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Secretaries: Rev. P. J. BAZELEY, The Strand, Sydney. Rev. A. R. EBBS, Cathedral Buildings, Melbourne.

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Current Topics.

The Gospel for the Third Sunday in Lent (St. Luke xi, 14-28) reminds us of the great power which the devil, "the strong man armed," is permitted to exert in the world, and that our only hope of victory lies in our trust in Christ, "a stronger than he." In the latter part of the passage we are warned that, after men have turned from sin, there may be a danger of relapse.

The Lord tells of a house in which an unclean spirit dwells. A reformation of character takes place, and that particular evil spirit is compelled to leave, but the house is left empty, with the result that the evil one returns with seven other spirits worse than himself, and "the last state of that man is worse than the first."

Such instances of partial reformation are very common. A man has become the slave of one sin, the results of which are ruining his life and happiness, and he resolves to give it up. It may be drunkenness, gambling, impurity, dishonesty, or something else. Whatever it be, the consequences are so unpleasant that the man puts it away. He does not desire to give up all sin, but to be delivered from the consequences of a particular sin. It is partial reformation, not regeneration. For a time all seems to go well, but at last on one sad day temptation overcomes the man, he falls into his former sin, seven other worse devils come to keep the unclean spirit company, and "the last state of that man is worse than the first."

The mistake he made was in leaving the house of his soul empty. There is no power of conquering sin save the power of our Lord Jesus Christ. We are no match for "the strong man armed" in our own strength and by our own endeavours, but "when a stronger than he shall come upon him and overcome him, He taketh from him all his armour wherein he trusted and divideth his spoils." When, into the house of our life, the Lord Jesus Christ is invited to enter and take possession, and assume full control, then final victory over sin will be assured, for each one can then say, with St. Paul, "I can do all things through Christ which strengtheneth me."

There is every indication that the appeal for Belgium will be nobly responded to in Australia. If there is proper organisation for the systematic collection of small sums, weekly and monthly, there should be

no difficulty in obtaining each month the £75,000 required. The sympathy of all must go out to Belgium, which should have had no part in this war, but was the victim of cruel aggression. When we think how the gallant Belgian army held back the invading Germans in their forward movement on Paris, and practically saved the position, giving time for French and English armies to be mobilised, we can hardly over-estimate the debt we owe the Belgian nation. Their country is devastated, multitudes of their people have been slain, and now millions are destitute of the simple necessities of life. Surely all will be glad to help such a gallant people in so terrible a national crisis.

In many different parts of Australia there are signs of a desire that a definite Evangelistic Campaign should be carried on by our Church throughout the Commonwealth. The Province of Queensland is organising a General Mission; over in the West, at Bunbury, a Mission is being prepared for; and in other States and Dioceses the clergy are discussing the advisability of taking concerted action, and individual parishes are arranging for Missions. This movement arose in Australia before the news reached us of the desire in England that a great National Mission should follow, and gather up, the spiritual impressions produced by the Day of Humble Prayer held on January 3.

There is no doubt that some such effort is desirable. Parishes need from time to time to be shaken out of their accustomed routine, and to have the claims of Jesus Christ as Saviour and Lord pressed upon them. This, as the English "Record" suggests, is, of course, the duty of the parish clergyman, and he is answerable to God if he neglects it. But even where there is no neglect on his part, it is helpful occasionally to have a special Mission, with careful and prayerful preparation. Such a period of intense effort, with addresses from a Missioner who comes with the old message, but put in unaccustomed ways, and with a new voice and tone, attracts attention, and by the blessing of God the harvest (in many cases ripened under the faithful care of the Rector) is gathered in. "One soweth and another reapeth."

There have been, in Australia of late years, many Interdenominational Missions, which, being held in great halls, and being attended by members of many Churches, bulk large in the eyes of the public. We thank God for the blessing which has resulted from such efforts, but we have no hesitation

in saying that better and more lasting spiritual work is done by holding Missions in our own Churches, where those who are impressed may be cared for by their own clergy, and gathered in for Confirmation, brought to Holy Communion, and to other services, or meetings connected with the Church.

Why, then, should not a movement for a General Mission throughout our Church in Australia be initiated and carried out? It is only necessary to supplement and perfect the steps which have already been taken. There is no need to wait for official action. Archbishops and Bishops would gladly approve any such attempts to awaken and deepen spiritual life; much may be done by clergy in conference; individual clergymen could take action at once, and prayerfully arrange for a Mission in their own parishes. We do not see any vital necessity for bringing missionaries from England, although a few suitable men might be helpful. There are plenty of devout, faithful clergy in Australia who, relying on the Holy Spirit's power, could do good work as Missioners. The supply would be adequate if the General Mission could be extended over a sufficiently long period of time. We ask our readers to pray about this important matter, and also, if they so desire, to discuss it in our correspondence columns.

In a democratic country like Australia where every adult is privileged to exercise the franchise, all right-thinking citizens ought to use their influence boldly to maintain the morals of the community at the highest possible level. Ministers of religion are rightly expected to speak out upon such questions, and to take the lead on moral issues. We have no cause to be ashamed of them from this point of view. In temperance reform, both as to the people at large, and especially with regard to our soldiers, the clergy have led the way of late in New South Wales, Victoria, and South Australia. The Bishop of Tasmania has spoken with no uncertain sound upon gambling, and the relationship of the Island State to Tattersall's. On the subject of impurity also, ministers of the Gospel have led the van of reform.

But for such movements to prove effective, they must be supported by the laity. We are convinced that, among the lay-people in all our States, multitudes are on the side of righteousness. Often their deep convictions are unexpressed, but of late in several quarters we have had evidence of moral earnestness on the part of leading men. Thus both the Melbourne City Council and the Mayor of Hobart have made a firm

stand, in the face of much opposition, against Sunday picture shows and the further desecration of the Lord's Day. Quite recently an Alderman of Manly (a suburb of Sydney which is renowned for its surf-bathing) has strongly objected to grant the use of the Manly baths for mixed bathing after dark, and has brought upon himself the unseemly ridicule of a Sydney evening paper. In Adelaide, the members of the British Medical Association have expressed their opinion "that in the present national emergency medical men will do well to become, and to remain total abstainers during the continuance of the war." Again, the committee of the Melbourne Hospital have declined to accept any share of the profits of the Totalisator, if it should be introduced into Victoria.

These are but a few instances which we have recently noted in which men, occupying a public position, have taken a firm stand for a higher morality in the Commonwealth. It is not an easy thing for them to do, and if they depend upon the votes of the electors they may lose some support. Yet in the action they have taken they will not only have the approval of their own consciences, but they will have the sympathy of all right-thinking men and women. It would be well, however, that such sympathy should be expressed in some practical way, so that our leaders may feel that they always have behind them a great body of people who are ready to do all they

can to help to build up our Australian Commonwealth upon the principles of that "righteousness which alone exalteth a nation."

Our leader in the last issue, drew a much-needed attention to what is a real danger to our social life. The dispensing powers of public officers are growing rapidly in various directions. If laws are deemed bad or out of date there is a constitutional remedy, and no Minister of the Crown or Crown servant has any right to go behind the Constitution by the use of a discretionary power that does not belong to him. The abuse of office in this way has caused such a contravention of our laws regarding Sundays as constitutes a grave scandal and danger to the moral welfare of the community. The same is done by the open disregard of the law that is supposed to control and regulate the Liquor Traffic. If the law were properly administered, we should soon have our streets free from the open scandal of intoxicated men and women, and as well, our large towns would be clear of some or most of the drinking shops.

Place a guard over your strong points. Thrift may run into niggardliness, generosity into prodigality or shiftlessness. Gentleness may become pusillanimity, tact become insincerity, power become oppression.

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Our London Letter.

(From Our Own Correspondent.)

London, January 15.

The Day of Intercession.

The Day of Intercession, on January 3, had a remarkable response in this country, the whole religious body to whatever communion attached, devoting the day to the special and solemn purposes belonging to it. St. Paul's Cathedral—the largest Church in the Empire—was crowded out at the three services held, the Archbishop of Canterbury's sermon at the evening service being based on Philippians iv. 7, "The peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus." His Grace was well heard in the vast building. The "Times" describes the service as being simple and heartfelt, such as might have been in progress in every village Church in England. Many towns and country Churches had record congregations, while the run on the S.P.C.K., which published a special form of prayer, was phenomenal, over two million copies being applied for.

A National Mission.

The "Record" is now concerned, and rightly, with the following up. The impression must be deepened, not allowed to wear off. Much has been done in the past week, which has been the annual "Week of Prayer" promoted on a world-wide basis by the Evangelical Alliance. But what the "Record" wishes to see is a National Mission, in the Evangelical section of the Anglican Church at all events, conducted by the Vicars themselves in their own parishes. Lent has been named as a suitable period for this, but Lent commences in less than six weeks, which leaves no time, or very little, to make the call upon the people, and to prepare. It would be a rush, and might defeat its object. It is felt, too, that many of the clergy are ill-prepared themselves for conducting a Mission. The opportunity certainly exists for a great spiritual awakening, and God would certainly bestow it where such an effort was made in His strength. Possibly the call is to intenser spiritual earnestness throughout the whole Christian body day by day and week by week, seen in the daily life of both Churches and individuals—a general turning to God. Hence the National Mission should be not a concentration in a week or a season, but a new start in a new life. At all events any definite Evangelistic effort made or to be

made, should seek and lay its plans for a permanent spiritual uplifting of us all.

Islington Clerical Meeting.

The "Guardian" writes rather cynically about the Islington Clerical Meeting, but the "Record's" account of the gathering is nearer the truth. In fact, it was remarkable to have drawn so large a body of clergy together at such a time, practically one thousand strong. But the clergy are looking for a lead and some guidance as to the message to be delivered to their flocks at this time, and the addresses delivered will be examined in print by many other than the Evangelical clergy. As the meetings were held in Church, the opportunity for an 8.30 a.m. Communion Service was given, which was conducted by the Rev. C. J. Procter, the Vicar and Rural Dean, and host for the day. Islington Parish Church is a fine specimen of Georgian architecture, and under the care successively of Dr. Barlow, the previous Vicar, afterwards Dean of Peterborough, and Mr. Procter, it has a really attractive interior of Evangelical simplicity, reminiscent of the manner of worship of former days, which is still continued.

The general subject was "Christianity and the War," on which the Dean of Canterbury opened with a paper, well following up the address previously given by the Vicar at the Communion Service. The Dean's utterances on the subject are always direct, and on this he takes the sensible line that Britain is at war in the interests of justice and righteousness. He indicted Germany for acts of the greatest injustice to a neighbour, for the violation of solemn treaties and for their flagrant breach of the elementary humanities of war. We were bound to be on our guard against any such danger, hence the need of being prepared for War even in peace. It would be different if we were training and maintaining our forces for aggression or domination, or for the purposes of the extension of our Empire by force. We should then deserve, in God's just judgment, to fall under the sword of other nations and to learn righteousness under His chastisement. "But so long as we act firmly on the principle that the main-

tenance of righteousness, so far as we are responsible for it, should be the only object of our sword, we are simply acting as God's ministers, and carrying out the principle on which He has established a world consisting of independent nations." The other addresses were on "God's call to the Nation," by Canon Simpson, of St. Paul's (for which he is somewhat severely castigated by the "Guardian" for placing the Church "in an utterly false light"); "The Church's Duty to the State," by the Bishop of Chelmsford; "War and Prayer," by the Rev. J. R. Darbyshire, a Liverpool Vicar, and examining Chaplain to the Bishop; "The Difficulties of the Future," by the Rev. W. Temple, now a leading London Incumbent, son of the late Archbishop; and "The Church's Hope," by the Vicar of Bradford, the Rev. F. T. Woods. The arrangements provided for periods of a devotional character, and altogether, as the "Record" says, it was a "great gathering." The laymen are having their turn on Saturday, at the Church House, Westminster, when various papers are to be read on "Religious Life—National and Personal."

A Threefold Concern.

The effect of the War on the Churches, of the Church on the War, and how the War will affect the Missionary Enterprise, constitute a threefold concern, which is felt by all who have really at heart the progress of Christ's Kingdom. None, perhaps, feel it more deeply than the members of the Edinburgh Continuation Committee, who have been striving since the famous World's Conference of 1910, to lay strong foundations of international relationship between various missionary bodies and societies. Their quarterly "Review" is a masterpiece of Missionary literature, careful, thorough, and even brilliant. But the war has not only cut off some of their strongest contributors, but made enemies of them. Richter, Warneck, Hennig, and Hansleiter are all signatories to the address of "German theologians to the Evangelical Christians abroad," and also are members either of the Continuation Committee or of the Review's advising board. The future, therefore, of the Continuation Committee must be

precarious on its present lines, for Germany's conduct of the war, mad as it has been and worse, cannot be condoned and reconciliation effected until the wrongs of Belgium and France have been expiated and the wickedness of the war confessed. The formal act of a signed peace will not of itself bring the several people together as they were.

Colonel Sir Robert Williams.

The honour of a baronetcy conferred on Colonel Robert Williams, M.P., who will in future be known as Colonel Sir Robert Williams, will perhaps be more appreciated at home than with you. It is in any case a considerable distinction, and one which in every way Sir Robert fully deserves. As C.M.S. Treasurer, Director of London and South Western Railway, and Director of Williams, Deacon and Co's Bank, he is a leader at once in the missionary, railway, and banking world. He has a great county position in Dorset, for which county he is one of the Members of Parliament. He has earned military distinction in home defence, and as a member of the House of Laymen for Salisbury Diocese he is a representative Churchman. This enumeration does not give a complete idea of the variety of his interests. His father and grandfather were keen C.M.S. men, and no one could be a more thorough advocate for missionary work than he is. He lives on a high Christian plane, and witnesses to his faith in all that he does. His views are always reasonably expressed, and he is gifted with a sound judgment.

THE FORCE OF EXAMPLE.

At the recent annual meeting of the Chester Federation of the C.E.M.S. in England, the hon. secretary told an interesting story of the way in which C.E.M.S. men were leavening life in the camps. Two members of different branches of the C.E.M.S. met in a town where a large number of troops were stationed. One expressed to the other his feelings with regard to his devotions, and stated he was billeted with three or four rollicking fellows. The other member told him not to trouble, and to go through his devotions as usual. That night, after the other three had gone to bed, the member of the C.E.M.S. got on his knees and said his prayers, with the result that the other fellows got out of bed and said their prayers also. He considered that was a great victory for the C.E.M.S.

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God's Guidance.

Being perplexed, I say,
Lord, make it right!
Night is day to Thee,
Darkness as light,
I am afraid to touch
Things that involve so much;
My trembling hand may shake;
My skilful hand may break!
Thine can make no mistake.

Being in doubt, I say,
Lord, make it plain!
Which is the true, safe, way,
Which would be vain?
I am not wise to know:
Nor sure of port to go:
My blind eyes cannot see
What is so plain to Thee;
Lord, make it clear to me.

—Anon.

Prayer.

The great means by which heaven and earth are kept in touch is prayer. Without it humanity grows away from its great Source of life and strength, even as the members of a family that is broken up grow apart unless they keep up intimate communion with each other.

Real prayer is, of course, true communion with God; not a mere means of making our felt needs known to Him, but a means of talking with Him, of opening our hearts as we can to no earthly companion, however near and dear, and obtaining strength and grace to go on our way "blithely," as that brave sufferer, "R.L.S.," says, with "courage, gaiety, and the quiet mind," which comes of security in a strength greater than our own.

Even in the matter of making our needs known to Him, Who knows them already better than we ourselves do, prayer is not to be lightly regarded. It keeps us in mind of our indebtedness to God, "bringing to memory again and again the words: 'Without Me ye can do nothing'; and 'I can do all things through Christ which strengtheneth me.' And sometimes in the very act of asking a petition of God we realise in a flash of spiritual insight its futility, or its selfishness, or even its wrongness, and the desire dies in our hearts—or, at least we are won to wrestle with ourselves in an effort to suppress it, and to say, 'Not my will, but Thine.'"

Then also the habit of prayer—i.e., of communion with God—undoubtedly sanctifies life, and keeps it on a higher plane. Truly, in a very real sense, "We perish when we cease from prayer." But given even a few brief moments with God at dawn before work begins, an upward look of adoration and voiceless prayers for guidance and help in the midst of daily duties and cares as the hours pass by, and an uplifting of heart and soul at eventide to the Father of Lights, no day can leave us sunk to low levels of worldliness, or soul lethargy, or hopeless depths of wretchedness.

And we have Christ's own example and command to keep us strong in the path of prayer. Over and over again in the Gospels we hear of Him rising up a great while before day to pray, or going out into the fields at eventide, or retiring into desert places, to be alone with God; and from Gethsemane and Calvary His words of prayer to the great Father of all have come to us through the centuries. And still to us He says, "Pray to thy Father, which is in secret"; "Watch and pray, lest ye enter into temptation"; "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is

in heaven give good things to them that ask Him"; "Ask and ye shall receive." More, He teaches us how to pray. "After this manner therefore pray ye," He says; and in His beautiful model prayer we learn to approach God first in reverent worship and desire for the extension of that worship, and for a great obedience to His will among all mankind, and only after that to express our human needs. And we learn to express those needs unselfishly—saying us and our, not me and mine—and to end our devotions finally on the high note of worship and praise of the Almighty Father. By such prayers on the lips and in the hearts of the faithful is the whole world, as the poet sees it, "bound by gold chains about the throne of God." The more perfectly we, each and every one of us, pray, the more perfect, the more strong and powerful, will that golden chain become; and, conversely, in proportion as our individual links become dull and rusty and weak, the great chain is weakened, and earth held less securely to heaven.

And what a magnificent and inspiring idea this of the golden chain is! Its beginning is hidden in the mists of ages, but the voices of some of those who, from gold tried in the fire, made and added theirs to earlier links, sound in our ears to-day like the notes of grand organ music. "As for me, I will call upon the Lord, and the Lord shall save me. Evening and morning and at noon will I pray and cry aloud, and He shall hear my voice." "Be merciful unto me, O Lord, be merciful unto me, for my soul trusteth in Thee, and under the shadow of Thy wings shall be my refuge until this tyranny be overpast." The Old Testament, indeed, rings with exhortations to prayer, and with the actual prayers of those who, in spite of their human frailties and frequent lapses into faithlessness, proved over and over again that, when they cried sincerely unto the Lord in their trouble, He would, of His great love and faithfulness, "deliver them out of their distress." And the New Testament continues the strain. The prayers of Jesus Himself re-consecrated and hallowed prayer anew for all time, embodying His "new commandment" that men should love one another, even as He loved them. The Apostles "with one accord continued in prayer and supplication"; and that great "Cloud of Witnesses" described in such heart-stirring words in the eleventh chapter of the Epistle to the Hebrews, we cannot doubt, bore their sufferings nobly, and waxed valiantly in fight through strength won by "continuing instant in prayer."

So, too, through the succeeding centuries prayer has never ceased even in earth's darkest days; and in our time, when the knowledge of God has spread far and wide, truly "the voice of prayer is never silent," for, as a favourite hymn reminds us:

"The sun that bids us sleep is waking
Our brethren neth a western sky."

As one part of the world sinks to rest another wakes to pray, and so the chain of prayer grows on link by link, circling the earth innumerable times, and reaching to us now. Never while it holds can humanity sink into the depths, being bound in one communion and fellowship with Jesus Christ about the throne of God.—B. L. Agnew in "Mothers in Council."

The little worries which we meet each day,
May be as stumbling blocks across our way,
Or we may make them stepping stones to be
Of grace, O Lord to Thee.

Our anger and impatience often prove much more mischievous than the thing about which we are angry or impatient.—Marcus Aurelius.



Are You Interested in Jerusalem?

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"Pray for the peace of Jerusalem: they shall prosper that love thee.—Psalm 122:6."

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Personal.

Archdeacon and Mrs. Boyce reached Sydney in good health after their trip to Europe. The Archdeacon preached at his Church (St. Paul's, Redfern) last Sunday, and also to the clergy of the Clerical Prayer Union at a Holy Communion Service on Monday morning.

Rev. John Jones, General Secretary of the Australian Board of Missions, who has been requested by the Executive Council to visit the islands in the Torres Straits, which have been taken over from the London Missionary Society, will leave Sydney by the Wyandra on March 16. Mr. Jones will also visit the Yarrabah and Mitchell River Aboriginal Mission stations.

Rev. S. Watkins, who has been appointed Organising Secretary of the Church of England Men's Society in Queensland, arrived from London by the Orsova last week.

Rev. Richard N. Howard, son of Rev. R. Neilson Howard, of Gladesville, who has been in England for a couple of years, returned to Sydney last week.

The Bishop of Rockhampton (Dr. Halford) returned last week by the Orsova from a visit to England. In spite of the war he managed to secure several clergy for his Diocese, but he found that a great many of the clergy of Great Britain had gone to the front in various capacities. Nearly all the Theological Colleges were empty, and about a third of the men at Oxford had joined the colours. Some of the very best type of men in the United Kingdom had gone to the front, and were serving with a full consciousness of the task before them and a great spirit of determination that did one good to behold.

Rev. Carlos Stretch, son of the Bishop of Newcastle, is returning to Sydney by the Orvieta, due at the end of the month.

Rev. R. Hamilton, who acted as Locum Tenens at Hamilton, Victoria, during the absence in England of Arch-

deacon Harris, has accepted the position of Curate at Cootamundra, N.S.W.

The Warden of the new Hostel attached to Moore Theological College, Sydney, is (as we announced last week) to be the Rev. T. V. Wallace, M.A., at present curate with Canon Gason, East Malvern, Victoria. Mr. Wallace expects to take up his new duties early in May, and he will also hold the Incumbency of Darlington, in which district the Hostel is situated, close to the College and the University. Mr. Wallace had a distinguished career at Trinity College, Dublin, where he was Senior Moderator (with gold medal) in history and political science in 1909. He obtained his Divinity Testimonium in 1910, and was ordained Deacon at Advent in the following year by the Bishop of Kilmore. He served for a time at the Dublin University Mission in the poorest part of Belfast as Assistant Missioner, and was in charge of the Boys' Club and Boy Scouts. He also taught for three years in school, so that he comes to his new post with a varied experience such as promises unique qualifications for the work before him.

Rev. F. J. Hutchinson, Curate at St. Paul's, Bendigo, Victoria, has accepted the Curacy of St. John's, East Malvern, in the Diocese of Melbourne. He will commence his new work at Easter.

At the meeting of the Committee of the N.S.W. Church Missionary Association, held in Sydney last Monday evening, Mr. John Kent, Mr. Sully, and Mr. H. Tress, who have recently returned from England, received a warm welcome from members of the Committee, an equally cordial welcome was extended to three missionaries, Rev. and Mrs. Hipwell and Miss Barber, who had just arrived from China. Opportunity was also taken to bid farewell to a member of the Committee, Mr. Nor-

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man Booth, of Mosman, who is going to undertake ministerial work in the Diocese of Gippsland.

Much interest is being aroused in the forthcoming visit of Principal Fraser, of Trinity College, Kandy, Ceylon, to Australia, at the invitation of the Church Missionary Association. The Primate, in the "Sydney Diocesan Magazine," speaks of him as "a most remarkable man." Principal Fraser is expected to arrive in Adelaide on April 10. From April 11 to 19 he will hold meetings, and give addresses in Melbourne; from April 20 to 29 in Sydney, and from May 2 to 6 in Adelaide. The Student Movement is most warmly co-operating in the visit of this distinguished educational leader. Prayer is asked for much blessing upon his visit.

Rev. F. W. S. Harvey, of Rouse Hill, N.S.W., has accepted the Curacy of St. Andrew's, Summer Hill, Sydney.

Rev. T. D. Reynolds, Rector of St. Bede's, Drummoyne, Sydney, has volunteered for the Army Medical Corps of the Australian Expeditionary Force, and went into camp last Tuesday.

Rev. H. E. Warren, Superintendent of the Roper River Mission in the Northern Territory, has become engaged to Miss E. Potter, sister to the Rev. Edgar Potter, Rector of Milton, N.S.W. Miss Potter has been on the staff of the Sunday School of St. Clement's, Marriekville, Sydney.

Rev. G. W. Kelly is officiating at Cowes, Victoria, in the absence of Rev. W. Burvill, who is a Chaplain in Egypt.

Rev. John English has returned from a visit to England to his home at Kew, Victoria.

Dr. Carty Salmon's election to the vacant seat in the Federal Parliament for Victoria is noted with much satisfaction. He is a valued member of the Melbourne Synod, at which he occupies the post of Chairman of Committees. He is also a keen member of the C.E.M.S.

Rev. H. E. Warren is acting as Locum Tenens at St. Matthew's, Prahran, Melbourne, during the absence of Rev. W. T. C. Storrs, in Sydney, where he is conducting a parochial mission at St. Clement's, Mosman.

Rev. G. Fleming Orr, of Mooroonpa, Victoria, has accepted the position of Organising Secretary of the Boy Scouts' Association, as from March 1. Mr. Orr has had sixteen years' experience of boys' work, first with Church Lads' Brigades in England, before the start of the Scout movement, and since

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March 5, 1915.

in many other ways. At Oxford he was secretary of a C.L.B. and of a big university club for working men and boys. Since coming to Australia he has started and run Scout troops at Tallygaropna, Willaura, Geelong, Mooropna, and Tatura.

Moore Theological College, Sydney

We have received the Report and Prospectus of Moore College for 1915. From the report of the Principal, Rev. D. J. Davies, M.A., we take the following extracts:

Progress has again marked the work of the College. There is a steady increase in the number of students. The entries for 1914 reached the highest figure attained for some years, and there are some very promising students, including two already sent out by the Colonial and Continental Church Society to be trained for work in bush districts.

The course of instruction has undergone further improvement. The regular curriculum of the College has been adapted to the requirements of the Australian College of Theology, the connection with the University of Durham being nevertheless maintained. The change has greatly simplified the arrangements for teaching, and has enabled more time to be given to the strictly theological training of the students, while it has provided an additional convenience for students from country Dioceses.

Several former students of the College are now in England working for degrees in Arts and Divinity. G. C. Glanville and E. V. Wade are reading for the Doctorate in Divinity at the University of London; H. P. Young and R. H. Noble have made an excellent start at the University of Cambridge, and H. H. Ayscough and C. S. Howard are at the University of Durham.

Each year sees the addition of one or two names to the steadily lengthening roll of students who have gone to the Foreign Mission Field. H. Arnold, F. S. Rogers, and J. W. Ferrier were accepted in 1914, and the two former have already departed to their work. Altogether some fourteen men of the College have obeyed the missionary call, and more are preparing to follow their example.

The outstanding event of the past year is undoubtedly the beginning made towards the fulfilment of the long-cherished Hostel scheme. A house and large piece of ground have been taken in Rose Street, Darlingtown, quite close to the College, and an excellent supervisor was found in the person of the Rev. G. H. Cranswick, Incumbent of Darlingtown, whose appointment as Lecturer has already been mentioned. Mr. Cranswick's departure to Chatswood created a difficulty, which, we are glad to say, has been overcome by the appointment of the Rev. T. V. Wallace, who combines with his brilliant academic career, experience in parochial work, and a keen interest in social and student problems.

The Hostel scheme originally emanated from the late Principal, and the need for something of the sort has been urgent for some years. Two or three purposes will be served by the Hostel, (1) it will increase the available accommodation for resident students, (2) it will enable provision to be made for a full probationary course preliminary to taking the ordinary theological subjects, (3) it will serve as a sifting ground. Other purposes will be fulfilled as the work develops.

The most satisfactory feature of the year has been the steady development in the corporate spirit of the College, as evidenced by the services and meetings, and by various functions in which the College has taken part. In the playing field, the lecture room, and the Chapel, and perhaps most of all in the informal intercourse of students in their own rooms, there is built up that sense of

loyalty to the Body, which is perhaps the strongest educative influence of College life. "It is the spirit that quickeneth." The foundation of all permanent success in this work is laid in the constant and careful attention paid to the spiritual education of the students, by daily Greek Testament Readings, by weekly devotional meetings, and above all, by insisting on the dominance of the spirit of prayer and the purpose of consecration in all the varied activities of the College. It is here we realise the great room for improvement, and learn that lesson of humble dependence upon God, without which progress is impossible.

Correspondence.

The Second Advent.

(To the Editor, "Church Record.")

[The following letter has reference to the article on the "Second Advent" which appeared in our issue of February 12.—Ed.] Sir,—What is admitted by the learned is one thing, and what is revealed by the Word of God, and may be known and positively asserted by the Christian, when taught by the Holy Spirit, is another thing. I am fully in accord with the requirement of a self-restrained watchfulness against the making of assertions without an appeal to Scripture. For example, "it is strongly held that our Lord did come as prophesied at the destruction of Jerusalem, when the rapture of the saints took place." And then it is added, "This latter fact accounts for the great break which takes place in the history of the Church for the greater part of a century, as there were no Christians to record it." Are these "positive assertions and teachings?" quite "safe"? What about St. Matt. xxviii, 20?

Armageddon is simply the Hebrew for Hill of Megiddo or Magedon (Rev. xvi, 16, R.V.), and has nothing to do with the scenes or circumstances of the present war. The words translated "upon the earth" (epi tes ges) when connected with "reign," do not imply that he who reigns is on the earth. They should rather be represented by "over the earth," in Rev. v, 10 as it is said in St. Matt. ii, 22. Archelaus was reigning over Judea." For the interpretation of 2 Thess. ii, the reader may with advantage consult the late Bishop C. Wordsworth's little book (price 6d.), "Is the Papacy predicted by St. Paul?"

Our Lord spoke of those "that are accounted worthy to attain to that age and the resurrection from the dead" (St. Luke xx, 35), and St. Paul's object was to "attain unto" it (Phil. iii, 11). St. Paul also knew that "if we endure" with Christ, "we shall also reign with Him," and that "the saints shall judge the world" (2 Tim. ii, 12; 1 Cor. vi, 2). "The belief in the Millennium is not based upon the passage in Rev. xx, 2," in any exclusive sense. That "the age to come" (Heb. vi, 5) is to be a thousand years is, of course, only mentioned in Rev. xx. It does not "appear" that "the world will be left without any by whom the conversion of the unbelieving Jews and heathen could be made." For the Gospel shall have been preached as a witness unto all nations, and when the congregation, "a kind of first-fruits of God's creatures" (St. James i, 18), is "perfected into one," and "manifested with Christ in glory," "the world will know that the Father sent the Son, and loved them as He loved Him" (St. John xvii, 23).

Dr. Ruppert "predicts the almost total absorption of the Jews into other nations during the next century." But God predicts that they will never be so absorbed (Jer. xxxi, 35-37), and states that "the gifts and calling of God" in relation to them "are without retraction" (Rom. xi, 28, 29); while Christ Himself says of them, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (St. Matt. xxiii, 39).

"Chiliasm—or the thousand years—it has been said has never been accepted by the Church." But the statement has no founda-

tion in fact. Semisch on Justin Martyr says, "Chiliasm constituted in the second century, so decidedly an article of faith that Justin held it up as a criterion of perfect orthodoxy." In speaking of it, the late Professor Deltzsch said that "the orthodox Church of the present day has woven it into her inmost life so deeply that hardly a believing Christian can be found who does not hold it." By all believers in the premillennial Advent it is received "as the Creeds, the Te Deum, etc., declare it, "to be our judge," "to judge the quick and the dead," "at the end of the world," or "consummation of the age." Our attitude towards it should be, "Even so come, Lord Jesus." "We love his appearing."

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Candidates' Ordination Fund.

We have received from "Summer Hill," Ember Gift, 4d.

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March 5, 1915.

If I Have Eaten My Morsel Alone.

Job. xxi, 17.

"If I have eaten my morsel alone"—The patriarch spoke in scorn; What would he think of the Church, were he shown Heathenry, huge, forlorn, Godless, Christless, with soul unfed, While the Church's aliment is fulness of bread, Eating her morsel alone?

"I am debtor alike to the Jew and the Greek," The mighty apostle cried, Traversing continents, souls to seek, For the love of the crucified. Centuries, centuries since have sped; Millions are famishing; we have bread; But we eat our morsel alone.

Ever of them who have largest dower Shall heaven require the more; Ours is affluence, knowledge, power, Ocean from shore to shore; And East and West in our ears have said: "Give us, give us your living Bread!" Yet we eat our morsel alone.

Freely as ye have received, so give, He bade who hath given us all; How shall the soul in us longer live Dead to their starving call? For whom the blood of the Lord was shed, And His body broken to give them bread, If we eat our morsel alone? —Dr. Alexander.

An Army Chaplain at the Front.

[The following extract from a letter written by an Army Chaplain at the Front to a friend in Australia, will be of interest to our readers.]

Advance Base,
British Expeditionary Force,
France,
January, 1915.

I came out here on December 10, and was dumped down in this place at 6.30 p.m. in the rain. I had to grope round in the dark for a billet, and on taking a walk round next day, found that there had not been a chaplain here before, nor a service. With the aid of an English lady who lives here, and after many interviews, we got a room in a rather dilapidated old house. After cleaning it, we rigged it up as a Church.

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

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

MARCH 5, 1915.

THE CHURCH'S INSTRUCTION OF HER CHILDREN.

Without any doubt whatever, one of the most profoundly impressive needs, affecting as it does the future of our Church in Australasia, is that which concerns the instruction of the young. Whether we consider the huge country districts, or the fast rising populations of our leading cities and their suburbs, we are faced on all sides with the problem of how best, and how most efficiently, to grapple with the training of our children in the faith of their fathers.

We speak of this phase of our Church's work as a problem, and it is one which will assume overpowering dimensions in the near future if it is not now faced by our leaders in a statesmanlike and comprehensive way. Has the Church really a policy for the adequate Christian education of her young life? Are her leaders, by the wisdom of their plans, their methods of coping with the needs, really drawing a cordon around the Church's children, and so instructing them in the faith, so buttressing them against the attacks of infidelity and proselytism, that when these distracting floods beat in future days, they will remain firm? Why is it that so many parents to-day do not seem to mind where their children attend Sunday School, do not seem to mind what sectarian influence their children come under? It is simply because they themselves have never had thorough and efficient instruction in the Church's teaching; simply because they themselves could not reasonably state why they belong to the Church of England. It is a simple fact that vast numbers of Anglican people have very little clear conviction, are so wishy-washy, that it is no wonder that small proselytising bodies come along and people with the children are drawn away.

It is not sufficient to be able to talk glibly about "the grand old Church of England," "her glorious liturgy," and so forth, as if the utterance in parrot fashion of a few statements such as these constitute the reasons for our adherence to the Church. The rank and file of our Church, the children of our parents are simply crying out for

strong teaching of the faith, so that they in the future may not only know the why and wherefore of their Churchmanship, but may also have that fortifying knowledge which will drive back the waves of heresy and schism as they beat against the Church.

What then can be done? The Church to-day has her parochial and Grammar Schools, there is the Sunday School, besides the opportunity for Religious Instruction in State Schools afforded by special Act of Parliament, though this latter has not been obtained in the whole of Australia.

Now, it cannot be said that the parochial schools of the Church are facile princeps as educational establishments in our land. Doubtless they serve a useful purpose, but no one in his most generous moments could say that they are as a whole models of what schools for education and definite Church instruction should be. They are at most local attempts to meet a certain class of children, and they give the parish clergy opportunity of daily contact with them. But beyond meeting primary needs and imparting elementary instruction they are not making, except in isolated cases, a never-to-be-forgotten impression upon their young people. Surely if this work is worth doing, it is worth doing in the most efficient way possible, and therefore if it is to be maintained and fostered, we fervently hope such schools, by their very efficiency, will become indispensable sections in the Church's work of training the young.

The Grammar Schools of the Church serve a different purpose. It is with much gratitude that we note the growth in the number of these, and the prominent place they are coming to occupy in the educational world. But are they all real centres of training for our sons and daughters in the faith? Are the opportunities being fully used? Are sufficient numbers of highly trained and educated young people being sent forth into the corporate life of the Church, that they in their place may do their share of work? All these are questions which Church leaders must face.

But it is in the fields of the Sunday Schools and State Schools where our greatest opportunity lies; where openings for Church instruction, once missed, are rarely if ever gained. It is in these directions that the present day calls for vigorous scientific and up-to-date methods of teaching.

Now, can it be really said that the Church in Australia has tackled this all-important work in the way that she might? Has she really developed any scheme or schemes for providing a regular supply of thoroughly equipped Sunday School teachers? Are our leaders giving the Church any lead regarding the training of girls and lads in their early teens? What about the provision for, and supply of, efficient teachers for Scripture and Church teaching in State Schools, where such is allowed? Then, too, as regards the methods of teaching and catching—whether modern ideas with kindergarten, graded classes, and graded lessons are in vogue, the whole problem of the Church's children bristles with tremendous difficulties, which demand serious facing.

But, further, have we any really reliable and competent bodies to deal with these questions? Is it too fanciful to suggest that each Diocese should have its official Educational Society—

composed of both theoretical and practical experts, who will take the whole work of the education of the Church children, particularly in the primary stages, and especially in regard to Sunday School and State School opportunities under its special care? Such a Society would need to be comprehensive—wide, dispassionate, and sympathetic in its outlook. It could co-ordinate the work, undertake the training of teachers, of preparing text books and graded systems; it could advise on the question in general, besides systematising and standardising the whole of our methods and arrangements. Besides this, representatives from each Diocesan Society could meet at stated intervals, compare notes, and from a broad standpoint, present a nation-wide policy. Of course, from some points of view we are treading in our suggestions on dangerous ground. Great machine-like organisations have their weaknesses and sometimes fail to preserve the full balance of truth.

The appeal, however, is simply a plea on behalf of our children, for plans, methods and efficiency in regard to definite Church teaching. Was it not Lord Rosebery, who, some fourteen years ago, made that historic remark to the effect that the British nation "muddles through." It seems to be characteristic of our national temper. Perhaps it is always going to be. Still that trait in the character of the nation as a whole ought not to prevent the leaders and representatives of the Church from tackling the problem of the religious training of our children in those ways best calculated to produce the highest and most permanent results.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

Writing in the "Sydney Diocesan Magazine," under date February 10, the Archbishop says:—

"Three days ago I stood in the darkness at the camp at Liverpool, on a platform illuminated by two flaring lights, which so far as I was concerned, only made darkness visible, addressing some thousands of our brothers who have dedicated their splendid manhood to serve the Empire. Of themselves I could see practically nothing as I spoke. Together with Col. Humphries, the Chief Commandant, Col. Luscombe, the Rev. R. B. S. Hammond, and a Salvation Army Officer, I was pleading with them to take the Kitchener pledge of total abstinence during the war, and to our joy nearly two thousand responded and took the pledge. That voice into the apparent darkness is a parable to bid us take our share in this campaign, even though immediate results are hidden, none more effective than to take this Kitchener pledge. A great general has said that the soberest army will win this war. A teetotal army is best created by a nation teetotal for this war. Other help that can be given is support of such practical work as is represented by our Church tents, to whose value the public press has borne eloquent testimony, and for which I ask that further subscriptions may be sent to Canon Martin, Secretary of the Home Mission Society. Of course I do not overlook the splendid work done by the other great agencies supported by Australia, but the Church tents in camp have a special claim on Church-people as such. Above all, persevere in prayer, and all the more as these critical months in Europe approach. Family Prayer has received a great impulse from the war in the old land. The last letter of Lord Roberts advocated it from his own experience."

Encouraging Results of Chinese Work.

Rev. W. Hipwell, of Pakhoi, China, speaking at the C.M.A. Committee Meeting last Monday, said that the greatest work done by the C.M.A. in South China, greater even than the sending out of missionaries, was the influence brought to bear upon the Chinese in Australia. One Chinese pastor, Matthew Fong, who some years ago was in charge of St. Stephen's, Hong Kong, but who resigned to take up honorary work on the mainland of China, was brought to Christ in Sydney. Again, when an effort was commenced at St. Stephen's to make the Church self-governing and self-supporting, a committee of seven Christian Chinamen was appointed, and of these five had been under instruction in Australia, two or three having been baptised there. This ought to be a great encouragement to those who are working among the Chinese in Sydney and elsewhere.

Clerical Prayer Union.

The first meeting of the Clerical Prayer Union for 1915 was held on Monday last at St. Paul's, Redfern. There was a celebration of Holy Communion, at which Archdeacon Boyce, who had just returned from England, preached an interesting sermon, giving his impressions of the Church in the Home Land. A large number of clergy were present, and after lunch a very warm welcome was given to Archdeacon Boyce.

Church Missionary Association.

The programme for Principal Fraser's visit to Sydney is not yet fully arranged. He will preach at St. Andrew's Cathedral, and at St. Thomas', North Sydney, on Sunday, April 25, and will speak at the C.M.A. Anniversary at the Sydney Town Hall on Tuesday, April 27. He has also consented to deliver a lecture on "Theosophy" in Sydney, and will give a series of lectures at the University.

A Day of Prayer was held in the Chapter House last Tuesday, Rev. P. J. Bazeley presiding. In the evening a Valedictory Meeting took place to bid farewell to Miss M. E. McIntosh, who is proceeding to Chekiang, China, Mr. John Kent presiding, and opportunity was taken to welcome Miss Barber and the Rev. W. and Mrs. Hipwell (S. China). After the meeting Holy Communion was administered in the Cathedral, Archdeacon D'Arcy-Irvine being the celebrant.

Rev. E. C. Gore started from his post in the Sudan on Boxing Day on his return to Australia on furlough. He will speak at the Annual Meeting on April 27.

A Quiet Day.

At the request of several of the younger clergy of the Diocese, the Rector of St. Paul's, Chatswood (Rev. G. H. Cranswick, B.A.) has kindly invited all the younger clergy (i.e., those ordained within the last five years) to attend a quiet day and conference at Chatswood on Monday, March 15. Mr. Cranswick himself has kindly consented to give the three devotional addresses. The suggested proceedings are as follows:—9.30 a.m., H.C. in St. Paul's Church, with address; 10.30, intercession service, with address; 11.30 a.m., second session, with address; 1 p.m., lunch; 2.30-4 p.m., discussion on "Parochial Difficulties" (paper by Rev. T. Terry). The morning will be set apart for quiet and meditation.

This is no attempt to start another rival Clerical Union, but simply an endeavour (through the kindness of the Rector of Chatswood) to give expression to the desire of many of the younger clergy of the Diocese to meet together, every three months if possible, for devotional and social uplift. Arrangements are in the hands of a small committee, and at Mr. Cranswick's request, invitations will be issued shortly. The quiet day will be quite in keeping with the season of Lent, and if the gathering proves to be a success it will probably be the first of many such quiet days.

South Sydney Ruri-Decanal Chapter.

The Ruri-Decanal Chapter of South Sydney met at Cronulla on Friday last. Rev. L. T. Holliday presided at the conference. The members joined together in Holy Communion at 11.15 a.m. Rev. T. J. Evans preached the sermon. The Organising Secretary of the Home Mission Society was present and addressed the Chapter on the urgent needs of the Society.

Social Reform Committee.

The Sunday Observance and Social Reform Committee met on Monday, February 23. The secretary was instructed to write the Attorney-General expressing the Commit-

tee's gratification at his forecasted action regarding the supplying of liquor to intoxicated persons in hotels. A resolution was also passed in reference to rifle practice for defence purposes on Sundays. The Committee are of opinion that if such Sunday practice was deemed necessary the Act should be amended accordingly, so that the Act might not be disregarded in other respects. The resolution has been communicated to the Chief Secretary.

St. Clement's, Marrickville.

The usual large congregation was present in St. Clement's Church, Marrickville, on Sunday evening last, when Canon Martin preached a powerful and helpful sermon, at the close of which an initiation service for members of the Church of England Men's Society took place. Seven new members assembled at the Chancel entrance, and audibly promised to keep the Rule of Life, viz., to pray to God every day, and to do some work to help forward the Church, after which commendatory prayer was offered by the Rector. St. Clement's Branch of the Society has nearly 100 members, and it is becoming more and more a power for good in the parish.

On Sunday next the monthly service for men will be held, when Dr. Radford, Warden of St. Paul's College, will speak on "The Question of the War—Has Christianity failed?"

During Lent special addresses are being delivered at the Wednesday evening services. Intercession is also made for our soldiers and sailors at the front.

NEWCASTLE.

New Parish at Branxton.

The induction of the Rev. H. Hampden Hobart to the cure of St. John's Church, Branxton, took place on Monday night, February 22, Archdeacon Tollis officiating. The Rev. A. Killworth preached. The parishioners of St. John's have purchased a residence for a Rectory at a cost of £950. Hitherto Branxton has been part of the Lochinvar parish, and for many years it was necessary for the incumbent at Lochinvar to travel to and fro at great inconvenience. The appointment of a resident clergyman has given general satisfaction.

COULBURN.

(From a Correspondent.)

Our Bishop.

The Bishop left Goulburn last week for Cooma, where he dedicated the new reredos, communion rails and windows in St. Paul's Church. He intends to spend the few remaining weeks before his retirement at Queanbeyan.

Intercessions During the War.

Throughout the Diocese reports come to hand that attendance at the intercessions are well maintained. At the Cathedral there has been a daily service at 1 p.m. since the outbreak of the war, and a special celebration of Holy Communion with inter-

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cessions on Wednesdays at 7 a.m. In no case yet has a congregation failed to materialise.

Cathedral Parish.

On February 23 the Bishop confirmed in the Cathedral four male candidates who, from illness or other causes, were unable to present themselves at the Confirmation recently undertaken by the Bishop of Riverina.

Ordination.

On St. Matthias' Day, February 24, the

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Bishop ordained in the Cathedral to the diaconate, the Rev. P. W. Bramble; to the priesthood, Revs. S. Broadfoot, F. Ingle, and E. S. Robinson. The Gospeller was the Rev. P. W. Bramble, the preacher Canon Carver (Vice-Dean), Rev. H. K. Gordon, Precentor, acted as Chaplain, and Archdeacon Ward took the Litany for the Bishop. Archdeacon Bartlett was the celebrant. The Bishop licensed the Rev. P. W. Bramble as Curate at St. Nicholas, North Goulburn.

St. Saviour's Rectory, Goulburn.

On St. Matthias' Day the Bishop blessed the new Rectory for the Cathedral Parish, and laid a memorial stone, recording the fact. The Rectory is now rapidly approaching completion, and the Vice-Dean hopes to be installed in a fortnight's time. The Bishop gave a short address, after which a presentation was made to Canon Carver from the parishioners towards the cost of certain permanent fixtures.

CRAFTON.

Resignation of Archdeacon Knox.

In his letter to the Diocesan Chronicle, the Bishop says:—

"Let me mention a resignation which has come somewhat suddenly upon me. Archdeacon Knox, for private reasons, will relinquish the parish of Eureka and his duties as Archdeacon of the Richmond and the Tweed, to the great regret of all with whom he has been so long associated in the Northern portion of our Diocese. But I am thankful to say that we shall not lose him from our midst. He has decided for the present at any rate not to take up any parochial duties. He will reside in the parish of the Lower Macleay. The result of this change may mean that the Northern Archdeaconry for a while will be without an Archdeacon, but, with the full concurrence of Archdeacon Seymour I have decided to divide the unwieldy Archdeaconry of the Clarence and Macleay so that after Easter Archdeacon Seymour will be Archdeacon of the Clarence, and Archdeacon Knox of the Macleay. I ask the prayers of the Diocese for Archdeacon Knox in his new work, as well as that a suitable successor for the oversight of the Northern Archdeaconry may be found."

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

St. Mary's, Caulfield.

Parishioners of St. Mary's, Caulfield, had reason to be well satisfied with the report submitted to the annual meeting on February 23. The totals of receipts and expenditure were over £1400; of this sum £402 was given for Foreign and Home Missions, and for charitable objects. The total indebtedness of the Church stands at £429, being £44 less than the previous year. The appointment of a Curate was justified by the increase of collections and pew rents, which about equalled the extra expenditure involved. The retiring Churchwardens and Vestrymen were re-appointed, with the addition to the Vestry of Mr. G. Farrell. Messrs. W. M. Buntine, A. Leslie, Campbell, and A. J. Mollison were re-elected nominators. The meeting was attended by 150 parishioners. A congregational social was held at the close. The Vicar suggested as a motto of the year's work, "Love never faileth."

A Tragic Death.

Miss Alice Mary Veal, Secretary of the Young People's Scripture Union, was knocked down by a motor car in Market Street last Monday week, and died soon after from her injuries. She had been on a visit to Melbourne in connection with the Scripture Union, of which she was the devoted Secretary. For many years she assisted her mother, and on her mother's death took full charge of the work of the Scripture Union. She was sister of Rev. E. G. Veal, of St. James', Dandenong, and of Mr. H.

Veal, of Melbourne, with whom much sympathy is felt by Church people in Victoria.

Clerical Conference at Richmond.

Plans have been made for holding a conference of Evangelical Clergy at Richmond, on March 22. Rev. H. Collier will give an address on "Revival" at the 10.15 celebration of Holy Communion. Revs. G. E. Aickin, B. N. White, and H. T. Langley will read short papers dealing with different aspects of the subject of "Prayers for the Dead." The conference will be continued in the afternoon, and the gathering will conclude with a devotional address by the Rev. E. D. Fethers.

Intercessions on Sunday last.

The second Sunday in Lent is observed as a day of prayer for Home Missions. In some Churches the special Litany, prepared under the authority of Rev. R. J. E. Hayman, was used. The day was also a universal day of prayer for students, for whom and for whose Christian organisations special prayer was offered in some of the Churches.

The Belgian Appeal.

The Belgian appeal is being responded to with great liberality. The Archbishop has issued a circular to the clergy urging them and their people to do everything possible for the fund. A Sunday's offering, or a retiring collection, are suggested as ways of obtaining contributions. Bishop Green, in a Lenten Pastoral, appealed for contributions from Church people. Mr. Manifold has sent in £500 through the Bishop.

The Annual Meeting of C.M.A.

Tuesday, March 16, will be observed as the annual meeting day in connection with the Victorian C.M.A. The arrangements are as follows:—4.45 p.m., Service in St. Paul's Cathedral; preacher, Rev. P. J. Bazley, secretary of N.S.W. Association. 6.30 p.m., Annual Business Meeting in the Chapter House. 7.45 p.m., Missionary Demonstration in the Melbourne Town Hall, when the Archbishop of Melbourne will preside, and the Primate of Australia, and Rev. G. K. Warren, of the Roper River Mission, will speak.

Mr. Floyd, Mus. Bac. Oxon., A.R.C.M., the new organist of St. Paul's Cathedral, will preside at the organ, and it is expected that a large choir of C.E.M.S. men and others will lead the singing. All friends of the Association are urged to attend these meetings.

Clergy Provident Fund.

The Annual Offerings for the Clergy Provident Fund in the Dioceses of Melbourne, Bendigo, Wangaratta, and Gippsland, will be taken as usual on the Fourth Sunday in Lent (March 14). A special appeal for more adequate support has been issued by the Directors, as, when there is any deficiency in the required amount, the subscribing clergy are obliged to make it good. For 1914 it has been necessary to make a call of £210/10 on each subscriber.

Church Missionary Association.

The report of the Victorian C.M.A. for 1914 shows that there are 46 missionaries on the staff, who, with but few exceptions, have been able to remain at their posts. They work among the Chinese and Aborigines in Australia, in India, China, Africa, and Turkish Arabia. The names of many missionary candidates have been received during the year, but the number of men who have volunteered has been lamentably small. The income for the year reached a total of £8774 without any special appeal being made. The deficit now stands at £1261 (£41 more than last year). This result, in view of the war and drought is deemed to be very encouraging. The year 1914 has been the record year for progress in Mission Study.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

Foreign Missions.

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hind in our Diocesan contributions to Foreign Missions, and we had much leeway to make up in order to reach our total of last year. This was made known through the Diocesan Magazine, and, besides contributions coming in freely from the various parishes, we have received two large gifts, so that now this financial strain has, we are thankful to say, been removed. The New Guinea launch has again been put in commission.

Torres Straits Islands.

The Bishop of Carpentaria preached in the Cathedral on Sunday morning, February 14, and explained what the new work would be in the Torres Straits Islands, and what was required to meet those needs. If possible, three white workers, and a boat must be obtained, so that each of the twelve inhabited islands, containing in all about 3000 people, may have a worker (a Priest if possible) on one Sunday and several weekdays each month. The Cathedral congregation will give Lenten self-denial offerings to this work. If it can be done as efficiently and thoroughly as was Deaconess Buchanan's work in Moa Island, then these other islands of Torres Straits will have reason to be thankful that our Church has been able to undertake it.

Changes among the Clergy.

Several changes amongst the clergy are announced. Rev. A. L. Brine, Rector of Howard, comes to Sherwood, a very pleasant suburb of Brisbane; Rev. J. L. Hobbs, Rector of Tiaro, will go to Howard; Rev. I. R. Stottan, Rector of Gin Gin, will go to Tiaro. Mr. Tomlinson, so well known for his work in the railway Construction Camps, will take up work in Beenleigh.

New Grammar School.

A Church of England Grammar School has been opened this month at Bundaberg, for day scholars only at present, but it is hoped soon to take a good number of boarders. Church education work, both in Primary and Secondary Schools, has made great strides in the Diocese in the last few years, and the College in connection with the University under the able Wardenship of the Rev. E. M. Baker—a famous old blue and international Rugby player, and good cricketer, and captain of the Queensland University eleven—has, for the second time, had to be extended, and new buildings are now being erected. Twenty-five men will be in residence next term, and the governing body of the College have decided to purchase all the buildings, and a good house adjoining them. Hitherto the buildings could only be obtained on a short lease.

Provincial Synod.

The Queensland Provincial Synod will be held in Rockhampton on September 28 next, and following days. The opportunity was taken for the Synod Standing Committee to meet last week whilst the Bishop of Carpentaria and North Queensland could be present.

Quiet Day.

On Tuesday, the Archbishop had his usual gathering of the clergy at Bishopsbourne for a Quiet Day at the beginning of Lent, and over thirty were present. The addresses were given by Canon Micklem.

C.E.M.S.

The Provincial Secretary for the C.E.M.S. arrived in Brisbane from England this week, and was welcomed on Monday evening. We

look forward to his efforts being blessed to the stirring of much increased enthusiasm among Churchmen. His Majesty's Theatre has again been engaged by C.E.M.S. for a Lantern Service on Good Friday night, preceded by a procession of robed choirs through the principal streets. The Archbishop will take the Three Hours' Service in the Cathedral on that day.

Ciffs to the Cathedral.

Mrs. Hardgrave, one of the oldest survivors of the "Old St. John's" congregation, has this week presented one of the central windows of the Apse of the Cathedral. The subject of it will be "St. John," to whom the Cathedral is dedicated. The design is to be by Mr. Pearson, the English Architect of the Cathedral.

ROCKHAMPTON.

Address by the Bishop.

The Bishop of Rockhampton addressed a meeting at the Church House, Westminster, two days before he started on his return voyage to Australia. He said that he had reason to be most thankful for the unity of his Diocese, and the brotherliness of the clergy. They were, of course, a very small body, and sometimes were a source of amusement to other Dioceses because they all called one another by their Christian names. The Archbishop had said that there was no Diocese in Australia where a higher tone prevailed. That was a great reputation to live up to. His men invariably refused the easier posts that were offered to them, and stuck to what they considered more difficult. Another cause for thankfulness was the progress already made. For the last three years, Bible teaching had been allowed in the State schools, given by the teachers in the ordinary course of their work; and the clergy and ministers of all denominations had the right for one hour in each week to draw off the children and teach them their own religion. And the practice was working very well indeed. The Diocese was without endowment. There was not a great amount of wealth in Central Queensland. Large sums, of course, were produced there, but they all came over to Great Britain. There were educational schemes which ought to be taken in hand, and it was a reproach to the Church that they had not already been undertaken. He was told by the Synod that the amount that he really required for diocesan purposes of all kinds was a capital sum of £30,000. During his stay in England he had approached the directors and companies that had drawn their wealth from Central Queensland; but of course the war had hindered anything like an adequate response. One of the works that he had been forced to put in hand was the opening of a hostel for girls from the far-away Bush, who came to Rockhampton for their education. They had been simply dependent on lodgings in the town, and parents who did not like such an arrangement would send their daughters to the Roman Catholic convent, where the Sisters simply laid themselves out to win the children to their own religion, and would take them for less than half the money that was paid by Roman Catholic parents. So the Diocese had been obliged to secure a site (all with borrowed money), and there was now a Church home for Church children, and he was quite confident that the hostel would meet a very great need. He was also in sore need of more Bush Brothers. For want of workers there were little chapels

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springing up near Rockhampton, getting congregations of people who had lapsed from their Churchmanship and were falling away to various kinds of error because they were so utterly unsheltered. If only the Home Church would send the men he believed that the whole of Central Queensland could be won for the Church. Already the Diocese had produced several candidates for the foreign mission field, and he was aiming at making it a centre of missionary effort.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Public Demonstration.

A Monster Demonstration in favour of 6 o'clock closing of liquor bars was held in the Exhibition Building, Adelaide, on Monday evening, March 1. Rev. F. Lade presided. Addresses were given by Mr. James Marion, of Sydney, and Miss Helen Barbon, of Glasgow.

Early Closing of Liquor Bars.

The State Elections will be held on March 27. The Referendum on the earlier closing of liquor bars will take place on the same day, and electors will be given a Referendum Ballot Paper at the same time as they go to vote for the Parliamentary candidate. Each elector will have the option of voting for any of the hours between 6 and 11 p.m.

The Ballot Paper will be arranged starting with "Six o'clock" at the top, below that 7 o'clock, then 8 o'clock, and so on.

The votes will be counted by what is called the "Cumulative" System. After the total number of votes polled has been found, they will be halved to discover how many will make a majority. The votes for each hour will then be counted. If there be an absolute majority for six o'clock, that hour will be declared the closing time. If there be not a majority of votes for six, they will not be cast aside, but added to those for seven, and so on, until sufficient votes have been accumulated to make a majority, and, in this case, the hour which was last added will be the hour at which the bars shall close. The absolute fairness of the system is seen in the fact that from whichever end (6 or 11) the counting is commenced, the majority is reached at the same hour!

TASMANIA.

(From our own Correspondent.)

A Period of Depression.

Tasmania seems to be passing through rather a period of depression, which is by no means caused wholly by the war. The shutting down of Mount Bischoff mine has seriously affected the incomes of hundreds, while the much reduced tourist traffic (which, according to the largest firm, is not anything like equal to that of last year) naturally brings less money to the State. But the greatest loss is due to climatic conditions. Tasmania, of course, is very largely a fruit growing State, and the fruit has felt the effects of the climate severely. In the first place we had exceptionally late and severe frosts, which did great damage. Then all through we have had the drought, and finally, of the fruit, which was, in spite of all these drawbacks, approaching maturity, a great proportion has been ruined by excessive hail storms. Thus the grower, whose attenuated crop was estimated to yield 2000 cases now states that since the hail the whole of this crop (and the 2000 was only a remnant) is ruined. The wonder is that things are not worse. May we learn by the discipline lessons which prosperity has failed to teach us.

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(By the Rev. R. G. Nichols, B.A.)

II.—THE INTELLECTUAL SIDE OF THE CLERGYMAN'S WORK.

Conservation of Results.

Let us now turn ourselves to the intellectual side of the Clergyman's work. It is a marvel to me how, in a busy suburban parish, the clergy find time for sermon and lesson preparation. I have felt at times from personal observation that press of time has resulted in very inadequate preparation. There is no short-cut to intellectual preparation. Time and quietude for thought are necessary. We clergy must keep the study hours as inviolate as possible. We must shut out the babel of the world's voices and, alone with God and our thoughts, seek to develop and give expression to the higher soul life within. But can we not devise some means of systematising our reading, and conserving the results of our study. The following effort in this direction may prove of interest. It is not original, but is adapted from a suggestion made by Dr. Griffith Thomas in his book, "The work of the Ministry," a book that is fruitful and helpful in many directions.

The average clergyman is a wide reader. Many books and papers pass under his ken in the course of ordinary reading, and in special study and preparation. When a book, or portion of a book, is finished, we have a fairly distinct mental grip of its main features. But in the passage of a new thought and experience through a busy mental organism, past impressions lose their distinctness, and become but "faded copies of their originals." Perhaps a striking passage or illustration stands clearly out in memory, but the main part of the book has passed out into the rubbish box of forgetfulness. The results of our time and energy are partially lost—only partially, because all mental effort leaves some residuum of experience and knowledge in its train. Let us see how we can conserve these results.

A Subject Index.

One drawer in my cabinet is devoted to what might be termed a subject-index system. The first and second illustrations show the form which the system takes. They are two typical cards taken out of about 150 in the drawer. Press of study has not enabled me to fully develop the system, but I hope in the near future to have some 400 subject headings, and the contents of every book in my library outlined under each particular subject. Let us illustrate from No. 1. A couple of years ago I had a controversy with some semi-agnostics on the question

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of unmerited pain, suffering, etc. In my search for help I came across some thoughts in various volumes on my shelves. Under ordinary circumstances, ere this time I would have forgotten the references in these books to the subject, but by noting them down, and incorporating them in my subject card system, I have the results of a little effort conserved for all time. The opportunity to use this information has occurred more than once since, and will occur many times in the course of one's ministerial life. Each subsequent book read that bears on the subject will duly be noted on the card. When one card is full, another may be added on the same subject without impairing the alphabetical index. The card may also be taken out and reinserted at any time. Book, author, page, and subject matter of the particular references are all noted. It not only means results conserved, but time saved in hunting for reference helps from one's library shelves. When the system is adequately developed I will know immediately by turning up my cards if I have in my library any book or reference dealing with any particular topic.

All I have to do then is to take the card out, find the various books, and open them at the pages specified. There is no time lost in searching for references and helps. The system in its present immature stage has proved invaluable to me in sermon and lesson preparation. Take a concrete instance.

Its Practical Value.

This week I had the lesson on the Parable of the Talents to work up for Teachers' Preparation Class. I at once looked up my subject card to see if I had that subject included. I duly turned up the card and found more than half a dozen references—lessons, extracts, verse—that proved of great help in preparing my synopsis of the lesson. What did it mean? (1) real economy of effort; (2) saving of time in preparation; (3) (most important), a more effective lesson. You say it encourages plagiarism and discourages independent work. What if it does? It is more efficient, and that is enough for me. Far be it from me that I should prefer my immature experience and knowledge to the accumulated

knowledge conserved in books—knowledge that is mostly the outcome of a specialist's experience. There is always scope for adding one's individual knowledge, and in synthesising the results of one's reading on the subject. The size of the card is 8 in. x 6 in. It is a white flexible card, capable of being inserted into the typewriter. The information is typed on the cards from a notebook in which the references are jotted down when noted in the course of reading. I regard this subject matter index as the most important feature of the whole card system, and quite expect in years to come that it will more than surpass my most sanguine expectations.

A Text Index.

A beginning has also been made with a text-index system (vide illustration No. 3). There may seem a little overlapping here. The advantages of a systematic record of sermons, references, incidents illustrative of texts, must be patent to all, and justifies a separate system. The difficulty experienced was in arranging the books of the Bible into convenient text divisions. A five-chapter division was adopted. The card illustrated (3) shows only the small beginning, but I hope as soon as time permits to have not one, but several cards, on each five-chapter division, especially of the Gospels. Should I be preaching or giving a lesson on any text or portion, I have simply to turn up the book (arranged consecutively from Genesis to Revelation) and look down the texts specified to know if I have come across any references to such in my reading.

Extracts and Illustrations.

Another drawer contains cards, on both sides of which cuttings are pasted. They are numbered consecutively, and are all recorded according to subject matter in the subject index system. An example of this is illustrated in card No. 1. The number 31 refers to the number of the card, not the page. The cards are of convenient size, and on several occasions I have been able to extract them from the drawer and place them with sermon notes for quoting. Cuttings ought never to be pasted in books. They are, then, fixtures, and cannot be used so readily as when in portable form. A serious defect of attaching the cuttings to cards is that lengthy cuttings cannot be so utilised. I am inclined to favor the envelope system as the best for cuttings. They are all collated in suitable large envelopes, arranged alphabetically in a drawer according to subject. This enables both long and short cuttings to be kept together. They also have the advantage of being detachable, and may be recorded in the subject index in similar way as indicated above.

Upon another series of cards are typed numerous extracts and illustrations culled from various sources. In this way many a stray thought, verse, or illustration has been recorded. These also are included in the subject-index system, so that the latter includes not only references to books, but also to cuttings, extracts, periodicals, etc.

The Advantages of the System.

A fair amount of work is entailed in the system outlined in these articles, but it can be evenly distributed over a period. The system is one that needs to be kept up-to-date, and it is always

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24. Have you a head for statistics?
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growing and expanding into greater usefulness. To those of us who have just started on the threshold of our life's ministry, it would be of great advantage to carefully systematise the results of our reading and work, so as to be fully supplied with first-hand materials within immediate reach when

we are called to more important and more exacting fields of labour. Even if the above will only stimulate interest in the direction of method and system and thoroughness in Church work, the writer will feel rewarded for the little time spent in outlining a few methods which he has found very useful.

Archbishop of York and the Revival of Family Prayer.

Preaching in Leeds Parish Church recently from St. Luke ii. 49, "Wist ye not that I must be about my Father's business?" the Archbishop of York said that, above and beyond all other calls made to us at the present time was the call for the conversion of the national spirit—for the return of the people back to God. What was the greatest school of character? It was, of course, the family and the home. It was earliest in time and most enduring in influence. Could we think of something in the very heart of the home life which would remind all the members of it of the presence and claims of God, and which would almost insensibly mould the instincts and habits of the home in accordance with them? The answer was: Yes; the revival of family worship. It was the quiet, deliberate turning of the family life to the one Father. It was the welcome of God as member and master of the home. In old days family prayer was the familiar part of the home-life both of the rich and the poor. The custom had of late been vanishing. Doubtless that was due in some houses to the unintelligible use of the Scriptures, and to the offering of prayers out of touch with the realities of household life. In the houses of the poor it was due to the increasing pressure and division of labour, and also that in this hurrying age there was no time. But now, in the midst of the great visitation of war, had come an appeal for the revival of that beautiful remembrance of our Father by His children gathered in their homes. "Therefore," added the Archbishop, "I ask you who have kept this venerable custom to prize it, and to use it with deeper devotion. I ask those who have abandoned it to revive this token of your loyalty to God. Much will depend in the future upon the memories of this war. Will it be said by many men and women in the next generation, 'Our family returned to God at the time of the great war'? If that be said, a great step forward will have been taken."

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No. 1.

PAIN—SUFFERING.

Book.	Author.	Page.	Subject.
Ascent of Man	Drummond	16/21	Necessary part in evolution.
In Cloudy and Dark Day	Knight	93/96	Suffering in Natural world.
Inspiration	Momerie	1/17	Pain—Universal Baptism.
Reason and Revelation	Illingworth	74/83	The necessity of pain.
Practical Religion	Ryle	101/9	Problem of Evil, Pain, &c.
Come Ye Apart	Miller	352/74	
Genesis III.	Gr. Thomas	46/7	Verse, "God's furnace heat."
Poems	Havergal	819	I take this pain, Lord Jesus.
Legends and Lyrics	Proctor	48	Cleansing fires.
Yoke of Christ	Thorold	57	
Sermons on Bible Subjects	Robertson	31	Joseph's life.
Cuttings, Cards		31	Suffering suggests service.
		31	Suffering glorifies God.

No. 2.

DEATH AND LIFE BEYOND.

Book.	Author.	Page.	Subject.
Lyra Anglicana		154	"Going Home."
Golden Glennings from the Poets		30	"Passing Away"
"		38	"The Grave."
Yoke of Christ	Thorold	281	
Legends and Lyrics	Proctor	302	"If thou couldst know."
Cup of Consolation		17	Death of a Christian.
Poems	Longfellow	563	Coplas de Manrique.
		403	Resignation.
Week-Day Religion	Miller	58/9	Death compared to Winter.
Legends and Lyrics	Proctor	148	"A little longer."
Love of the Trinity	Bp. Ingram	213	Northern Farmer (Tennyson).
Secrets of Strength		204	American Soldier ready.
Joy in God		221	Sermon on "Death."
Poems	Tennyson	247	In Mem. Prologue.
"		261	"54."

No. 3.

ST. MATTHEW. 1-5.

Text.	Book.	Author.	Page.	Subject.
2 1/10	Work of Ministry	Gr. Thomas	229	Outline Sermon.
3 7	Sermons on Bible Subjects	Robertson	124	Sermon.
2 1/2	"	"	138	"
5 48	Sermons on Religion and Life	"	82	Christian aim & motive.
5 5	Ascent of Man	Drummond	96	Fittest in Moral World.
4 3	All Saints Day, &c.	Kingsley	65	Sermon.
5 25/6	"	"	247	Agree with thine adv.
5 8	Good News of God	"	132	Pure in Heart.

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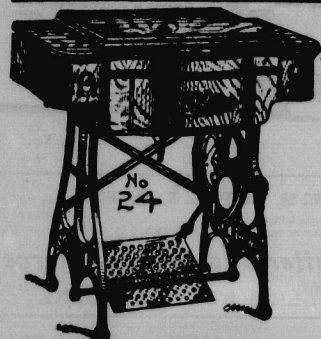
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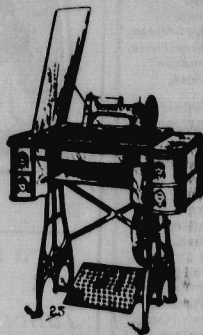
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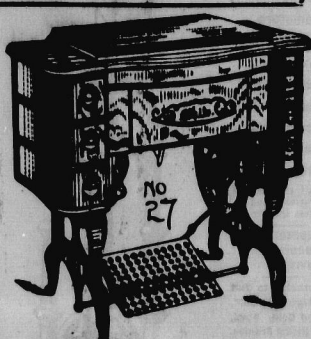


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MARCH 12, 1915.

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Current Topics.

The Gospel for the Fourth Sunday in Lent (St. John vi., 1-14) contains the account of the only Fourth Sunday miracle recorded by all four evangelists—the feeding of the five thousand. Doubtless this is the reason why this Sunday is known as "Refreshment Sunday," although other reasons are adduced. The central figure of the Gospel is the Lord Himself, satisfying the material needs of the hungry multitude, a picture of the spiritual work which He is always carrying on in feeding hungry souls with the Bread of Life.

In this work the Church has her part to do. Christian people should bring their own scanty store of talents and possessions (like the five barley loaves and the two small fishes) to the Lord for blessing, and then in His strength go forth to bless others. And this enterprise should not be confined to the people near at hand, sitting in the front rows, to our own town or neighbourhood, but should be extended to all, even to the uttermost parts of the earth.

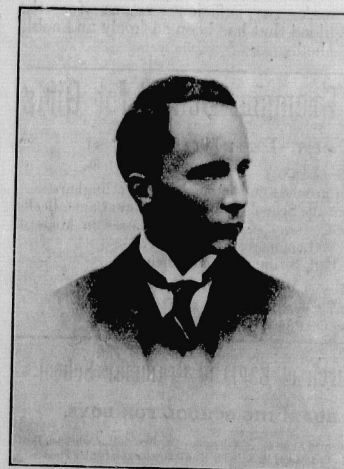
Where this missionary spirit prevails the reflex blessing will not fail to come on Church or parish, or individual, for the disciples who had gladly given their scanty store found that after all had been satisfied their own stock of food had not diminished, but had increased to twelve baskets full. So will blessings, material and spiritual, not be lacking to those who seek to distribute the Bread of Life to the whole world for which Christ died.

A remarkable article has appeared in the English "Record" from the pen of Prebendary H. E. Fox, of Durham, entitled, "The Pope, the Kaiser, and Great Britain." We Protestants are a very complacent people, and very

fearful of incurring charges of bigotry and narrowness from an unthinking and unwatchful public. Consequently we shall probably treat the warning contained in that article with the same contempt that an unheeding government and people meted out to the warnings of the late Lord Roberts. We earnestly hope that our complacency will not receive the same earthquake shock that the Empire has so recently experienced in the insane action of the German Emperor and his people. Prebendary Fox is one of the most trusted and sanest of Evangelical leaders, and is not one to be carried away too easily by alarmist utterances. It

is, accordingly, all the more startling to find him possessed by a conviction that there is an **unholy alliance** between the Pope and the Kaiser in order to bring about the humiliation of England and the rise of "an Empire more splendid than the world ever saw—a new Roman-German Empire which will rule the world." This last is said to be one of the Kaiser's latest boasts. Prebendary Fox meets a possible and probable objection by saying, "If it be argued that co-operation between Papal Rome and Protestant Germany is almost inconceivable, it may be re-

plied that, besides the common interest in the downfall of Britain as already shown, each of them has a sore grudge against France, and each has let itself free from the control which Christianity recognises in the authority of God's Word. German militarism has thrust the Bible aside; Roman ecclesiasticism has suppressed it. The writer of this article has been informed by intelligent and educated Belgians that there is an opinion current in their country that the Vatican, for political purposes, has been using its influence in Germany for an attack on England."



PRINCIPAL FRASER.

(Of Trinity College, Kandy, Ceylon.)

Rev. A. G. Fraser, Principal of Trinity College, Kandy, Ceylon, who is shortly to visit Australia (says the Australian Inter-collegian), is the son of a very distinguished Indian official, Sir Andrew Fraser, formerly Lieutenant Governor of Bengal. He is an Oxford man, and has gathered about him some of the most distinguished alumni of that historic University. His chief contribution to missionary effort has been the new line he has struck out upon at Trinity College, Kandy. It has often been said of educational institutions in India that they were merely Western transplantations on Eastern soil. This was particularly true of the Government colleges. Mr. Fraser determined to establish a college which would give the Indian student what was best in Western education without denationalising him. In other words, the college at Kandy is run to teach Oriental students to be better Easterners rather than to be Easterners with a Western veneer. In his work Mr. Fraser has scored a great success, and what he has to say will be of peculiar interest not only to members of the Student Movement, but to educationists and all people who are interested in religious and educational questions. He is a man with a magnetic personality, and a power of making himself heard by first-class men who are not interested in Missions.

The relentless and subtle pursuit of her ultimate aims by the Church of Rome is one of the truisms of history, and it is another of those truisms that the English temper is such that considerable progress is allowed to England's foes before it seems to be realised that there is anything to fear. It is some years since Mr. Gladstone in his "Vaticanism and Vatican Decrees" uttered his warning against "that lazy way of thought that acknowledges no danger until it thunders at the doors; and that velvet paw and smooth and soft exterior of a system which is dangerous to the foundation of civil order, and which anyone of us may at any time encounter in his daily path." That warning has not decreased in pertinency with the rolling by of half a century. We are reminded that the well-known Non-conformist divine, Dr. Horton, in 1906, wrote thus to the daily press. "The question is, whether there is an influence at work in the press, which quietly suppresses everything that tells against Rome and gives undue prominence to everything that tells in her favour. Some of us who have watched carefully for some time believe that there is such an influence." Prebendary Fox adds the comment, "That was eight years ago. If the doctor were to ask the question today, the answer would be that no disinterested person doubts the reality of the influence or its danger." We in Australia know something of this influence and danger, but that they should be so apparent in England may come as a startling surprise to a good many of us. Perhaps it is just as well that these shocks should come. They may help us to forego that ostrich-like attitude and laissez faire temper before too late we recognise the dangers that beset us. It is perhaps necessary to add in view of possible misunderstanding that we also do not wish "to reflect in the smallest degree on the piety, sincerity, and loyalty of a single member of the Church of Rome, apart from that group of ecclesiastics who direct