort which a living belief in the third Person of the Holy Trinity should be bringing to our lives. As a most recent writer on the subject, Canon A. W. Robinson, says very truly, "There can be no doubt that a real belief in the Person and Work of the Holy Spirit would add just that assurance and enrichment to our modern Christianity which, as most of us recognise, it grievously lacks."

The grave problems of "reconstruction" are causing the Church of Christ great searchings of heart, and there are many voices recalling us to the first principles of our faith in Jesus Christ; and in view of the wisdom and power of which we obviously are in need; in view of that common phrase, "the failure of the Church" and all that it implies in weakness of witness for Christ; in view of this no recall is so loud and insistent than that which summons us to realise in our day and generation for our life and our tasks the personal power of God the Holy Ghost is our Paraclete, Comforter, Sanctifier and Director. "The question which men and women in age after age have been driven to ask is this, Is there a Power that can supply what human beings need, a Power by which they can be helped, not mechanically, but as intelligent agents who are morally and spiritually free?" In no age, surely, more than our own has an answer been of deepest necessity. We stand confronted by great tasks. The witness in a Christendom that has lost most of the power and joy of a living faith, and the witness to the nations abroad whose doors are widely opened, whose hearts are almost painfully expectant and whose needs are appalling; this is the twofold task, almost bewildering in its immensity and difficulty, which stands clamant before the Church of the Son of Man. Two small brochures have just been issued from the press, which tend to emphasise this common need in relation to our twofold task. Canon Robinson in his interesting book, "The Holy Spirit and the Individual," deals with his subject more in relation to the Church in the homeland. He emphasises

sises the reality of the bestowal of the Gift of the Spirit in those first days of the Church and to that company of early disciples.

"If any of them had been challenged to say how he could be so confident in face of opposition, so joyous in affliction, so entirely persuaded of the certainty of victory in spite of his own weakness and of the awful force of temptation, we cannot doubt that his answer would have been, 'We believe in the Holy Ghost.' But there gradually obtained a change of emphasis, and though in all branches of the Church individual leaders have striven from time to time, with great earnestness, to recall Christians to a sense of the place which the Spirit's operation holds in the New Testament . . . more often than not they have been looked upon as devotional enthusiasts, and the general inclination has been to regard their efforts with distrust as likely to lead to extravagance."

And yet the gift of the Holy Spirit supplies the deepest needs of our true nature, for "the need of an adequate companion is the permanent root of religion." The Holy Spirit, whom the Master promised was to be such an one as would leave us not as orphans but would bring to us the fellowship—that companionship for which we were made. In a suggestive chapter entitled "The Principle of Sharing," Canon Robinson brings us right up to the inspiration of missionary zeal, though he still has in his mind fellowship in the Christian Body. "Things have to be shared before they can be possessed," and of no possession is more true than of the gift of the Spirit. It is, of course, true, and the phrase is beautiful in its fullness, that "The Spirit is the Holy esprit de corps, the Gift of the Body, to be possessed in its fullness by those who share it in common"; but far beyond that the principle remains true—there is the passion for the supply of the needs of others that issues in the extension of that Spirit-possessed Body by the imparting to men of other lands the knowledge of the Gift in Christ Jesus. It is this aspect of the Spirit's working that the Rev. Roland Allen makes evident in his recent book, "Pentecost and the World." As the fuller title implies, this book deals with the "Acts of the Apostles" as manifesting the gift, presence and working of the Holy Spirit. This book will be found worthy of a patient study, and the earnest student will come away from it with a deepened sense of the reality of the Spirit's presence and working in his own life, as well as in the Church generally. Mr. Allen also emphasises the reality, definiteness and success of the great Gift. But his line of treatment leads him to show how the spirit is revealed as the inspirer of missionary work. St. Luke, he says, is concerned with missionary biography and missionary history.

"He is writing of the Holy Spirit primarily as the Dictator and Inspirer of missionary work."

"Now the Spirit which inspires and directs a certain action must necessarily be a Spirit whose nature is such that this action is agreeable to Him and expresses His mind."

In our day this revelation of the Holy Spirit in the "Acts" has been strangely overlooked. Our conception of the work of the Holy Spirit has been almost confined to the revelation of Truth, of Holiness, of Church Government and Order. Missionary work, as an expression of the Holy Spirit, has received such slight and casual attention that it might almost escape the notice of a hasty reader."

And yet does not the history of all great evangelistic movements in the Church demonstrate clearly that the same Spirit, who inspired, urged and guided those first disciples out into the wider world, still works with the same impulsive and enlivening power with disciples of other days. What a demonstration of such presence and power we see, for instance, in the story of the Uganda revival, when Pilkington of sainted memory, and Bas-

kerville realised with the native converts that the same Spirit was theirs for power and witness. How the Spirit drove those converts out in their thousands, full of missionary love and zeal, to make disciples of other tribes around them. But, as Mr. Roland Allen writes—

"It is obviously necessary to avoid the mistake of thinking that the reception and expression of the missionary Spirit necessarily involves going on missionary journeys, or that missionary journeys are necessarily truer and fuller expressions of the missionary Spirit than any other. The Spirit of redeeming Love is manifestly expressed as truly in striving for the salvation of men at home, as in breaching to the heathen beyond the seas. . . . Every form of Christian activity may be used to express that Spirit."

Here, then, as the Church of to-day views the need, as she realises the extraordinarily difficult problems of the social and religious catastrophes of her own Christendom, rent into a thousand sections and subverted by all the human passions that make for disunion and unrighteousness, and traveling in birth of some sort with ideals and schemes for the renewal or regeneration of social and religious life; as again she looks out upon the needs of men and women outside the bounds of that Christendom and realises that she owes it to her Lord and to them to administer faithfully and therefore with generous hand and heart that wonderful gospel of the grace of God with which she has been entrusted; as the greatness of her twofold task oppresses with all its urgency and graciousness, may she realise, in all her membership, the truth of the Word of the Eternal God: "Thy God hath commanded thy strength." May she respond obediently to His direction, "Go in this thy might . . . have not I sent thee," resting upon her great Master's Ascending Promise, "Ye shall receive power and ye shall be witnesses of me."

Yes, the sufficient resources for the due discharge of all our tasks, as His disciples, is in our ability to say with living faith, "We believe in the Holy Ghost."

Pneumonic Influenza.

"There is some diversity of opinion in respect to the limitation or suspension of public worship. One minister of religion whose faith seems to us to outbalance his reason, tells us that if he were Premier of the State, he would call the people together in their churches to prayer. We are thankful our brother is not Premier. To prayer, certainly; together, certainly not! The gathering of people provides the most fruitful hold of infection. Meetings in halls, schools, and theatres, are prohibited. We understand that race meetings are to be suspended. So far as it is possible, open air crowds are discouraged and prevented. We think that large gatherings of people for public worship should also be discontinued until all danger is past. Divine mercy is not strained, nor the Hearing Ear limited to companies. It is surely nothing less than Christian duty that our congregations submit themselves patiently to measures which pestilence as their object."—Ballarat Chronicle.

THE GOSPEL IN ACTION.

The lot of the blind in China is a very sad one. The blind boys grow up to be beggars and fortune tellers. The eighty-seven pupils in Mrs. G. Wilkinson's C.M.S. school for blind boys in Foochow come from all parts of the Fukien province, and some from even farther afield. In the autumn of 1917 the boys of the school band visited, by invitation, Ningteh, Funing, Liengkong, and other places, holding altogether nineteen meetings. At the meetings the work of the boys was shown and explained, and a good opportunity was given to speak of the love of God. While at Liengkong a visit was paid to Dongkio, where the work for the blind was begun by Mrs. Wilkinson (then Miss A. I. Oxley) nineteen years ago. The heathen thought it wonderful that blind boys should be capable of so many industries, besides reading and writing and playing their instruments. Several of the lads are earnest preachers.

National Greatness.

Anniversary Day has come and gone, and the past and future of this Austral Land have alike received consideration. Yet amongst the thousands who took part in the holiday how many actually realised its meaning? In what does national greatness consist? What a multiplicity of answers one would receive, and how full of crass materialism most would be. Take two specimens—riches and money. The richest nation is the greatest nation. Yet Carthage was rich and Rome was poor—but Carthage failed in the end. The fleet which bore "the richest spoils of Mexico, the stoutest hearts of Spain," journeyed to inglorious defeat. Nor is it arms or armament alone which count. Napoleon said that God goes with the biggest battalions, and Napoleon retreated from Moscow via Waterloo to St. Helena. In what, then, does national greatness consist? In principles, ideas, the unseen yet the real. "Right is Might" is the emphatic truth which alone can dispel the lie that "Might is Right."

The Spirit of Liberty.

If one were asked to find a key to unlock much of the meaning of the past history of our Imperial race, it might not be extravagant to give the struggle for Liberty—the freedom broadening slowly down from precedent to precedent—as our answer. Yea, and during four years of stress and conflict the forces which strove for ordered freedom have, battered and bruised, and often almost destroyed, fought unflinchingly towards their God-given goal, and have at last prevailed.

The Spirit of Unity.

An unity not of party, nor of self, nor even of uniformity, but all for all; not classes and masses, but all classes and all masses, of one bone, one body, one blood, one bread! Man the maker of machinery, greater than all machines; Man the ruler of the world, ruler of himself; Not all thinking alike, but all thinking of the same thing; Not all working on the same lines, but working towards the same end of national efficiency and social unity. Is it so? Yet if we are to be a great nation it must be so. Selfishness contains in itself the germ of death in the social as in the moral life, for the social life must be moral to be life at all. Selfishness is the enemy of the one All Father, members of the one Imperial Race, heirs of the one glorious heritage—see, then, that ye love and serve the brotherhood.

The Spirit of Religion.

Sir John Seely has told us that "Religion is the great State-building principle," and a little thought will show the truth of his saying; for religion means relationship of man with man, of man with God. He must be a very superficial student of history who fails to read this truth in the records of the past. Time after time we see that the old patriots' slogan might be called an aphorism, "Righteousness exalteth a nation, and sin is the reproach of any people." If a nation fear God, can have room in its heart for no other fear, and "Dieu et mon droit" becomes charged with more than electric power. Yet we say it is true—we must have the great tri-une principle, for if threefold yet the three are contained in the last and greatest—Liberty, Unity, Religion. But if the nation fall short, what could the weak, solitary individual do? My position is obscure, my powers are limited, I am not learned, nor wealthy nor eloquent—I can surely do little. Go into some noble building, let its beauty sink into your mind, and then remember that every tiny piece of stone, every scrap of timber, aye, every little nail has its part in the glorious whole; then realise that our congregations submit themselves patiently to measures which pestilence as their object."—Ballarat Chronicle.

"Follow after, follow after, we have watered the root, And the bud has come to blossom which ripens for fruit;

Follow after, we are waiting by the trails that we trod, For the sound of many footsteps, for the tread of a host.

"Follow after, follow after, for the harvest is sown, By the bones about the wayside, ye shall come to your own."

And we, poor, weak, inconspicuous, faltering, failing stragglers—we are the pioneers of a nation's journey, and what if our bones strew the wayside if those who come after shall rise up and call us blessed.

The Church in Australasia.

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Repatriation.

"Amongst ourselves throughout the Empire there is the chance of so establishing the social structure of the community that every one should have their fair chance in a way that was impossible even in very recent days. Here again is the function of those to whom the Christian faith is a personal belief rather than a mere profession. We need to pray, and also to make our actions commensurate with our prayers. On all sides we need to insist on the significance of duty as distinct from rights, but so to do our duty that we provide scope for even our weakest members to have not less than their undeniable rights."

"One of the most urgent problems is the re-settlement of those brave men to whose unflinching and unsparring courage we owe our very all. There is grave danger lest we resume our ordinary life now that the risk it has come back to us. It is impossible to resume it just where we left it off. Into it must come as a first thought the consideration of the heroes through whom we have it at all. They must be first in our plans, else we rightly lay up for ourselves a heavy reckoning and a black future."

"Some of the men are broken in nerve, at any rate for the present. They must not be pushed aside in the rush of new life. A place must be made for them with patience. All have a right to be readjusted with the social order. We must assist the Repatriation authorities with sympathy and support. We ought not to criticise needlessly, but if criticism is called for it should be spoken intelligently and constructively. We must watch carefully that no repatriation department degenerates into routine. The best thought of the community should be at its service, and thrust upon it, as on the Defence Department during the war. The religious life of the community has its solemn duty here. If we all stir ourselves in this true spirit, I have faith to believe that Australia will escape the anarchy that is devastating many famous communities of the world and a scourge even worse than war. But if we are careless, and faithless, and selfish, there are ominous signs that judgment will be at our heels quickly. There are elements amongst us that do not make for peace."—Archbishop's Letter.

BATHURST.

The Bishop's Letter.

"Events have been moving with such giant strides in the last month."

"We were in the midst of our 'Schools' for Education officers at Cambridge University when the German collapse began. This has brought upon us many months earlier than the most sanguine anticipated that period of the army's existence for which we were building. Consequently, I had to leave my men at Cambridge in haste, and return to headquarters to grapple with the immense amount of administrative detail that has become necessary."

"While at Cambridge I preached at the beautiful Chapel of King's College, and returned the next Sunday to preach the University sermon. The University authorities were most kind and helpful to all our men and you have probably heard ere now that they conferred upon one the degree of Doctor of Laws on November 28. Many of our men were presented, and they took care to celebrate the occasion in ways peculiar and traditional."

"I happened to be at Cambridge when the news of the signing of the armistice came through, and our band of men immediately organised processions, and woke up Cambridge to the greatness of the occasion. We had our own private celebration of the event as well, and our hearts all turned to the dear ones in Australia, to whom the removal of the load of anxiety meant so much. I had to come to London immediately after, and the Senior Chaplain and myself had many quaint experiences, as we wandered through the great crowds of joyous revellers in London during the peace night's celebrations. A more good humoured and innocently merry crowd it would be impossible to imagine. There was a very lovable side of our people shown during those great days."

"On Peace Sunday I went to early service at the Rev. R. J. Campbell's Church in Westminster, and he laid hold of me, and insisted that I must preach the sermon at the 11 o'clock service. I had to dash off to borrow robes from the Bishop of London, and little time to prepare to meet the great congregation that was present. Every seat was filled, and wherever there was standing room people stood throughout. Much the

same conditions prevailed throughout the London Churches on that great Sunday. "All your hearts, I am sure, are now filled with eager expectations of the return of your loved ones to Australia."

"It will be some time yet before the actual demobilisation of the fighting force will be commenced, though low category men are already beginning to be sent away. Doubtless you understand that it will be a long period yet before all our men can be returned, and that my own return is not possible for a considerable period."

CRAFTON.

Reconstruction and Prayer.

"We are more than ever conscious of disturbing tendencies in the national life of Australia, and we need intercession just as much now as when the war, so far as we were concerned, was in its most critical stages. The coming months will witness some of the most momentous decisions ever made in the political history of the world. In fact, there is no analogy in the annals of humanity to a conference for the world's future good, such as is now to take place. Out of it, please God, will come 'the League of Nations' which only a few years ago was considered the sentimental aspiration of a few optimists. Now we shall witness the accomplishment of Joseph Cook's dream: 'The nineteenth century made the world into a neighbourhood; the twentieth century will make it into a brotherhood.'"

"But the Church of God is all behind! What shame shall we take to ourselves if we have not done anything effective for the reunion of Christendom by the time that the League of, at any rate, some of the greatest Nations of the world is consummated. We like to talk about reunion rather than do anything. Let us pray that 'the World Conference on Peace and Order' may do for Christendom what the Peace Conference will do for the world. But, as a matter of fact, the inspiration of the Peace Conference ought to have been found in the great conference of the representatives of all the right-minded churches of Christendom, instead of vice versa! When is this conference to meet? We do not yet know. Possibly in 1921—if then?"—Bishop's Letter.

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month over £250 was given or promised
direct. Meanwhile the ladies at Goolman-
gar were arranging a jumble sale, which yielded
£32 10s. to the fund, and a flower show and
sale of work held last week will realise about
£60. For this magnificent response we may
well thank God. If we have to borrow it
will be only a small sum. — Grafton Chron-
icle.**Gift for Hostel Work.**Mr. C. F. Tindal, writing about that por-
tion of the proceeds from the sale of his
Trigonon property which he is assigning
to the Diocese of Grafton, says:—(This
£500 is to form a nucleus for the Diocesan
Education Fund, for the establishment of
Hostels, and is given in memory of my
sons, Archibald and Nicholas, who fell in
France."**VICTORIA.****MELBOURNE.****The Epidemic.**Someone in authority declared that we have
the "Spanish influenza," someone else in
authority said we had not got it; someone
in authority advised masks to be worn; some-
one else in authority derided their utility.
Someone in authority said that outdoor con-
gregations were undesirable and might be
prohibited; someone else in authority said
that they might be held. These contradictory
statements, which were meant to give advice
to people, only gave them cold shudders and
led to scepticism and to a general ridicule
of all precautions. Plain people are per-
plexed by antagonistic authorities. Cer-
tainly someone ought to have been masked.**Meeting the Situation.**Various methods were adopted to cope
with the difficulties consequent on the Gov-
ernment Regulations to avoid infection of
the disease. In most churches services were
held out-doors. Where otherwise the masks
were worn by the worshippers, but it was
strange and regrettable that there were any
exceptions to this rule, because Christian
people are expected to set an example of
obedience. At a certain church a defiant
person tried to force an entrance past the
vestrymen on guard, and went indignantly
home. Some of the out-door services were
held with the full appointments, others were
of a less formal nature. In some cases fre-
quent short services were held in church to
avoid any large gathering, and at the cele-
bration of Holy Communion none present
communicated except the celebrant. A short
letter was posted to the parishioners of one
of our parishes immediately the Regulations
were known counselling obedience as well
as patience and quiet trust in God, by no
means superfluous advice.**Methods Adopted.**Frequent services allowed smaller con-
gregations to assemble each time, increasing
the total of the day. Pious people who were
prevented attendance at church observed the
hours of service by reading the service with
their families. The church bell ringing for
daily prayer reminded the people of the need
of prayer when they could not themselves
go to the House of God.—("C.E. Messen-
ger").**GIPPSLAND.****Orbost's Opportunity.**Under the faithful and inspiring ministry
of the Rev. A. R. Raymond, the church
people of Orbost have, to use the apostolic
phrase, literally been "buying up the oppor-
tunity." In a few days the fund for a new
church jumped from approximately £200 to
£1600. It is expected that the fund will
grow rapidly, so that the near future should
see rising in the centre of the town a build-
ing worthy of our church and commensur-
ate with the needs of this important centre.**QUEENSLAND.****NORTH QUEENSLAND.****Our Church Schools.**"It is my deliberate judgment with the
knowledge of the North that I have gained
in these six years that the pastoral labours
of the Church have been most seriously
weakened through her having failed during
the first forty years of our Diocesan history
to attempt the task of Secondary Education.
I am quite certain that she cannot exert her
proper influence upon society until she is
fulfilling this task with all her might, and
with all the experience of more than a thou-
sand years of such work at her back. In view
of the experience we have had with our
Girls' Schools, I am convinced that if you
will enable me to give this Boys' School the
start that it deserves it will be accommodat-ing 200 boarders before five years are out.
The first range of buildings will cost not
less than £4000, and my credit is nearly
exhausted. I again commend this work to
your generosity and to your prayers."
—(The Bishop's Letter).**SOUTH AUSTRALIA.****ADELAIDE.**

(From our own Correspondent.)

The Rev. J. S. Moyes, M.A., of Prospect,
has accepted the rectory of St. Peter's,
in the place of Rev. W. T. Severn, who is
proceeding to England. Mr. Moyes has
done excellent work at Prospect and he will
be greatly missed in Adelaide, where his
activities were heavy. Port Pirie is in Wil-
lochra diocese.**C.M.S.**The C.M.S. has made steady progress
during the year, and we thank God for past
encouragement. We face the future hope-
fully, believing that the missionary call will
find a response in hearts and that we shall
have a share in extending still further the
Master's Kingdom. Our General Secretary,
Rev. J. E. Stannage, has made himself
known in the various parishes, and has been
able to create considerable interest in mis-
sionary work. Soon the Annual Meeting is
to be held, which brings most of our C.M.S.
supporters together. It was hoped that
Bishop Bannister would visit Adelaide, but
it seems we shall be disappointed; the
Bishop having to alter his plans. Mission-
aries supported by Adelaide, Rev. T. L.
Lawrence and Miss Veal, are both at work
in British East Africa. A Girls' Missionary
Band has been started at C.M.S. Depot, and
there is promise of a very useful work.**Influenza.**So far the outbreak of influenza in South
Australia has not spread to any large ex-
tent, and the health authorities have not re-
commended drastic action to prohibit public
gatherings. Church services are being held
as usual, and many prayers are being offered
that the people of our land may seek
God, and that the disease may be arrested.**Returning Soldiers.**Returned soldiers are now often seen in
large numbers in the streets of Adelaide.
When a transport is in the hotels are closed,
and it is delightful to see our brave troops
protected. The value of it can be clearly
seen, and it is certain that the majority of
the men appreciate what is done in their
interest.**TASMANIA.****The Influenza Epidemic.**Although Tasmania is in the happy po-
sition of being, so far, free of the influenza
plague, and as climate is also a great asset
in the matter, yet our people may be par-
doned for feeling some anxiety, and we
deeply sympathize with our fellow citizens
of the Commonwealth, on the mainland. The
postponement of the Missionary Exhibition,
at the Town Hall, and of the Summer School,
at South Arm, was inevitable; as the leaders
in both movements cannot now come to Tas-
mania. These are days for solemn inter-
cession, and we earnestly hope the Church
may arrange for corporate acts of prayer
to supplement the private supplications of
the people.—("Church News").**NEW ZEALAND.****DUNEDIN.****The Cathedral.**The event which should be of absorbing
interest to Church-people in this diocese is
the approaching opening and consecration
of the new cathedral. There is some com-
fort and inspiration in the thought that dur-
ing the war, while the Germans have been
destroying the beautiful cathedrals of Bel-
gium and France, which stood as a testi-
mony to the faith of bygone ages, we have
been building up a monument which
we believe will help to pass on the faith of
the past to the generations of the future.
Begun in the time of war, the cathedral was
first used—still under construction it was—
to thank God for victory and the approach
of peace; and it is even certain that when
peace is finally declared the completed por-
tion will have been consecrated.The cathedral will stand as a monument
to the work and faith of the Bishop. Nearly
half a century ago the Bishop, then young
in years and in office, conceived what seemed
to the Church-people of the time the over-
ambitious and rather fantastic idea of hav-ing a cathedral; and in spite of an almost
entire lack of encouragement, and what to
most men would have proved an overwhelm-
ing amount of discouragement, the Bishop
retained his idea and put it forward so often,
in season and out of season (if we may re-
spectfully say so), that people began to re-
gard it as a fixed idea which, though im-
possible of realisation, was after all rather
harmless. Now we have the Bishop's past
vision materialised into the beautiful reality
of the exceeding magnificent House of God
which adorns the very centre of our city.—
Church Envoy.**Notes on Books.****The Holy Spirit and the Individual.**—An
appeal to experience, by Canon A. W. Robin-
son, D.D., of Canterbury (published by
S.P.C.K., our copy from Messrs. Angus and
Robertson, Sydney, price 2/6). We have here
an interesting and suggestive discussion of a
great subject. The scope of the book is in-
dicated by its Contents:—The Gift of the
Spirit, A Change of Emphasis, The Para-
clete, The New Psychology, The World With-
in, The Principle of Sharing, Individuality,
How to Obtain, and What to Expect. Refer-
ence is made to a series of especially sugges-
tive Chapters 4 and 5 are especially suggestive.
"The hidden region of the soul is a vast
laboratory in which all sorts of elements are
gathered and compounded. It is there that
the motives originate which determine the
character and direction of our unruly wills
and sinful passions, as well as of our good
counsels and holy desires. If there were
no inside and sympathetic Director in whom
we can trust, to whom we can flee for aid,
then we should be in an evil case, and might
well be driven to despair." Readers of the
book will find very much to stimulate thought
and help life.**Pentecost and the World.**—The revelation
of the Holy Spirit in the "Acts of the
Apostles," by Roland Allen (our copy from
C.M.S. book room, 51 Elizabeth-st., Sydney,
price 1/6). Mr. Allen treats the same great
subject from a different angle. His second
title best describes the detailed discussion, as
the former title discovers its trend. A very
full analysis of each chapter makes the book
of great value to the bible student, especially
for use in study circles. We have referred to
Mr. Allen's book in our leading article, and
the reference will indicate how unreservedly
we can recommend it. It is of distinct value
as an inspiration to missionary zeal. The
chapter on "The Gift of the Spirit, the Sole
Test of Communion," is a distinct contri-
bution to questions of Re-union, and sup-
porters of the Bishop of Zanzibar's prej-
udices will find there food for thought. What
answer can they give to this contention:—
"Men who hold a theory of the church which
excludes from communion those whom they
admit to have the spirit of Christ simply pro-
claim that their theory is in flat contradic-
tion to the spiritual fact. Their theory sepa-
rates those whom the Spirit unites."**The Jew in Prophecy.**—Especially in the
light of war happenings, by L. Sale-Harris-
son, B.D., Minister of the Baptist Taber-
nacles, Ashfield, N.S.W. (our copy from
Messrs. Angus and Robertson, Sydney, price
1/6). The Jew is the standing sign of the
truth of God's revelation, the miracle of his-
tory; and the bible student will find in Mr.
Harrison's little book a useful grouping to-
gether of numerous prophecies concerning
the Jew, whose fulfilment has eventuated, and
indication of others whose fulfilment is yet,
in many quarters, expected. Undoubtedly,
the happenings of the war in relation to
Palestine give rise to questions of the great-
est interest.The Bishop of Zanzibar, who has done such
yeoman work for the troops in British East
Africa, has received the Order of the British
Empire for his services. The Bishop has
earned the very greatest respect of all those
with whom he has come into contact.**ST. JOHN'S, PARRAMATTA.—CURATE**
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**Stat Crux Dum Volvitur Ortis.**

"Let the world roll, stands the Cross, O my soul!"

The following hymn has been sent to us by a friend, for whose parish it was written by Bishop Moule. The hymn was thought worthy of a wider circle than the recently-kept 10th anniversary of the parish.

This same friend writes: "I have just had a letter by this mail from a Cambridge Vicar, who tells me that Bishop Moule has been preaching for him, and adds, 'You will be glad to hear that he is very well and vigorous despite his 75 years.'"

Ever runs the swift world rolling; ever stands the wondrous Cross—
steadfast, while the streaming billows of Time's river plunge and toss;
Dark with sorrows, red with battles, wrecking, swallowing, on they pour,
But Salvation's sign above them stands unshaken evermore.

Backward o'er the generations, over fourscore years gone past
Here to-day in solemn vision, Brothers all our thought is cast.
Change untold we find in all things; change o'er all our memory looms,
For man's march of life moves onward o'er a pathway fringed with toms.

Those first days, our fathers' spring-time, when the young man's strength they knew,
Pale and faint like some far planet, now with wistful eyes we view,
Ways and works and minds and manners—we their children count them strange;
All things of our mortal manhood sink and yield to ceaseless change.

But those waters of mutation, heaving all with death and loss,
Leave unshaken, fixed for ever, yonder glory of the Cross;
All that to the Christian father Calvary meant in days long done,
Still it means in bleeding splendour, shining on the Christian son.

See the saving Sign, revealing holiest Law and boundless Grace;
Hear the atoning Lamb, self-offered, sinless in the sinner's place;
Hear the incarnate God forsaken; hear His dread "Sabachthani";
Hear His triumph, "It is finished," ere He bows His head to die.

Like thy fathers, gaze and hearken; clasp the pardon, claim the life;
Then exulting, like thy fathers, win in Christ the Christian strife;
Let His death-wrought victory fire thee to count all things else but loss;
Let the world roll on; thou standest safe beneath the wondrous Cross!

—Bishop of Durham.

The Rev. Richard Johnson.

and are therefore obnoxious to his displeasure. My sole aim and desire is to be instrumental in turning you from darkness to light—from sin to holiness—from the power of Satan to the service and favour of God!" The book is full of similar earnest and faithful pleading.

W.H.H.Y.

Southern Syria as a Battlefield.

(By the Rev. J. V. Patton, M.A., B.Litt.,
Chaplain to the Forces, Egyptian
Expeditionary Force.)

(Continued.)

During the Philistine occupation of a large part of Judean territory, a party of Philistine spoilers went to Bethoron. There is little to "spoil" in the squallid villages of El Foka and El Tahta to-day. The unwashed villagers themselves are rather "spoilers," unless one is full of eyes! The Philistines were not left long in occupation of Judean hills. A brilliant exploit by Jonathan led to the pursuit of the Philistine host from Michmash (the present Mukhmas between Bire and Jericho) to Ajalon, no doubt through Bethoron, about 1050 B.C. (1 Sam. xiv.).

Several years later, after his friend Jonathan's death, King David defeated and pursued the Philistines from Gibeon (El Jib) to Gezer, now Tell Jezar, hard by the village of Abu Shusha. The line of pursuit was again no doubt through the pass of Bethoron (2 Sam. v. 25 and 1 Chron. xiv. 16).

David's son and successor, Solomon (about 1000 B.C.), fortified both Beit Ur el Foka and Beit Ur el Tahta "with walls, gates and bars" (1 Kings ix. 17 and 2 Chron. viii. 5).

During the reign of Solomon's successor, Egypt, successfully invaded Palestine, and his captures included Makkedah (el Muhar), Ajalon, and Bethoron, about 970 B.C. (see 1 Kings xv. 25).

In the year 1066 B.C., Judas Maccabeus, in his acts like a lion, and like a lion's whelp roaring for his prey, fell in with the Syrian commander-in-chief, Seron, at Bethoron. Judas' speech to his little army before the battle was joined is worthy of note. "They (the large Syrian forces) come against us in much pride and iniquity to destroy us, and our wives, and children, and to spoil us; but we fight for our lives and our law."

Judas' fierce onslaught routed the Syrians, and they were pursued along the pass of Bethoron to the plain of Ajalon (1 Macc. iii. 13 foll.). Later, at Emmaus (now Amwas), Judas defeated another large Syrian army. One of the Syrian generals, Gorgias, had planned to rush

Judas' camp upon cover of night. But Judas forestalled him by suddenly attacking the main body of the Syrians, and he pursued them to Gezer, Ashdod, and Yebna or Jamnia. Before this battle, Judas depleted his force by sending home "those building houses, those who had betrothed wives, those who were planting vineyards, and those who were fearful" (1 Macc. iii. 40 foll.; iv. 1-25, and Deut. xx. 5-8).

Nicanor, another Syrian general, now appeared upon the scene, for he bore "a deadly hate unto Israel." Marching from Jerusalem, he pitched his camp at Bethoron. Judas set out to attack him from Adasa (now Khan Adaseh, a short distance east of El Jib), and rolled the routed Syrians down to Gezer (1 Macc. viii. 39 foll.). The numerous fights which have taken place on the much-frequented route from the maritime plain to Jerusalem via the valley of Ajalon and the pass of Bethoron have well been termed "rolling" battles, as the above-mentioned events show. The plain of Ajalon has been trodden by many a strong, retreating or retiring force which has descended from the heights of El Foka and El Tahta. Nicanor was slain in battle, and his successor, Bacchides strengthened the fortifications of Emmaus (Amwas) and Bethoron with "high walls, with gates, and with bars." At the same time he fortified Gezer, and put Syrian garrisons in these strongholds. But the garrisons soon fled, owing to disputes concerning the occupancy of the Syrian throne (1 Macc. ix. 50-52; 1 Macc. x. 12). A fresh Syrian general, Apollonius, established himself at Yebna or Jamna, called also Jabneh (Josh. xv. 11), and Jabneh (2 Chron. xxxi. 6). He challenged Jonathan, the Jewish leader (Judas having been slain in battle) to fight. Jonathan promptly responded by capturing Jaffa or Joppa from the Syrians. Thereupon Apollonius retired from Yebna to Esdud or Ashdod, only to bring about the rout of his army and the burning of Ashdod by Jonathan's forces (1 Macc. x. 69 foll.).

A Syrian named Cendebeus was now appointed "Captain of the sea coast," and stationed himself at Yebna. He made raids on the Jews. He built up or fortified Cedron, the modern Katra, and the Biblical Gederath (Josh. xv. 41), and placed both infantry and cavalry there to make forays on the Judean highways. About six miles from Katra across an undulating plain rises abruptly the prominent ridge on which is situated the village of Abu Shusha. At the northern end of this ridge is Tell Jezar, the site of ancient Gezer or Gazara, a place already alluded to. It has had an eventful history. As early as 1400 B.C. it is mentioned as lost to Egypt owing to a successful advance of the Hittites and other peoples into the Egyptian Empire. Horam, the King of Gezer, was conquered and slain by Joshua about 1300 B.C. (Josh. x. 33). The Hebrews, however, could not capture the city from the Canaanites. About 1000 B.C. it was taken by the Egyptians, and the Pharaoh, or King of Egypt, presented it to his daughter who had married Solomon. The latter King rebuilt the city (Josh. xvi. 10; Judges i. 29; 1 Kings ix. 15). It has already been mentioned that the Syrian General Bacchides fortified and garrisoned it during the Maccabean wars, and that his garrisons fled away soon afterwards (1 Macc. ix. 52). Simon, who succeeded his brother Jonathan after the latter had been treacherously captured and murdered, fortified and garrisoned it with Jews to protect the route from Jaffa to Jerusalem. Simon's son, John Hyrcanus, "a valiant man," was put in charge of the garrison. When Cendebeus commenced his predatory actions, John was commissioned by his aged father to put a stop to them. He led out a Jewish force against the Syrian captain. A battle was fought somewhere on the plain between Abu Shusha and Katra. The Jews had to cross a Wady, which may be the Wady-es-Surar or Valley of Sorek (Judges xvi. 4). The Syrians possessed plenty of cavalry. John placed his small body of cavalry in his centre, and had infantry on his right and left flanks. The Syrian forces were routed and fled to Ashdod, which was again set on fire by the pursuing Jews (1 Macc. ix. 38 foll.; xvi. 1-10).

The army of the first Crusade, led by Geoffrey de Bouillon, Tancred, and other chiefs, after marching through Europe, Asia Minor and Northern Syria, and enduring many vicissitudes of fortune due to factions, famines and foes, eventually arrived at Ramleh. The march was continued through the valley of Ajalon and the pass of Bethoron to Jerusalem, the goal of hopes long deferred, which was captured from the Saracens in 1099 A.D. It remained under Chris-

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tian rule till 1187 A.D., when Saladin re-captured it for the Mohammedans.

During 1191 A.D., and the following year, King Richard I., the Lion Heart, of the third Crusade, attempted to retake Jerusalem. He possessed fortified posts at Gezer, Amwas, and Latrun, as well as at other places. For some reason or other Richard never made any serious attempt to capture the Holy City, though the Saracens stood in great fear of him. When Saladin's horses shied at a bush, or showed excitement at the sight of some object, their riders would exclaim, "Do you think that is King Richard of England?" Or when Saladin's children cried, their mothers called out: "Whist, whist, here is King Richard," so as to frighten them into quietude. At length Richard gave up any attempt to capture Jerusalem, and retired to Jaffa, while the Saracen leader followed and occupied Gezer. From this time onwards, the Crusaders only held various fortified posts along the coast, and were finally expelled from Palestine by the Saracens in 1291 A.D. But for more than a century the country around and between Ramleh, Gezer, Yalo (Ajalon) and Ascalon, resounded with the clash of arms, as the knights of the Cross and the warriors of the Crescent came into conflict with each other.

Before the present century dawned, Syria, which had witnessed in the march of centuries the exploits of great generals like Thutmose III., Sargon, Alexander the Great, Pompey, and Saladin, beheld the advent of another great warrior in the person of Napoleon. He led his army from Egypt up to the plain of Philistia to conquer Syria in 1799 A.D. But his plans were never realised. Franks and English had fought side by side under the banner of the Cross against the Saracens. But in 1799 French and English opposed one another on Syrian soil, for it was an Englishman, Sir Sidney Smith, who so gallantly defended Acre against Napoleon's attempts to capture it. But to-day in Syria, French and English (and Mohammedan Arabs) their one-time foes may be included, are united, not to oppose a chivalrous foe like Saladin, but to checkmate and frustrate the barbarous designs of a far bloodier despot than a Napoleon. Through the Kaiser and his puppet ally, the Sultan of Turkey, Syrian soil is once more drenched with blood. But Syria herself is reaping a goodly harvest from her redeemed soil. The end of her long travail is at hand. An alien race, that of the Ottoman Turk, which since 1518 A.D. has exploited, mismanaged, and blighted the country, is being surely driven out. How the inhabitants of the Jewish colony of Ekron (the site of the royal Philistine city of that name) welcomed the arrival of the Brigade. For two long years they had been expecting and awaiting the coming of the British to deliver them. It must have seemed to these Jewish colonists as though a Joshua or a Judas Maccabeus with his victorious followers had once more arisen to fight for them when they beheld the brown-clad yeomen of England with flashing blades sweep from the crest of El Mughar (Makkedah) and the summit of Tell Jezar (Gezer) the mass of blue-coated Turks, and drive the uncaptured remnant of them in flight towards the Judean hills. And it may have seemed, too, as though the great palladium of their race, the Sacred Ark, which had once been in captivity in Ekron, had once again appeared to the accompaniment of the inspiring refrain: "Arise, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee" (Numb. x. 35).

To the long roll of historical contests in Syria, in which Egyptians, Hittites, Canaanites, Hebrews, Philistines, Assyrians, Babylonians, Persians, Greeks, Romans, Arabs, Turks, Mongols, Franks, and English have been engaged at very different times, and with very divergent aims, must be added the brilliant deeds of the British forces during the closing months of 1917—deeds to which the 6th Mounted Brigade contributed no small part of their lustre.

Young People's Corner.

The Lions and the Hermits.
(By William Canton.)

Long ago the Abbot Gerasimus founded a brotherhood of hermits among the hills near the Jordan. They lived on barley bread, dates, and wild honey; and every day one of them went down with an ass to bring water from the river. When it was the Abbot's turn for he did his share of the work—a lion sprang out of a thicket of oleanders, and came to him, swaying its head from side to side and growling as if it needed his help. The holy man made the sign of the cross, and, looking closely at the lion, saw that one of its eyes was bleeding. He drew out a sharp reed which had pierced it, and

bathed the wound with the cool water which comes down from the snows of Hermon. After that the lion slept before the Abbot's cell and would hardly ever leave him.

One day Gerasimus sent the ass out to graze in charge of the lion. It was hot and drowsy, and the lion lay down in the shadow of a rock, and dropped off into a dream. When he awoke the ass was gone. An Arab, passing on his camel, had quietly carried it off. Who was so shame-faced as Brother Lion when he came home, and the Abbot said, "Where is Brother Ass?" There was no answer. "Well?" said the Abbot; "Well?" and for the third time, "Well!" and added severely, "Since you have eaten him, you must do his work!"

So Brother Lion became drudge and carrier, but he did not blame the Abbot, and went on loving him just the same. It was not long before a soldier came by, and, hearing how the noble beast had come down to carrying water-skins, he gave the Abbot money to buy another ass. Once more then Brother Lion was guarding the ass while it grazed; and just at that time the Arab came down to the river with three camels and the stolen ass. Lion and ass knew each other at a glance, and while Brother Ass raised a song of joy Brother Lion leaped towards the Arab, who fled for his life. So the lion led the camels and the asses home; and then the Abbot knew how deeply he had wronged his patient friend. There are two morals: one for lions on a hot day—duty first, comfortableness some other time; the other moral is for Abbots—Don't judge rashly.

Five years later the Abbot Gerasimus died, and Brother Lion went up and down fretting for him, until the hermits showed him the Abbot's grave. When he saw them weeping over it he understood. He lay down on the grave with a lamentable cry, and there he pined to death.

Paul was the first of the hermits in Egypt. Far out in the desert he found a cavern, at the end of which was a hollow in the mountain open to the blue sky. A spring bubbled up among the rocks, and beside it grew a great shady date-palm. There Paul lived in prayer and meditation until he was one hundred and thirteen years old.

More than two days' journey away there was another hermit, named Antony. He too was old—ninety years; but he was still foolish, for he thought to himself there was surely no one on the desert who served God more perfectly than he. That night he was shown in a dream that Paul was a far holier servant of God, and that he must at once visit him. So, trusting to be guided on his way, he set out at dawn.

Two nights he slept under the stars of the desert. On the third day, worn out with heat and thirst, he reached the cavern, and found the blessed Paul clothed in palm leaves and the shaggy masses of his white hair and beard. They prayed and talked together far into the night, and Paul said, "God has sent you to lay me to my rest. I pray you, therefore, fetch the cloak of the holy Athanasius!"—this was the Athanasius who stood alone against the world—"fold it round me, and give me to my mother, the Dust."

Antony obeyed, but when he returned Paul the aged was dead. He wrung his hands and cried, "How shall I bury him? I have no spade, I have no strength." While he wept two lions came through the cavern into the sunlight, and seeing how the aged saint lay dead, they moaned like winter winds. Then they tore out a grave in the sand with their claws, and when it was deep Antony laid the great hermit to his rest.

These things are told of a time long gone by, and, as the Venerable Bede said, "we for the most part have lost our dominion over the creatures, for we neglect to obey the Lord." Still it is good for little people to hear of lions and to play at lions. Are we not children of the British Lion? And if we would have that lion to be a great power of right and justice and magnanimity and helpfulness in the world, we must learn to be as like good lions as we can.

Mor! for writers and readers—Not to think there is no one better than ourselves; we are sure to be mistaken.

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March 2, Quinquagesima.—M.: Ps. 15, 20, 23; Genesis xii. 1-8 or Eccclus. i. 1-13; Matthew v. 1-16 or 1 Cor. xii. 4-end. **E.:** Ps. 30, 31; Genesis xiii. or xv. 1-18 or Eccclus. i. 14-end; Luke x. 25-37 or 2 Cor. i. 1-22.

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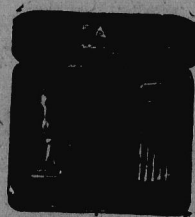
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"We must stop at no sacrifice of in-
terest or prejudice to stamp out un-
merited poverty, to dimin-
ish unemployment, and
mitigate its sufferings, to
provide decent homes, im-
prove the nation's health and raise the
standard of well-being throughout the
community." So spake the King at the
opening of the Parliament in Lon-
don last week. The words are worthy
of genuine and personal interest in the
highest good of his subjects. We are
not concerned just now with the ques-
tion of social amelioration in Great
Britain, to which King George referred
in his speech, but would venture to
note the emphasis which his Majesty
laid upon those essential qualifications
which must underlie all true reform.

He dwelt upon the great elemental
moral qualities as "the spirit of unity
and self-sacrifice," "duty, cordiality,
and good will"—which are necessary
in the carrying out of all reforms.
Truly we in Australia could lay these
principles to heart. On all sides in
our fair land there is much to cause
grave concern. Selfishness, party
strife, and mere shibboleths should be
cast out, and all should seek to emu-
late our King in the noble example he
sets and should put into practice, day
by day, the principles of the splendid
exhortation he gives.

Some few weeks ago at the closing
of the old year, the Queen sent a stir-
ring note to the wo-
men of the Empire
Opportunity To-day, and urged them to
rise and meet the
wonderful calls for service sounding
loudly and insistently in a world as it
entered upon a new era of peace. She
said, "As we have been united in all
our work whether of heart or hand, in
a real sisterhood of suffering and ser-
vice, let us go on working together
with the same unity of purpose for the
resettlement and reconstruction of our
country." Now these words ought to
find an echo in the hearts of the women
of Australia. There is a moral work
to be done amongst the returned and
returning soldiers and sailors, which
only the influence of women can
achieve. There is a work of uplift and
betterment amongst the masses of our
great cities, that could only adequately
be done by the consecrated talents of
our women, young and old. There is
a service to the young, which, if wisely
and self-sacrificingly undertaken, would
mean incalculable good to the coming
generations. While there is a spiritual
service on behalf of the peoples of this
land and the mission field, which is
unparalleled in its opportunity. But
the question is, Are the women (now
that the big demands of the war are
over) ready to throw their skill, ar-
dour, enthusiasm, and industry into the
work lying at their doors at home? Is
the Church ready to use them?

That there is a vast work to be done
by our women and that the Church of
God needs their whole-
hearted devotion and en-
ergy are not idle ques-
tions. They are singu-
larly pertinent to wom-
en's powers and usefulness just
now. For it is very easy for those who
have been planning and working to the
highest pitch, now that vast war works
are over, to suffer reaction. It is nat-
ural that those who have been depriv-
ing themselves of the ordinary run of
doings and pleasures of the pre-war
times, to suffer relaxation and give
way to luxury and a surfeit of ease and
worldly enjoyment. These are days
when over indulgence is very easy and
to give way to laxity and frivolity is
ready at hand. Hence the need of
conserving women's wonderful powers
for God and man. Not merely is there
the call for steadiness and sober com-
mon sense on the part of all our
womenfolk, there is the strong ur-
gent call to Church leaders to plan and
organise and influence these women,
who have worked so faithfully and
nobly, to come forward and enter upon
a crusade of service on behalf of Christ
and His Church, and to do it in a
time when the opportunity and call for
such service and usefulness have never
had their equal in any age.

**Concerning
Women's
Powers.**

How far will our loyalty to the Chris-
tian faith permit us to accept restric-
tions at the hands of
the civil government?
Should the clergy be
loyal to the State to the
extent even of con-
senting to deprive, temporarily, their
people of the sacrament of Holy Com-
munion? It all depends upon what
one considers to be the will of God in
regard to this present visitation.

If it be recognised as the undoubted
duty of all to take all possible steps
to check the spread of the disease,
then it ceases to be a question of the
relative importance of the soul and the
body. Under the exceptional circum-
stances we are not dethroning the spir-
itual from its place of supremacy over
the material when we forego certain
of the ordinances of religion in conse-
quence of the physical risk involved.
Such an act is not materialistic though
concerned about material things, but
spiritual because done in obedience to
what is considered to be the will of
God. The only question to face is
which line of conduct is likely to entail
less risk of spreading the infection.

The clergy are right in regarding them-
selves as the experts in determining
the nature of the spiritual exercises
within the limits prescribed, but it is
surely the doctors who are the experts
in deciding what those limits should
be.

And if those limits preclude the cele-
bration of the Holy Communion in a
manner consistent with our conscien-
tious convictions, which is the more
spiritual attitude, to refrain from the
outward act because it seems to be

the will of God that we should be so
deprived, or to strain our consciences
somewhat in our eagerness not to miss
the outward act? Will those Evan-
gelicals who, recognising the duty of
avoiding risk, and yet being fearful of
spiritual loss through failure to ad-
minister the sacrament of Holy Com-
munion, have resorted to Intinction, pon-
der over this?

It is gratifying to know that the
police authorities are exerting every
effort to deal with
Drugging Soldiers, that despicable sec-
tion of the public
whose only business in life seems to be
that of the undoing of soldiers. In
all the big cities of Australia there are
agencies actively at work drugging
soldiers for what they have got. There
are keepers of gambling hells and other
dens of vice who have numbers of
human sharks—women victims—in
tow, and these get hold of recently-
returned soldiers, flush with military
money (albeit in a neurotic state
through the perils of war), and it is
not long before these men are in beg-
gary and want. The drug used is
mostly cocaine. It is quite easy to go
into certain shops and obtain a "dollar's
worth of snow"—for such is the
nom-de-plume. Cigarettes are doped
with this drug and then given to sol-
diers. The sequel is easily imagined.
However, the dealing with these des-
tructive forces is not only a matter for
the magistrate and police, it is a mat-
ter of vital import to everybody, not
least our brave soldiers, and every
effort should be made to stamp out the
pernicious thing.

March 31st will mark the close of the
financial year of the Church's mission-
ary organisations. That
the societies are in urgent
need of financial support
goes without saying. All
bodies doing aggressive
work for God are ever in need of the
sinews of war. But the missionary
societies have very special claims upon
the substance of God's people just
now. The cost of supporting mission-
aries has immeasurably increased. The
running expenses have gone up sky-
high all round—as all who manage
households well understand. Then
new missionaries have been going forth
with all their incidental costs in outfits
and passages. In fact, we feel led to
say that if there are not substantial in-
creases in monetary support during the
next week or two, in our opinion, the
societies can not help but close the
year with deficits. This is only to be
expected. But it must not—dare not
be. Therefore church authorities and
individual church people, open your
purses wide and send in all you can
now to help on the Church's primary
work. It is worthy of our costliest
and best gifts.

Since the beginning of the War there
have been great expectations and