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The Associations circulate Missionary Magazines: C.M. Review, Gleaner, Awake, Round World (for the Young), Mercy and Truth (Medical Missions).

Secretaries: Rev. P. J. HAZELLY, The Strand, Sydney. Rev. A. R. HEBB, Cathedral Buildings, Melbourne

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Current Topics.

The Gospel for the Third Sunday after Easter (St. John xvi., 16-22) is the first of a series of three Gospels, all taken from our Lord's discourse in the Upper Room on the night before He died. The subject of them all is the same; they tell of His approaching departure, and give comfort to His disciples. They are, in the Church's round of seasons, preparatory to the Festival of Ascension Day.

In the Gospel before us the Lord announced to His followers that He would shortly leave them. "A little while and ye shall not see Me, and again a little while and ye shall see Me; because I go to My Father." The disciples questioned among themselves as to the meaning of His words, and the Lord told them plainly that sorrow lay before them, but promised that the sorrow should be turned into joy. "And ye now therefore have sorrow, but I will see you again and your heart shall rejoice and your joy no man taketh from you."

The secret of their happiness lay in a real abiding union with Jesus Christ. "I will see you again and your heart shall rejoice." They were not exempt from the trials of life; they would have to face criticism, hostility, persecution, and death. Yet amid their sufferings they had the secret of abiding joy. Their troubles only touched the outward casket of their lives, not the jewel within. Though character, comfort, property, life, were taken from them, they had living sources of joy within them which no man could take from them, because they were united to Christ in a living fellowship.

And in this twentieth century it is still true that union with Christ is the inspiration of life. Other people can take from us joys which are centred in self, but not the joys which are centred in Jesus. Without Him our happiness is open on all sides to the attack of the spoiler, but, in communion with Him, life, even amid poverty and sorrow, is irradiated with heavenly light. We have a glorious spiritual blessing which men can neither give nor take away.

Quite without exception the great mother of the British Empire is the most ideal in the world. There are parents and parents. Some there are to whom their children are never "grown up." To seek their children's counsel or their

help would be their very last thought. Obedience and dependence are the chief requirements of their relationship. Such a regime occasionally works well, but only occasionally. "Jeshurun waxed fat and kicked," and so will children as they grow up to the estate of manhood or womanhood. They usually "kick over the traces," and the result is—well deplorable. But there are other parents who willingly acknowledge the claims of growing children, and recognise that there may come a time when the unswerving obedience of childhood and earlier manhood, should no longer be the rule of the household, but that, at times it may be, the children, now grown to man's estate in body and mind have a moral right to a place in the counsels of the family. Such parents are the ideal, and such a parent is the great mother of Britain to her overseas Empire. Once, years ago now, the relationship with one of our Australian States was slightly strained, when a rather ungentle tug was given at the "apron strings"; but good sense prevailed, and no cloud has ever again crossed the horizon. It was Germany's devout wish and expressed thought that the British colonies would "cut the painter" in this time of stress, and gain their complete independence rather than be drawn into the vortex of the present titanic strife. However Germany thought awry—and not for the only time—in the violence of her hatred and scorn of the British Empire. In view of all this we are not surprised to learn that the dependencies of the British crown are to receive "due consideration when the time arrives for discussing terms of peace." As a matter of fact, the war, which in Germany's hope, was to smash the ties that bound us together, has drawn them so much tighter that we have in view the earnest of a truly representative Imperial Parliament in the near future.

As the financial year of our Australian Missionary Organisations has now closed we are able to form an estimate of the progress of missionary interest among our Church people. The two main channels of their gifts for this important work are the Australian Board of Missions, and the Church Missionary Association. For the year 1914-15 the gross receipts are as follows:—A.B.M. £14,204; C.M.A. (N.S. Wales, £6,719; Victoria, £8,774), £15,493, making a total for the Church in Australia of £29,697. This is a most satisfactory position. When we consider the many claims which have arisen from the war, and also the drought which has de-

vastated a great part of Australia, it is a matter for humble thanksgiving to God that our people have not failed to equip and maintain the soldiers of Jesus Christ, who are at the front, carrying on the campaign of the King of Kings.

To the amount mentioned above there remain to be added the gifts of Church people to Interdenominational Missions, such as the China Inland, and the Soudan United Missions, and the Bible Society. It is not possible to estimate the amount of these donations, but they are very considerable. There is no doubt that our Church in Australia as a whole is more alive to its missionary obligations, than ever before. And yet the majority of our people, and even of our communicants are not yet keenly interested in the work. We need a spiritual revival, and also the clear and persistent presentation of the needs and triumphs of the Mission Field before all our congregations.

As we look forward to the future, and wonder how the War will ultimately affect the Missionary Enterprise, our hearts may be cheered, and our faith strengthened by a study of the history of the past. It has already been noted in our columns that the first sixteen years of the Church Missionary Society were years of constant European warfare until Napoleon was finally crushed at Waterloo. With faith and courage the foundations of the great work of the C.M.S. were laid in the face of terrible disorder and calamity.

The next period during which Britain had serious experience of war was between the years 1853-8, which saw the Crimean War, a Chinese War, and the Indian Mutiny which seemed at one time likely to rob Britain of the fairest jewel of its crown. In those years the experience of the C.M.S. was very striking. At first the income dropped somewhat, just when the stress of the war began to be felt, but in 1855-6 it rose to £115,208, in spite of unusual taxation. The report says: "With such special encouragement in a year in which the income of the Society has reached an unusually high mark, the committee cannot be faint-hearted or shrink from declaring their readiness to enter vigorously both on a Turkish Mission, and a mission to Oudh to the utmost extent of their resources both of men and money." The result was that in 1856-7 the income of C.M.S. rose to £123,175, and in the following year to £130,767. Not only did the income thus increase during this period of war but the number of

Missionary Cause in Australia.

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Britain—
The Ideal
Mother.

missionaries rose from 106 in the year 1854 to 224 three years later.

With such encouraging facts before us, we should determine, as never before, to put forth all our energies; in earnest prayer, in self-denial, in consecrated service to take our full part in this great enterprise, looking to God to bless our efforts and to make them fruitful in the evangelisation of the world.

The Labour Conferences in Melbourne and Sydney have just concluded their sittings.

Naturally Archbishop Carr's criticism of the amending resolution referred to in these columns

last week called forth a rejoinder from the president of the Victorian P.L.C. in which he repudiated the charge that his conference had declared war on the Roman Church. Mr. Cohen quite innocently supposes that the "Catholic Church and the Federation are two different bodies." We suspect that the Federation is so absolutely a member of the Roman Church that Archbishop Carr's contention will be found to be perfectly correct. The Conferences have without doubt, done some excellent work. Their movements in the direction of social reform have praiseworthy features. The more liberal provision they are asking for Old Age Pensioners, the lessening of the age for the granting of pensions in the case of

females, the increased payment for boarded out children, the request of a Midwifery Act for the control and training of midwifery nurses, and the evident desire to make possible "prohibition" at some future time. These are all features to be warmly commended. And, on the negative side, the rejection, against a determined opposition, of the attempt to nationalise the Totalisator and the strong ground taken by some of the speakers in favour of that rejection, are indications that public opinion in labour circles is not in favour of promoting the growth of the moral cancer of gambling. It is indeed a matter of interest and encouragement that these informal parliaments of the working classes recognise the dangers of the two most anti-social vices of drink and gambling.

FAITH.

And one thing further make him know,
That to believe these things are so,
This firm faith never to forego.

Despite of all which seems at strife
With blessing, all with curse, rife,
That this is blessing, this is life.

—Trench.

O, my friend, I would have you see that the noble and the good is possibly something quite different from saving or being saved: the true man will take little account of a few years more or less of life: that he will leave to God.—Plato.

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Our London Letter.

From Our Own Correspondent.

London, March 5th, 1914.

Church Missions Overseas.

What is termed an "Official Budget" for the work of Church Missions Overseas for 1915 has been issued by the Central Board of Missions. This Board is a large body representative of all the missionary interests of the Church, and its work though very limited in scope, so as not to entrench on the Societies' functions, is decidedly interesting. The "Budget" is designed to place before the Church its financial responsibilities in their extent and direction for its oversea work. For 1915 the total sum estimated to be required is £1,396,550. That figure is set before the Dioceses, some of which assess themselves as to the proportion of the amount they will set themselves to raise. London Diocese apportions to itself £128,000 as its own share of the burden of responsibility. This is divided up amongst the deaneries (of which there are 27 of very varying degrees of capacity and willingness) on certain bases, as nearly scientific and precise as it is possible to make them. The deaneries adopt a similar method, dividing the apportionment over the several parishes on bases felt to be fair by the Ruridecanal Conference. This principle of apportionment cannot be said to have made much impression so far as missions are concerned, but it greatly helps to impress the missionary obligation, and should bear fruit in time. The C.M.S. asks for £500,000 against £374,747 actually received in the last completed financial year. The S.P.G. ask for £56,000 more, the Bible Society £11,000, the S.P.C.K. £11,000, C.C.C.S. £7,000. The C.E.-Z.M.S. ask for £3,000 less, and the U.M.C.A. for £6,000 less.

Young Life Campaign.

A vigorous Interdenominational Evangelical effort for young people is to take place in the Queen's Hall, London, from March 10 to 31, conducted by two brothers, Frederick and Arthur Wood, young Evangelists, whose work amongst young people has hitherto been richly blessed. It is styled a "Young Life Campaign," and cannot fail, under God, to make a great impression on those for whom it is being arranged. Many of the leaders will be known by Evangelical Churchmen in Australia:—Prebendary F. S. Webster,

Seventy Years' Experience.

Canon T. Jones, of Brisbane, recently delighted a numerous assemblage in St. Andrew's Parish Hall, Indooroopilly, with a lecture entitled "My 70 Years' Experiences." It was a fascinating story told by a man to whom every heart in the hall went out as to a friend. When they took his hand it was a warm human link with the years of which he spoke; years that ran back to the days of William IV., thence through the long reign of Victoria the Good, Edward VII., and so to his Majesty King George V., "whom may God long spare," said the Canon amid applause. In introducing his subject he said it was the privilege of an old man sometimes to dream his life over again. There had never been a period so wonderful as the 70 years in which he had lived—a period which had witnessed the transition of England from a relatively parochial outlook to the broad and splendid idea of Empire, and the brotherhood of man. Australia then was but a synonym for a place of outcasts. It was an agricultural England for the most part into which he had been born. The early part of the century had seen the climax of the ascendancy of the aristocracy; the middle of the century had seen the development of commercial life; and the closing years had in turn witnessed the growth of a virile and healthy democracy. In strong, resonant voice the venerable Canon told of the hand looms which he had seen the cottagers use when a child; he recalled the literature of his early years, when Sir Walter Scott first attracted attention, and then Charles Dickens; when newspapers, could not be bought for less than 3d., and not half the people could read them. The well-to-do people had then to resort to the classics for their reading, and perhaps for lack of other occupation they indulged in fox hunting and huge dinners, which usually closed only when host and guests went "under the table." How he had gone up to Oxford and had seen Dr. Livingstone, the explorer, get his degree; the dandies he had seen with their hair so covered with macassar oil that the ladies knitted antimacassars with which to protect cushions and pillows from being soiled; how he had learned to write with a quill pen before steel pens were invented; the days when God's own sunshine was taxed by means of the window tax; when the law prescribed the sort of dress that had to be worn by people of a fascinating story of the days which the speaker said were all too falsely called "the good old days." Touching upon the wonderful changes which science and invention had since wrought, he expressed wonder if the people were as much happier as they ought to be. If those who lived in the far off days had not our advantages they had not our cares and our ambitions. No man hurried then—unless it was for a doctor; but they were content, living honestly and quietly, and sitting in their homes at night with the family Bible.

TWO NOBLE EXAMPLES.

A few weeks ago, says the "Church Family Newspaper," the whole world was thrilled by Lord Curzon's statement in the House of Lords to the effect that the late Lord Roberts had conducted family prayers for his household for over fifty years. Other notable examples of unostentatious piety have just come to light. We learn on unimpeachable authority that Lord Fisher, First Sea Lord at the Admiralty, makes a habit of going to a certain Church practically every day for prayer and meditation before commencing his responsible duties. We understand also that whenever he is in London. These remarkable examples prove how great men value and appreciate the means of grace provided for them, and they are calculated to give the nation an increased confidence in the men upon whom so much depends.

PATIENCE.

Plant patience in the garden of thy soul!
The roots are little, but the fruits are sweet;
And when at last it stands a tree complete,
Beneath its tender shade, the burning heat
And burden of the day shall lose control—
Plant patience in the garden of thy soul.
—Anon.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient."—President Lincoln.

Ballarat Synod.

THE BISHOP'S ADDRESS.

The Diocesan Synod was opened in Ballarat on Tuesday. The Holy Communion was celebrated in the Cathedral at 10.30, and at noon the Bishop delivered his presidential address in the Manifold Chapter House.

Bishop Moorhouse.

After referring to the changes in the Diocese during the past year, the Bishop paid a tribute to the memory of Bishop Moorhouse as follows:—

"The late Bishop Moorhouse was rightly regarded as the property of all Victoria, and we accord our Ballarat tribute to his honoured memory. He was a man, not only of unique oratorical powers, but of wide public spirit, and remarkable moral influence. To Bishop Moorhouse, more than to any other one man, is due the awakening of the Church in Victoria to liberal religious thought in accord with the advance of modern knowledge. He set the lines which many men, trained in his methods, are still, in their smaller spheres, attempting to follow. The secret of his strength was, it seems to me, his grip upon inner essentials, and the saturation of his whole being with loyalty to the temper of Christ. It was his personal happiness to receive from him, only a few years ago, a characteristic letter of appreciation of the Moorhouse Lectures of 1910. It is fitting that these words, words of faltering and wholly inadequate recognition of a great man, should be spoken in a Victorian Synod through the lips of his first theological student at Trinity College."

The Drought.

The Bishop then described the sufferings which the drought of the past year had brought upon his Diocese. He said:—

"Any Statesman who may desire to test the accuracy of a famous sentence about a 'small drought' (though, of course, this was uttered months ago) might well be invited to make a tour of the Diocese of Ballarat. Drought conditions are no novelty in the Mallee and even in the Wimmera; but when they prevail in the rich, fertile, and usually well-watered Southern portion of our Diocese, some conception may be gained of the present distress. Thankful as we all are for a measure of relief through the recent rains, still even under the most favourable conditions in the near future, the blow to the pastoral and agricultural industries is very severe."

Weakness of the Diocesan System.

After stating that there was some shrinkage in the receipts of the Home Mission Fund, and that, on account of the drought, the outlook for this year was not encouraging, the Bishop spoke strongly of one evil result of the diocesan system. He said:—
"We do not suspect our Victorian

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Metropolis of any desire to stifle sympathy, or repudiate responsibility, but it is certainly unfortunate that the diocesan system proves to be at such a crisis as this, our weakness rather than our strength. The agents of the Presbyterian and Methodist bodies in the drought-stricken areas are bidden to be of good cheer because the full resources of Melbourne Presbyterianism and Methodism will be behind them. We stand alone, in splendid isolation. The conscience of many wealthy landowners, who derive their incomes from Western Victoria, but reside in the Metropolis, does not appear to suggest to them that there is a primary duty towards the people of the district from which their revenues are drawn. It is perhaps thoughtlessness rather than wilfulness. The question arises whether it might not be well, in the interests of all concerned, to take steps to state the true position quite candidly to those outside our diocesan boundaries from whom we have a right to expect sympathy and assistance in our hour of need."

Other Matters.

The Bishop had, of course, something adequate to say about the war, and expressed his gratification that £285 had been sent by the Diocese to the Belgian Fund, and £65 to the Servian Fund, and he was specially touched by the fact that donations came in from districts suffering most acutely from the ravages of the drought. He then spoke of the success of the Boys' Grammar School, and outlined the business of the Session. The Bishop concluded by stating that the resignation of the Bishop of Goulburn brought him (Dr. Green) into the honourable position of Senior Bishop of the Church in Australia. He also pointed out that the Diocese of Ballarat which will complete 40 years of its history on May 1, 1915, has been led during that period by two Bishops only, a record which, in Australia, has been only exceeded in Adelaide, Tasmania, Newcastle, and Bathurst.

THE BIBLE TONGUE AGAIN IN PALESTINE.

A remarkable revival of the Hebrew language is taking place in Palestine, and the Turkish Government has felt compelled to issue orders against posting notices in Hebrew upon the walls of the cities of the Holy Land.

Although up to thirty years ago classic Hebrew was not ordinarily used by the Jews of Palestine, it is now the common language of tens of thousands of people in that country.

It is the medium of instruction in many schools and newspapers. Street car tickets and shopkeepers' signs are in Hebrew. It is, therefore, apparent that the authorities will have a hard time if they propose to check the spread of the language.

The revival of the pure Biblical tongue has been, in a measure, forced on the Palestine Jews for reasons apart from religious sentiment. Immigration from other parts of the world, particularly of the 15,000 Yiddish-speaking Jews from Russia some years ago, made a common means of communication necessary. Yiddish is not understood by the natives here, while all Jews know something of Hebrew.

The Zionist movement (aimed at restoring Palestine to the Jewish race) has done much to finance the Hebrew schools, and is now raising a fund to endow a Hebrew university at Jerusalem.

Quiet, patient work often brings startling results.—Walsham How.

Springwood Mission Study School

Without doubt the 1915 Mission Study School held at Springwood, N.S.W., will ever be remembered as one in which the Call to Dedication was clearly sounded. From the opening address by Principal Harper, on Saturday, April 3, to the devotional meditation by Rev. N. J. Cocks, on Friday, April 9, this note was predominant. There were many fresh faces present at the School, which gave evidence of a widened interest, while the whole tone of the School was certainly encouraging. All the members came with expectancy, seeking to get into closer touch with the Master, and to realise what He would have them to do.

The outstanding features of the School were the Study Circles (Mission and Bible), one hour being spent on each in the mornings. In the former, the members were brought face to face with the needs and the opportunity in the vast land of China, while in "The Missionary Message of the Bible," the fact that God needs man's co-operation in the carrying out of His purpose for the world was well brought out. The Sectional Conferences in which the relation of Mission Study to the Missionary Awakening of the Church was discussed, proved not the least interesting part of the day's work. On the last two days these were replaced by talks by Miss Benjamin on "Child Study," which led the members to a better understanding of the material on which they have to work in dealing with children.

Owing to the inclement weather in the early part of the week, the planned excursions had to be put off, but the time was profitably spent by the little groups who discussed with much enthusiasm the questions which had come up in the morning circles.

The evening gatherings were very inspiring. The need for missionary education of young children as well as the adults was ably dealt with by Mrs. Jones and Rev. A. H. Austin, while Rev. J. Watson handled with much credit the ever difficult question of "The Enlistment of Home Workers for Missions." Rev. N. J. Cocks followed each night with his closing meditations. They were indeed soul-stirring, and drove home the need for dedication not only of body but of soul, heart, mind and spirit. The final touch, however, was given on Friday night, when Rev. P. J. Bazeley spoke on "The Promotion of Prayer." The call came to everyone present. It was clearly shown that "We are standing between an Omnipotent God and an impotent world. God is depending on us for the salvation of that world, and it is only as we get into closer touch with the Master that His glory can be reflected through us." A deep hush seemed to come over all. It was indeed felt that God was very near, and that the call had become very real, as manifested in the prayer meeting held that evening, when several definitely surrendered themselves to the Divine Will, and earnestly prayed for the Holy Spirit to take their offering and show them what He would have them to do. And as the Conference broke up early on Saturday, all the members felt they had received a decided impetus in their work, and came away with the thought—

"You must mind and bear the image Of your Master in your face" ringing in their hearts.

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints for their holiness, believers for their faith, brethren for their love, disciples for their knowledge.—Fuller.



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

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Personal.

Rev. Robert Leck, Rector of Euroa, Victoria, has offered, and been accepted for the position of Church of England clergyman among the white settlers at Port Moresby, the capital of Papua. A Church was built there recently, and opened free of debt, in January last. The Bishop of Wangaratta, in whose Diocese Mr. Leck has been working, speaks of his offer as "a great sacrifice on his part."

Dean Godby of Melbourne, who has been Locum Tenens of St. John's, Toorak, during the absence of the Vicar Canon Drought, in England, was, at a meeting of the parishioners presented with a purse of 120 sovereigns. Canon and Mrs. Drought were, at the same time, welcomed back to St. John's.

Archdeacon Richards of the Diocese of Dunedin, N.Z., intends to leave this month on a trip to England. Rev. A. C. H. Button will act as his Locum Tenens at Lawrence during his absence.

Rev. Mark Stone, Chaplain to the Bishop of North Queensland, has arrived in the Diocese, and is acting as Locum Tenens at Charters Towers, for Canon Saxon, who is away on holiday. This arrangement is kindly sanctioned by the Bishop, who is visiting the Western part of his Diocese.

Owing to delay in Africa, when about to take his furlough, the Rev. E. C. Gore, a missionary of the N.S.W. Church Missionary Association, expected (as stated in our last issue) not to reach Sydney till the end of May at earliest. After writing to C.M.A. to that effect, Mr. Gore's plans were changed, and he arrived in Sydney by the "Omrah" on Thursday last. He will be one of the speakers at the C.M.A. Anniversary in the Sydney Town Hall next Tuesday evening.

Rev. Samuel M. Johnstone, Rector of St. John's, Parramatta, N.S.W., left on Thursday, April 15, by the "Makura" for Vancouver, en route to Ireland. He will be absent from his parish for four months, during which

time the Rev. William Knox will act as Locum Tenens.

Rev. C. Mortimer-Jones, Vicar of Cambridge, N.Z., who has been on a visit to England, returned to Sydney last week by the "Maloja," and has left for Auckland to resume the work of his parish.

Rev. E. H. Stammer, Vicar of Uralla, N.S.W., has returned to Sydney after a holiday trip to England.

Archdeacon Neild, who has been Acting-Rector of Cudal, N.S.W., for the past nine months, was presented with a purse of sovereigns by his parishioners and friends on the eve of his departure.

The Bishop of Carpentaria will leave Thursday Island about the middle of June, and will be enthroned as Bishop of Willochra at Port Pirie, S.A., on July 23. Rev. E. J. Nash, Rector of Thursday Island, will administer the Diocese of Carpentaria until the enthronement of a new Bishop.

The Bishop of Adelaide has recently re-arranged the Archdeacons of his Diocese. The Ven. F. W. Samwell becomes Archdeacon of Mount Gambier, and the Ven. A. W. Clappett, Archdeacon of Strathalbyn.

Rev. Harvey L. Ebbs, Rector of Kadina, S.A., has been appointed Rural Dean of Yorke's Peninsula.

The Bishop of Adelaide has licensed the Rev. Frank Beaumont Hewitson, to the charge of Waikerie. Mr. Hewitson has just returned from England, where he has spent two years as Curate to Canon Hough, the Rector of Lewisham.

The Bishop of Adelaide has, with the kind permission of the military authorities, appointed the Rev. E. H. Fernie, to be Resident Chaplain at the Military

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Camp. During his absence from Moonta and Wallaroo, the Rev. A. W. B. Everitt, will act as Locum Tenens.

Rev. W. G. Ivens was welcomed back to his parish at a social arranged by the congregation of St. Paul's, Malvern, Victoria, on Tuesday week. Mr. Ivens has benighted by his holiday. Mr. R. Egerton Warburton presided and expressed the feelings of sympathy and welcome felt towards the Vicar on his return.

Rev. R. K. Robinson, Curate at Lawson, N.S.W., has accepted the Curacy of Ballina in the Diocese of Grafton, and will commence work there next month.

Rev. N. M. Lloyd, Vicar of Nundle, N.S.W., will, from May 1st, assist the Rev. H. G. J. Howe, in the parish of All Soul's, Leichhardt.

The Late Rev. Cecil G. Campbell Lillingston, M.A.

On the 2nd February last there passed away in Bristol the Rev. C. G. Campbell Lillingston, who was one of the most devoted and beloved clergymen in England. He was a son of the late Ven. Archdeacon F. A. C. Lillingston, of St. Clement's, Yass, Examining Chaplain to the late Bishop Mesac Thomas, of Goulburn. The late Mr. Lillingston was born in Yass 43 years ago. He married five years since Miss Kathleen Saville. A few years ago he addressed a meeting in the Chapter House, when a number of clergy of a Mission to New Zealand, of whom he was one, visited Sydney. The Bishop of Bristol spoke in the highest terms of Mr. Lillingston's noble work.

FARMER AND FUTURE BISHOP'S SERMON.

Dr. Watts-Ditchfield, Bishop of Chelmsford, was recently the guest of the Governors and students of Headingley Wesleyan College. It may be remembered that the Bishop was originally intended for the Wesleyan ministry. In the course of his speech, Dr. Watts-Ditchfield related how once, when a young man, he went to preach at a little country village. He thought that it would be well to take some suitable subject for the occasion, so he chose the parable of "The Sower." After the service he went to have tea with a farmer, who said to him, "If you preach that sermon again, preach it to a town congregation, where they know 'nowt' about it." "Needless to say," his Lordship added, "I never preached it again. We want preaching that is suitable, that has something in it." "Before you begin your sermon," concluded the Bishop, "get down on your knees. Sermons prepared from a bookshelf will not convert men."

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Tasmanian Synod.

THE BISHOP'S ADDRESS.

Special interest was taken in the address of the Bishop of Tasmania to his Diocesan Synod this week, for it was his first occasion on which Dr. Stephen had presided over the deliberations of Synod, and it was to be expected that his address would be a definite announcement of policy. We would like to quote largely from it, as it gives much food for thought, but we are limited by exigencies of space.

The War.

Opening with words of appreciation with regard to the kindness shown to him by the people of his Diocese, the Bishop dealt in detail with the problems of Diocesan Organisation and Finance. On the question of the war he spoke with great insight and spiritual force. We give a few quotations:—

"Again and again in history, in great movements and crises, the Christ comes to separate between good and evil. We are told He comes like the lightning shining from the east into the west, revealing with its sudden glare the facts of life, the depths of human nature, hitherto unsuspected or misunderstood. And to me this great world struggle seems to be another coming of the Son of Man to judge, to approve, to condemn. The lives and motives of nations are being weighed and tested, and after this fiery judgment life can never be quite the same.

"It is more blessed to give than to receive," and the last six months mean more to the true life of the nation than sixty years of growing wealth and unrestrained enjoyment. With all its pain and misery, with all its broken hearts and desolate homes, the Empire will be the richer for this war, if it only retains its sense of the nearness of God, of the reality of religion, of its feeling that the interests of the nation are more than the interests of any class, and of its willingness to give freely of wealth, of service, and of life for a noble cause.

Foreign Missions.

Always an enthusiastic advocate of Foreign Missions, the Bishop gave this great subject a prominent place in his address. Among many other excellent things he said:—

"If our religion is based upon a fact, if it is true that the Son of God became incarnate for the salvation of men, then by the very nature of things the Incarnation was for all classes and races of men. It is possible to think of Christ as a human teacher and to suppose that His teaching is only fitted for a section of mankind; but we cannot conceive of the Son of God sacrificing Himself for some and not for all. And the primary object of the Church of Christ, the object for which it was founded, is to bring to all men the knowledge and the fruits of that sacrifice. A Christian who shows no interest and takes no part in that work is either ignorant of the true meaning of his faith, or a traitor to the trust committed to him."

"There is no reason for supposing that the strain of the war will diminish the contributions to missionary purposes. A recent writer reminds us that during the Napoleonic war, no fewer than five of our British Missionary Societies came into existence. The S.P.G. was founded in a brief period between two long and exhausting wars. Missions in China received their first marked impetus after the Chinese war, and Indian Missions after the Mutiny. All British Missionary Societies received larger incomes after the Boer War. And then he adds, 'The funds of missionary societies depend not so much on the conditions of men's purses as on the state of their souls.'"

Tattersall's.

Concerning Tattersall's, and its toleration by the State of Tasmania, the Bishop spoke with no uncertain sound. Here are samples of his vigorous denunciation:—

"But if a nation is to do its duty rightly, it must try to cleanse its life. And in this

State there is a plague spot which should be removed. Tasmania is, I believe, the only part of the British Empire which makes a profit out of gambling. At some period of its history every civilised nation has raised part of its revenue by means of State lotteries or similar devices. One after another every civilised nation has found the effect upon public morals to be disastrous, and has dropped the practice. Tasmania alone holds to the ancient and vicious path."

"Tattersall's is allowed to carry on in our midst a work which no other Australian State permits. The only argument against its suppression is that Tasmania cannot afford to lose revenue. That is an argument more suited to a decadent South American Republic than to an integral part of an enlightened and Christian nation. We gain a little money, no doubt; but we ought by this time to know that money may be gained at too great a cost. The one thing a nation cannot afford is moral slackness. At the present moment we cannot find words strong enough to express our admiration of Belgian heroism. But what if Belgium had declared that it could not afford to defend its neutrality? Or what if the British Empire had decided that it could not afford to keep its word? The one question to be asked by a nation or a man is not what will it cost, but is it right. And there is no time more suitable than the present for an act of reformation. The Empire is at war for a righteous cause; its conscience is awake; it recognises the social sins that cling to it and weaken its efforts. This is the best opportunity for a return to a higher standard of life."

Education.

The Bishop concluded his address by carefully considering the question of education. He said that, "education must be based upon religion," but added, "I would go further, and say that the religious teaching in order to be effective must be definite and dogmatic." "Udenominational religion," he said, "leaves the child ignorant of the practical steps by which likeness to Christ may be approached." The Bishop did not, under present conditions, favour any agitation for Government grants to denominational schools, and concluded as follows:—

"Now, under our present system there are two great advantages which should not be lightly surrendered. Every child in the State can get a rudimentary form of religion taught by the State teachers, and besides this, the Church has the right to enter every school and build upon this foundation by giving the definite Church teaching, which we believe to be valuable. It seems to me that our wiser policy is not to ask for a change, which might be beneficial in the cities, but would be disastrous in the country, but rather to make full use of the opportunities of teaching which we now enjoy."

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Correspondence.

A Clergyman in Distress.

To the Editor, "Church Record."

Sir,—May I venture to appeal to your many readers for help for a clergyman of our Church who is in extreme distress? His health has failed in such a way that he is unable to take clerical duty. He has a large family of young children. He and his wife are heroically battling against utter poverty. He receives a very small pension from his former Diocese, in which he held an honoured position. His late Bishop has done all that he can to assist him. The Archbishop, too, has tried to get him help. At this moment, to my knowledge, he is in desperate circumstances. Immediate assistance is needed. I withhold the name and particulars for obvious reasons. Any amounts forwarded to me will be at once sent on, and acknowledged in this paper, by your kind permission.

H. F. L. PALMER,
The Rectory,
Denham Court,
Ingleburn, N.S.W.

"I know the case named above and approve of the appeal."

(Signed) JOHN CHARLES SYDNEY,
Archbishop.

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The New Six Points.

The Editor, "Church Record."

Sir,—I have noticed several letters on the above subject in your correspondence columns. As an Anglican who believes strongly in the Real Presence and Eucharistic Sacrifice, the Apostolic Succession and Sacramental Confession, Prayers for the Departed and the old Six Points (but not just as Roman Catholics accept these doctrines and practices), may I state how indignant I felt on reading in my English paper the proposal of a certain layman at a meeting of the E.C.U. to introduce the six new points specified below, and I am quite sure that the vast majority of Anglo-Catholics feel as I do on the matter.

The four following points, in Mr. Bischoff's order—(1) "Reservation and

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Exposition of the Blessed Sacrament," i.e., for the service of Benediction, and for the adoration of the faithful (not Reservation of the Blessed Sacrament for the sick and absent and dying, as desired by all true Catholics); (2) "Restoration of devotions to Our Lady in public worship," "Mary Magnified," "A Mary Psalter," "A Mary Hymn-Book," etc., published by the "Catholic Literature Association," will give a good idea of the "devotions to Our Lady desired"; (3) The right to substitute the Latin for the vernacular Mass; and (4) "A Celibate Priesthood," are so utterly alien to the spirit and teaching of our Communion that comment on them is quite needless.

As regards Mr. Bischoff's fourth point—"The Restoration of the Contemplative Orders"—surely we greatly need in our Communion bands of devoted women and men living in religious communities, who, following the precept and example of our Blessed Lord and St. Paul, would remain unmarried for a life of entire consecration to God in prayer and contemplation. But following the Divine and apostolic example they would consecrate themselves to God in work as well. We don't want communities for contemplation only; surely that savours of selfishness. Besides our reminiscences of the Caldey Benedictines are not exactly conducive to any strong desire for the restoration of Contemplative Orders in our midst.

But, finally, when Mr. Bischoff, in his sixth point, asks for "A frank and fearless Restatement of our Relation to the Apostolic See," one cannot help thinking (remembering his other points) that if he and his friends of the "Catholic League" and C.L.A. were as honourable as they are frank they would join the Roman Catholic Church.

Now, sir, if your journal would use its influence against these disloyalists and their teaching, and not attack the beliefs and practices of thousands who are thoroughly loyal and devoted Church folk, utterly abhorring Romish accretions and the gross and materialistic devotional practices of Romanists, I, for one, should be heart and soul with you. "High" Churchmen revere the Book of Common Prayer next to God's Word, and believe it to be truly Catholic. At the same time we don't think that it is perfect, and so we should like a revision of it on the lines of King Edward VI.'s First Prayer Book. But what if we do? For did not Edward's Second Prayer Book explicitly state that the First Prayer Book was "agreeable to the Word of God and the Primitive Church," and the First Prayer Book, let us remember, was just as much opposed to the Pro-Roman party's six new points as our present Prayer Book is.

Cannot each of the two great schools of thought in our Communion try and understand one another more, live and let live on such matters as Evening Communion and the observance or non-observance of the "Ornaments Rubric," and make common cause against the (now) well-defined pro-Roman party, and that even more dangerous, but just as well-defined party in our Church who explain away the Virgin Birth, Atonement, and Second Advent of our Lord. On the battlefield Churchmen of different parties, but full of the love of our Saviour and of each other, are uniting as never before. At present, only too often, "Evangelical" Churchmen are narrow and ungenerous towards "Catholic" Churchmen, and "Catholic" Churchmen just as contemptuous and unsympathetic towards "Evangelicals." Do we not need a little more of the spirit of charity?

A. PENNEFATHER ALLRICK.

[We are glad that our correspondent agrees with us in condemning the New Six Points. We never attack any beliefs

and practices (however much we may differ from them) which are sanctioned by the Book of Common Prayer and the 39 Articles. We should only be too glad to "live and let live," but on every side are evidences of an Anglo-Catholic campaign, which, if successful, will make it impossible for Evangelicals to remain in the Church of their Baptism. As we are good Church people, and value our inheritance, we are compelled, however unwillingly, to "contend earnestly for the faith once delivered to the saints," in order that we may be able to retain the position which rightly belongs to us in our beloved Church.—Editor].

Religious Instruction for Children Attending State Schools.

(To the Editor, "Church Record.")

Sir,—At the Melbourne Synod last December, a Committee was appointed to inquire into the question of Religious Instruction in State Schools. I have been requested by that Committee to write to your paper, stating that there are clergy who would be glad to hear of qualified persons willing to help with this work. In most schools it involves teaching for half an hour before the morning session, once a week, and this generally means from 9.15 a.m. till 9.45 a.m. Any persons willing to help will please communicate with the Rev. Rescue Wilson, at the Cathedral, Melbourne, from whom further particulars can be obtained.

ALFRED WHEELER,
Convener of the Synod Committee
on Religious Instruction.
All Saints', Geelong.

What of the Night?

"Watchman, what of the night?" And the answer goes forth from North, South, East, and West—

We come from the gloom of the shadowy trail,

Out away on the fringe of the night,
Where no man could tell, when the darkness fell,

If his eyes would behold the light.

There are wanderers still, without ever a guide,

Out there on the fringe of the night;
They are bound and blind—to their darkness resigned,

With never a wish for the light.

We come from the land of the blazing sun,
From the land that was blacker than night;

From the white-hot sand of the great dark land,
Where might was the only right.

There are sorrows still, there is darkness still,

There are still gross wrongs to set right;
There are grim black stains, there are people in chains,

To be loosed from the grip of the night.

We come from the East, from the glowing East,

Where the Past, with its hand of ice,
Still reaches across through its ages of loss,
And still holds the land like a vice.

O, the sorrowful ones of the caste-bound lands,

How they long for the wider way!
How they sigh in the gloom of their close-barred tomb

For the Light of the Coming Day!

We come from the Isles, from the Western Isles,
From the isles of the sunny seas,—

Where the smiles and the wiles, with which Nature beguiles,
Are but shrouds for her tragedies.

There is darkness more deadly than Death itself,

There is Blindness beyond that of sight;
There are souls fast bound in the depths profound

Of unconscious and heedless Night.

God grant we may hear the cry, God grant we may seize our opportunities,
For while the morning cometh, the night also cometh,
When no man can work.—Selected.

GOVERNMENT STUDENTS IN CHINA.

In connection with the work of Dr. J. R. Mott and Mr. Sherwood Eddy in China amongst the Government students, there has been a uniformly frank and sympathetic co-operation on the part of the authorities, and a very sincere and genuine response on the part of the educated classes. The opening seems even greater than it was a year ago, when Dr. J. R. Mott and Mr. Sherwood Eddy conducted similar meetings through China; then the average attendance was about 2000; this year the audiences have averaged nearly 3000 per day. Last year in fourteen cities 7000 enrolled for Bible study; this year in the seven cities already visited more than 7000 have signed for Bible classes. In some cities this year the number of those who actually joined the classes is greater than indicated by the cards signed. For instance, in Tientsin about 1000 signed cards but after six weeks 1300 were studying in the Bible classes. In Peking the Committee report that after one month 124 new classes have been organised with 1940 studying in them.

"Let each man do his best," says Shakespeare, and if we do our best, confident in the assurance that the best is always right, we may feel secure in having performed nobly and honourably our part in the world, however small and insignificant our duty may be in the great Battle of Life.

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The Church Record.

APRIL 23, 1915.

ROMAN OR REFORMATION IDEALS.

The Church of England is now face to face with the greatest crisis of her history since the Reformation, and it is most important that Church people should fully realise the gravity of the situation. In the Convocation of Canterbury, without due notice, a motion has been rushed through both Houses to sanction the optional use of an alternative Prayer Book, side by side with our present Prayer Book. This new Service Book, among other changes of an unobjectionable character, will authorise Vestments and Reservation, and alter the Communion Service so as to bring it more into line with the Canon of the Mass, which alterations, in the words of the Royal Commission, will tend "to change the outward character of the Service from that of the traditional Service of the Reformed English Church to that of the traditional Service of the Church of Rome."

So moderate a writer as Dean Wace says: "The action of the Convocation of Canterbury may, I think, be justly regarded as scandalous." "The resolutions thus suddenly adopted by the Upper and Lower Houses of the Canterbury Convocation amount to nothing less than a Declaration of War against the Evangelical Party in the Church of England." "Unless we can promptly stop the Romanising changes with which we are now distinctly threatened by Convocation, the Church of England must lose the character under which it has hitherto subsisted as the Established Church of the country, and its whole position for the future depends on the success of such a counter-movement."

It is sad indeed that, at a time when the very existence of our Empire is at stake, when political parties have agreed to temporarily lay aside all controversial legislation, that the Anglo-Catholic Party should thus throw down the gauge of battle, when the minds of Church people are occupied with the grave issues of the war, and when they are not likely to give the question of Prayer Book Revision the attention it deserves. This may be astute policy, but it reflects no credit

on those who are responsible for it. Sometimes Evangelicals are charged with arousing party spirit, but in this case the fault lies on the other side, and we unhesitatingly invite Evangelical Churchmen to prepare for battle, for the responsibility of the strife which is before us rests, not on those who are defending their glorious heritage from attack, but on those who have relighted the fires of religious controversy just at the moment when it is of paramount importance that a spirit of unity should be maintained.

We cannot over-estimate the seriousness of the present crisis. Bishop Ingham says: "I solemnly warn our leaders in the Church that in allowing Revision to be used to domesticate men who consider the Reformation was a mistake, they are not only digging the grave of the Establishment, but (what is far worse) they are putting the clock back, and emphasising medieval and not primitive ideals, to the great damage of land, and Empire, and the Church's message to the world." Again Prebendary Fox says: "The Church's life is at stake. Serious Churchmen can no longer be neutral. They must choose one way or the other—either for Roman or Reformation ideals. We are brought face to face with a clear-cut issue."

We have quoted freely from the utterances of Evangelical Leaders in England in order that the gravity of the situation may be clearly seen. It is not a question of more or less ceremonial in the Communion Service, it is a choice between two positions which vitally differ. Let us make no mistake. The Anglo-Catholic Party will not be satisfied with the new Prayer Book, even after the optional stage is passed, and it becomes compulsory. Their objective is perfectly clear; they want the "Catholic Religion," by which phrase is implied all that is held and practised in common in the Churches of the East and West at the present day. This means the Mass and the Confessional, Invocation of the Virgin Mary and the Saints, and many other doctrines and practices which are contrary to the Word of God.

Are we prepared to allow our Church to sink to such a level of degraded superstition? Surely not. The late Archbishop Benson when visiting Ireland just before his death, said that the Church of England was Catholic, Apostolic, Protestant, and Reformed, and not one of these words could be spared. The effect of the proposed revision of our Prayer Book will be to impair the Protestant and Reformed character of the Church of England, and to pave the way for its ultimate destruction. In the process the Catholic and Apostolic elements of the Church's life would also be lost. For at the Reformation the Church of England was cleansed from medieval error and brought back to primitive faith and practice. By the changes now proposed the Church would take the first step towards the loss of the four great characteristics which constitute her glory, and would stand forth as the upholder of medievalism.

Let us not fall into the error of supposing that this question may be left to Church people in England to fight out among themselves. We in Australia are vitally interested in it. We believe that in some of our Dioceses alterations in the Prayer Book made in England are automatically binding in Australia. And even where this is not

so a Revision in England will necessarily have a tremendous effect on the Australian Church.

We are faced with a call to battle, in which "serious Churchmen can no longer be neutral." Is our Church to stand for Roman or for Reformation ideals? That is the question. A correspondent in our last issue suggested certain lines of action for Australian Church people—meetings in our larger cities, a short petition to be signed by communicants to be sent to the civil and ecclesiastical authorities in England. Other methods may be suggested, but the important point is to remember that we are called to immediate and vigorous action, to "contend earnestly for the faith once delivered to the Saints."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Alliance Sunday.

Next Sunday, April 25, will be observed by the ministers of various denominations as "Alliance Sunday," and sermons will be delivered on the important subject of "Temperance Reform." The movement is under the auspices of the "New South Wales Alliance for the Suppression of the Liquor Traffic," and it is hoped that in addition to the sermons in the different Churches, public meetings will be organised all over the State to agitate for the early closing of liquor bars, as in South Australia. There are special reasons why this year more than ordinary attention should be given to the question of Temperance Reform. The great war has brought the baneful influence of alcohol right out in the limelight, and the remarkable development of temperance sentiment at this time should be fostered and encouraged in every way possible.

St. Jude's Randwick.

The parish of St. Jude's, Randwick, will shortly celebrate its Jubilee. The Church was opened for Divine Service on June 20th, 1865. A social gathering of parishioners will take place on the evening of that day, and on Sunday, July 4th, Jubilee Services will be held; the Archbishop will preach at the Evening Service.

St. Clement's, Marrickville.

At the annual Easter Vestry meeting a most satisfactory Report was submitted by the Wardens. A brief resume of the work accomplished since the advent of Canon Martin to the parish, some seven years ago, disclosed the fact that his motto, "Forward," has been well maintained. The debt on the Mother Church has been extinguished, a new Mission Church built at West Marrickville, and a branch Sunday School established on the Warren.

The Archbishop was anxious that the new district of Undercliffe should be taken over by Canon Martin. This would entail additional responsibility and expenditure, but in view of the fact that the district was opening up rapidly, and that the residents were asking for a Church to be built, it was unanimously decided by the meeting that the Archbishop's proposal be accepted, and the Wardens given the necessary authority to proceed with the work.

Of the total income for the year ended March 31 last, eighteen per cent. has been devoted to work outside the parish, including the support of Rev. G. E. Brown, M.A., of Hyderabad, India, as St. Clement's own missionary. A recommendation that the Wardens consider the matter of increasing the Rector's stipend, which had remained the same since his appointment to the parish, was heartily and unanimously endorsed by the parishioners present.

Church Missionary Association—90th Anniversary.

On Tuesday, April 27, the N.S.W. Church Missionary Association will celebrate its 90th Anniversary. There will be a service in the Cathedral at 4.30 p.m., when Dr. Stretch, Bishop of Newcastle, will be the

preacher. In the Sydney Town Hall a great Anniversary Meeting will be held at 7.45 p.m., presided over by the Archbishop of Sydney. Three men who have given their lives to the missionary cause will speak—Principal Fraser, of Trinity College, Kandy, Ceylon, Rev. E. C. Gore, of the Eastern Sudan, and the Rev. H. E. Warren, Superintendent of the Roper River Mission to the Aborigines in the Northern Territory. Mr. Broome-Smith, who has been engaged in missionary work in West Africa, will, at 7.30 p.m., show some excellent pictures illustrating the spread of the Gospel in the dark Continent. Altogether it promises to be a memorable Anniversary, and we hope that the Town Hall will be crowded to the doors.

Anglican Church League.

The Anglican Church League, which was established in Sydney some time ago for the purpose of maintaining the Reformation Principles of the Church of England, has imported a large quantity of books and pamphlets from England to assist in advancing its cause. This literature is now on sale at Messrs. Angus and Robertson's, Castlereagh Street, Sydney.

C.M.A. Finances.

The following parishes have contributed over £100 to the Church Missionary Association during the year just closed:—Summer Hill, £184/9/5; Parramatta, £272 13/7; Dulwich Hill, £271/12/6; Marrickville, £187/12/11; Mosman, St. Clement's, £123 13/6; Mosman, St. Luke's, £131/6/7; Burwood, St. Luke's, £151/18/3; Leichhardt, £200/18/4; St. Barnabas, £125/19/5; Wahroonga, £180/10/5.

Welcome to Principal Fraser.

Principal Fraser arrived in Sydney on Tuesday morning, and was welcomed at a Service in the Cathedral by the Archbishop and a very large number of clergy. Mr. Fraser delivered an address showing great stores of learning, combined with a simple acceptance of the Gospel of Jesus Christ, and an earnest longing that all the world should hear the message.

The theme of his address was "India," a country great both in size and population, and in its age-long civilisation. The Christian Native Church included 3,500,000 baptised members, and an average of 200 per day had been baptised for the past 10 years. The forces of Hinduism, of Islam, and of Buddhism were directed against the onward march of Christianity.

The main part of Principal Fraser's address dealt with the doctrine of "Karma," which permeated Indian life. "Karma" teaches that the inequalities in human life are the direct result of conduct in a previous existence. This belief destroys the basis of Social Service. Why should others be helped? It lowers moral values, for there is no sense of sin. Its aim is to escape from suffering, not from sin. There is no forgiveness in "Karma," and nothing to illumine the darkness of death.

To such people Christianity came with a message of hope, light, and victory, with its glad tidings of the love of God in Christ. The opportunity in the world for the Gospel was greater than ever before. Christ was once more on His trial before the great nations of the earth. There were plenty of witnesses against Him. To us it is given to work and witness for Him in the world. The Archbishop and Mrs. Wright entertained the clergy at lunch in the Chapter House after the Service.

C.M.A. Women's Department.

The Annual Meeting of the Women's Department of the Church Missionary Association was held in the Vestibule of the Sydney Town Hall last Tuesday afternoon. The attendance was very good. Mrs. Wright presided, and after welcoming the two missionaries who were present (Miss Barber and Principal Fraser) commented upon the 22nd Annual Report, which showed that excellent work had been done by the C.M.A. Women's Department during the year.

The total receipts were over £1600. Two "Own Missionaries" are supported, Miss Barber of Pakhoi, and Miss M. McIntosh, of the Chekiang Province (both in China). All the work at the Depot (The Strand, Sydney) is under the care of the Women's Committee. The Annual Sale of Work realised £198. Other departments include the Ladies' Missionary Union, Missionary Study in Secondary Schools, and the Nurses' Union. During the year the sum of £277 5s. 6d. was paid into the general Fund of the Association. In addition to this,

the 21st Birthday Offering, amounting to £256, was retained by the Committee to provide for the support of the missionaries mentioned above.

Miss Barber gave an interesting account of her work in China. She is the first missionary supported by the Women's Department. For two years she lived at Hong Kong learning the language, and afterwards went to Pakhoi, where she engaged in evangelistic and teaching work among the women. Miss Barber said that the daughter of a Chinese clergyman at Hong Kong was present at the meeting, and that she was going with her to visit the various Chinese families in Sydney.

Principal Fraser then gave a most forceful address on Educational Work in India. He said that very questioned its value, but they were quite mistaken. The people of the East were up against Western ideas, and the only way to give them the pure life of the West was by Christian education. All through the East was developing the national consciousness, and every nation had its contribution to make to the life of the world. Were these countries to come into the comity of nations with a conscience or without one—for good or for ill? The answer depended on the Christian Church.

Mr. Fraser then gave an account of some of the work accomplished at Trinity College, Kandy. By teaching the vernacular the scholars had been kept in close touch with their parents, instead of being separated from them. By better methods of agriculture the Christian students had indirectly been the means of spreading the Gospel. The Girls' Schools in their own sphere were doing equally valuable work, and the influence of the wives of the missionaries over the boys in the College had been greater than the influence of the men.

After the Women's Meeting was concluded, Principal Fraser was welcomed by the members of the various C.M.A. Committees. Mr. C. R. Walsh and Mr. John Kent extended a most cordial welcome to the Principal on behalf of C.M.A. In reply, Mr. Fraser, in acknowledging the kindly welcome, spoke with appreciation of the short service system by which men going out to the Mission Field for a year or so eventually give their lives to the work. He expressed the hope that offers of service for the Mission Field would be forthcoming in Sydney, as they had been in Melbourne.

NEWCASTLE.

Seamen's Chapel at Stockton.

At Stockton on Wednesday afternoon, April 14th, Bishop Stretch opened and dedicated the Chapel of St. Andrew, attached to the Chelmsford Institute for Seamen. The chapel is a solid structure, in the Gothic style, and has a tiled roof. There is seating accommodation for 120 persons, and the fittings are of polished Queensland maple. Acetylene is the illuminant. The cost of the building was £1,575, which was entirely borne by the well-known Parnell family. The Holy Table is the gift of the Women's Guild, in memory of the late Mrs. Stretch.

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COULBURN.

(From a Correspondent.)

Synod.

Arrangements are well forward for the forthcoming Synod. Six Ordinances are to hand, which, if it were not for the election of a Bishop, would be sufficient in themselves to create interest in the Session. On the third day of Synod the Mayor and Mayoress of Goulburn (Alderman A. M.

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Betts and Miss Betts) have invited the members of Synod to a public reception.

Easter Meetings.

The Annual Vestry Meetings are now being held. The accounts presented, like the offerings for the Home Mission Fund, speak eloquently of the conditions that have prevailed during the year. Parishes on the South Coast and in the North finish up the year with substantial credit balances. Those on the Riverina border, however, tell a very different tale.

Reconments.

The Church of St. Barnabas' Rosemonte, in the parish of North Goulburn, has suffered considerably in recent years from ravages of white ants. It has now been rebuilt, chiefly owing to the efforts of the Vicar-General, who for some months past has been partly responsible for the services at this point. The re-opening services were held on Sunday the 18th.

Church of England Property Trust.

The Trust met for the last time before Synod on the 15th. Business was chiefly of a routine nature, affecting the various investments. An Ordinance to be presented to Synod was arranged for confirming the recent purchase of a Residence for the Bishops of Goulburn. Amendments of the Cemetery Regulations in force in the Diocese were agreed to.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

A Requiem for Bishop Moorhouse.

The great Bishop of Melbourne, whose death was noticed last week, has been remembered in a number of Memorial Services. St. Peter's, Melbourne, can never be accused of hiding its light under a bushel or rather under the shadow of St. Patrick's Cathedral. Let it take heed, however, that the light that is in it be not darkness. Anglicans and others too (witness the letter of Rev. E. Isaac in the "Argus") were amazed to see advertised a "Requiem" for the repose of the soul of the late Bishop. What is this "Requiem?" May be, just an early celebration of Holy Communion with prayers for the departed prelate. It all depends upon the meaning put upon the Service. The public looks upon it as a "Mass," and wonders why it is allowed. So far the great body of Churchmen in Victoria have not thought it necessary to disown the practice and the doctrine implied. "After all, it is only St. Peter's." Most of us are satisfied that "Requiem" are not only a departure from pure and primitive practice, but they are needless. Of the departed Bishop we may say as the early Christians of those who had fallen asleep in Christ, not "requiescat, but 'requiescit in pace.'" Where peace is possessed there is no need to pray for it. There is room, as in the Prayer Book, for thanksgiving.

Trinity College Memorial Service.

A Memorial Service was held on Tuesday evening, April 13th, in Trinity College Chapel. Principal Aickin, of Ridley College, conducted the Service. Dr. Leeper, the Warden of the College, gave the address. His eloquent tribute to Bishop Moorhouse's work and influence came from a heart warm with love and admiration for one of Trinity's greatest friends. It was Bishop Moorhouse who created the Theological Faculty, and made it possible for Trinity to turn out the fine roll of learned clergy which stands to its credit. No less than six Bishops have come from the College. Reference was made to the crowded congregations at Old St. Paul's, where "the profoundest truths of theology were elucidated in simple and popular form, and yet with such wealth of eloquence as had never been known till then in an Anglican pulpit in Melbourne." The address closed with a

stirring peroration. "He was a true Father in God, a fervent preacher of Righteousness, a helpful guide of the perplexed, and an ecclesiastical statesman of a high order."

Sunday School Anniversaries.

Successful Sunday School celebrations have been held at St. Matthew's Prahran, when Revs. H. H. Gardner, and G. E. Lambie were the special preachers; at Yarraville where Canon Hart gave a practical and helpful address, and at St. John's, Footscray, where Revs. C. H. Barnes and H. T. Langley occupied the pulpit.

A Men's Congregation.

A notable feature about the large congregation at St. John's, Footscray, of about 450, was the large proportion of men. One corner of the Church was filled with young men of a manly looking type who took a keen and reverent interest in the service. There was also a good proportion of men in every pew. Rev. J. T. Baglin has reason to be proud of his congregation. Rev. H. T. Langley preached from 2 Timothy vi. 12, pointing out that St. Paul has been credited with military metaphors where he prefers athletic illustrations. He urged Timothy to "strive in the good strife," because the Christian control was altogether different in its methods from the methods of war. Both Christ and St. Paul disown the use of force in advancing the Kingdom of God, and trust in the power of truth and the witness of the Christian character to overcome evil. In the building up of this strenuous character both the Home and the Church play a leading part.

Central Society of Sacred Study.

The Archbishop of Melbourne has been appointed one of the Patrons of this Society. The Melbourne Branch has arranged a Lecture to which all clergy are invited, by Mr. A. E. Floyd, Mus. Bac. Oxon., the new Cathedral Organist, on "Principles of Church Music." This lecture will be given in the Chapter House on Thursday morning, April 29, at 11.15. The Archbishop will preside.

Principal Fraser's Visit.

Sydney Churchmen may look forward to a good time when Rev. A. G. Fraser gets into their midst. He is a man of unique and original personality, with a message weighted with knowledge, directed by an acute intellect and driven home with real earnestness. He told us that the Historian is greater than the Theologian. There is nothing of the professional Theologian about this live man engaged in making live men of character out of the raw and slender material he finds in Cingalese boyhood. He draws his inspiration from history, and he is busy with making history. He believes that nationality is one of the greatest forces operating in the world to-day, and he calls to us to take our part in making the composite nationality of India—"Separate as the billows and one as the sea"—truly Christian.

Principal Fraser lives a strenuous life at Kandy. If he came to Australia for rest he must be disappointed. The C.M.A. and the Student Movement have given him an average of three or four engagements a day.

The public meeting at the Masonic Hall was presided over by the Archbishop. The speaker gripped his audience and gave them plenty to think about. Principal Aickin also gave a fine address. Definite offers of service have come as a result of this meeting. Our visitor told us he wanted teachers of classics and mathematics and of English. He wanted graduates, and also some intelligent people!

Nearly all the Colleges and larger Schools were visited. A Missionary and an Educational Conference were held. A special address was given to the students from the Theological Colleges. This was a fine study of Buddhism in contrast with Christianity. Questions were invited. One question gave opening for a home thrust. It was stated that "Caste" was recognised in one or two missions (not Protestant) in India. How did they reconcile "Caste" with the Christian

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brotherhood, asked an innocent Theological Student, "Don't know," was the answer. "Suppose in same way as you reconcile pew rents with the Christian brotherhood at home."

St. Mary's, Caulfield, had the privilege of hearing Principal Fraser on Sunday morning. He preached at St. Paul's Cathedral in the evening.

Cathedral University Service.

This was a magnificent service, the Cathedral was crowded to the doors. Many students attended in academic dress and some of the Professors and Heads of Colleges were in the procession. Dr. MacFarland read the First Lesson and Dr. Leeper the Second. A fine Easter Anthem by Brahms was sung by the choir, Mr. Floyd presiding at the organ.

The sermon was on the text "He came unto His own and His own received him not." It was a powerful appeal on behalf of the nations in their need of Christ. He alone could meet their need. All nations would meet in Christ's Kingdom. It was for students to respond to that call and to go out and give the nations that alone which could bring peace and progress.

WANGARATTA.

Ruridecanal Chapter of Kilmors.

Arrangements are being completed for the next meeting of the Kilmore Chapter, to be held at Euroa on Tuesday and Wednesday, May 4 and 5. There is some interesting business to come before the Chapter. On the second day the greater portion of the time will be devoted to a quiet day, to be conducted by the Rev. Canon Hart, Warden of St. John's College, Melbourne.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Archbishop's Movements.

The Archbishop returned to Brisbane from his visit to the Wide Bay, afterwards journeying to Mount Perry, Gin Gin and Howard for Confirmations; at the latter parish the candidates included those from the Uragan district who had travelled there for this service. The Archbishop is now at Esk, after administering Confirmation he will preach at a special service in the private chapel at Cressbrook, when a memorial service will be held in memory of the late Mr. J. H. McConnel; later on he will dedicate a new Church at Linville, returning to Brisbane for a Confirmation in the Cathedral.

It is also his intention to attend a social gathering of the Church people connected with St. Paul's, Ipswich. He will also preach at St. George's, Windsor.

Easter Meetings.

Easter meetings are now the order of the day, and in nearly every case good progress has been reported. At St. Thomas', Toowoong (Rev. Canon Scott), the spiritual progress of the parish has advanced, the number of communicants has been more than trebled, and the funds show an increase of £200 on the previous year. Holy Trinity, Valley, also comes out on the right side,

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WEST AUSTRALIA.

PERTH.

C.F.S. Lodge.

The new Girls' Friendly Society's Lodge, situated at 240 Adelaide Terrace, Perth, is rapidly approaching completion. The foundation stone was laid by Lady Barron on January 28. The building is a fine commodious one, with a large clubroom for the use of the G.F.S. members when visiting the city, where they may obtain tea at a nominal charge. There are over twenty cubicles for boarders, with dining room, matron's room, kitchen, pantries, and bath-rooms with hot and cold water service.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

C.M.A.

The Rev. Principal Fraser, of Trinity College, Kandy, will be in Adelaide from May 2 to 6. He will speak to men in the Y.M.C.A. Hall on Sunday afternoon, May 2, and preach in the Cathedral in the evening. On Wednesday evening a large public meeting will be held in the Town Hall, at which His Excellency the Governor will preside.

Deputation.

Miss Erwood, of Palestine, whose work amongst us last year was largely appreciated, will again carry on deputation work in South Australia on April 27.

TASMANIA.

(From Our Own Correspondent.)

Farewell to Miss Nisbet.

One of our C.M.A. Missionaries, Miss Nisbet, has been on furlough for some months past, and prior to her leaving, at a meeting in Queenborough, opportunity was taken of saying good-bye to our friend. We, for our part, were exceedingly sorry to lose Miss Nisbet, but she (though naturally sorry to leave her friends in Tasmania) looks forward eagerly to returning to her work in China. At the close of the meeting the Hon. Secretary of the C.M.A. committed Miss Nisbet into God's safe care and keeping, and the prayers of many will follow her.

Synod.

Before these notes appear in print, Synod will have come and gone. On Sunday, most of the city Churches have special services and preachers, and on Monday evening there will be a public meeting in the Town Hall. On Tuesday, the Rev. J. W. Ashton of Melbourne will conduct a devotional meeting for the clergy, and amongst other meetings and services the Junior Clerical Society will meet at the Cathedral for corporate Communion, followed by breakfast at the C.M.A. rooms, after which they hold their annual meeting, when the Rev. D. B. Blackwood, and the Rev. Donald Baker will read papers. At the Synod there will probably be no controversial matters brought forward, but merely domestic business such as a very important bill to inaugurate a Diocesan Insurance Fund for Church Buildings.

Another matter has to do with St. David's (Cathedral) burial ground, which subject will provide a debate more interesting than one might expect. But then the circum-

stances are involved and difficult. Though it will probably not prove a Synod of supreme importance, still the meetings, many of them informal ones, cannot fail to further the brotherly feeling, and we trust the efficiency of all the members.

By Telegraph.

Monday Night.—Yesterday was observed as Synod Sunday. There were special services in the Hobart Churches, and the congregations were very large. To-night a Public Meeting was held in the Town Hall, which was full to overflowing, and much enthusiasm was shown. The speakers included the Bishop, Rev. J. W. Ashton, Vicar of All Saints', St. Kilda, Melbourne, Rev. D. B. Blackwood, Messrs. Banks, Smith, and Gould. There was a splendid muster of clergy.

Notes on Books.

God and the War. Some Lessons of the Present Crisis, by Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L. Hodder and Stoughton, 3/6.

Copy received from Angus and Robertson, Sydney.

Any book written by Archdeacon Paterson-Smyth is sure to be thoughtful, interesting, and attractive. This is a volume of sermons, which were preached by the author in his Church in Canada. We have read many utterances about the war, dealing with the moral and religious problems involved, but we have read none in which these problems are dealt with in the clear and incisive manner of Archdeacon Paterson-Smyth. We cannot follow him in his advocacy of prayers for the dead, nor in every detail when he speaks of "the men who have died in battle," but with the greater part of his book we are in complete agreement, and we hope it will be widely read. "A Parable of the Nations," dealing with Jeremiah's account of the Potter and the Clay is most helpful. We will publish the substance of it in an early issue. There is a sermon for boys, entitled "The Boy World," which is a perfect gem in its way, and in which boys will take delight. Another on "Playing the Man," has an equally effective message for our men. The problems of evil, and of suffering, and that of the apparent breakdown of Christianity are effectively dealt with. On the whole this is a remarkable book.

JAPANESE MISSIONS AND THE WAR.

A C.M.S. missionary in Japan says that her home friends are asking if the war is affecting missionary work. Writing from Osaka, "the Manchester of Japan," as it has been called, she says:—

"So far the war has been a help rather than a hindrance. Japan has shown a sympathetic understanding of the causes of the war and, as England's ally, has set herself to forward the cause of the Allies. There is therefore a very friendly feeling towards us and our message.

"The student class in Japan have been greatly influenced by German philosophy and higher criticism, and Nietzsche, Bernhardi, Eucken, etc., have many devoted admirers. The present war is doing good in bringing out clearly the trend of all such teaching which attempts to set aside God and His Word, and the state of pride and egotism to which it brings a nation. It is a startling lesson to Japan, a country which thinks she can make an eclectic religion for herself, and we believe it will cause the young men of Japan to study more soberly and thoughtfully the salvation which Christ alone can bring to individual or nation."

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The Ascension and Session of our Lord.

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

III.

CHRIST'S SESSION AT THE FATHER'S RIGHT HAND.

In two earlier articles we dealt with the fact of the Ascension, and we showed that the heaven to which Christ ascended was now regarded by scholars as primarily a state, and secondly as a sphere or place, in which that state is realised. In the present article we will deal with our Lord's Session.

Psalms and Gospels.

Here as with the Ascension we find foreshadowings in the Old Testament. There are many passages which refer to God's Session on a throne, and such Session is invariably connected with either (a) God's Sovereign and protective power over His people or (b) His administration of judgment upon the nations. Session does not

necessarily imply inactivity, but rather the opposite, for it is always linked to the redemptive and executive work of God. It is well to remember this fact as we pursue our enquiry.

The immediate source of the New Testament conception of Christ's Session is undoubtedly the words of the 110th Psalm: "Sit thou on my right hand till I make thy enemies thy footstool." The strong messianic significance of the Psalm is well known. Christ's claim upon it is thrice recorded in the Gospels while it also occupies an important place in the Epistles of I. Corinthians, 1st. St. Peter, and the Hebrews. In addition to this thrice-quoted claim Christ speaks of the time when "the Son of Man in the regeneration shall sit on the throne of His glory"; and before Pilate He says, "hereafter shall the Son of Man sit on the right hand of the power of God."

St. Paul's Epistles.

We have several references in St. Paul's epistles to the Session, but nearly always as it is related to the realised redemptive work of our Lord. The following are the most notable, Rom. viii.

33, "It is Christ that died, yea rather that is risen again, who is even at the right hand of God."

In Ephesians i. 19, and ii. 6, the Session is mentioned to emphasise the power and privilege of the believer, who is said to be seated with Christ in the heavens.

Colossians iii. 1, "Seek those things that are above where Christ sitteth at the right hand of God."

Epistle to the Hebrews.

It is however in the Epistle to the Hebrews that the doctrine of the Session finds its fullest expression, and here it is always related to Christ's heavenly glory and royal priesthood. In i. 3, we are told that "When He had made purification of sins He sat down at the right hand of the Majesty on high." Both these verbs are in the aorist tense, which tense in the first verb signifies the completion of His propitiatory work, and in the second verb the entrance upon His majestic and glorious reward.

In viii. 3, we are told of "an High Priest who is set down at the right hand of the Majesty on high."

In x. 11, we read "every priest standeth day by day offering often times the same sacrifices, which can never take away sins, but this man, when He had offered one sacrifice for sins for ever, sat down on the right hand of God." The standing of the Priest indicated continuous offering, the Session of the priest therefore must mean the cessation from offering. In this latter passage the Session is also related to the final subjugation of evil: "Henceforth expecting till His enemies be made His footstool."

Other Scripture References.

From 1st Peter iii. 22, we gather that our Lord's Session is a declaration of His unending life and power, a permanent withdrawal from earth of Christ's visible presence and a declaration of His sovereignty.

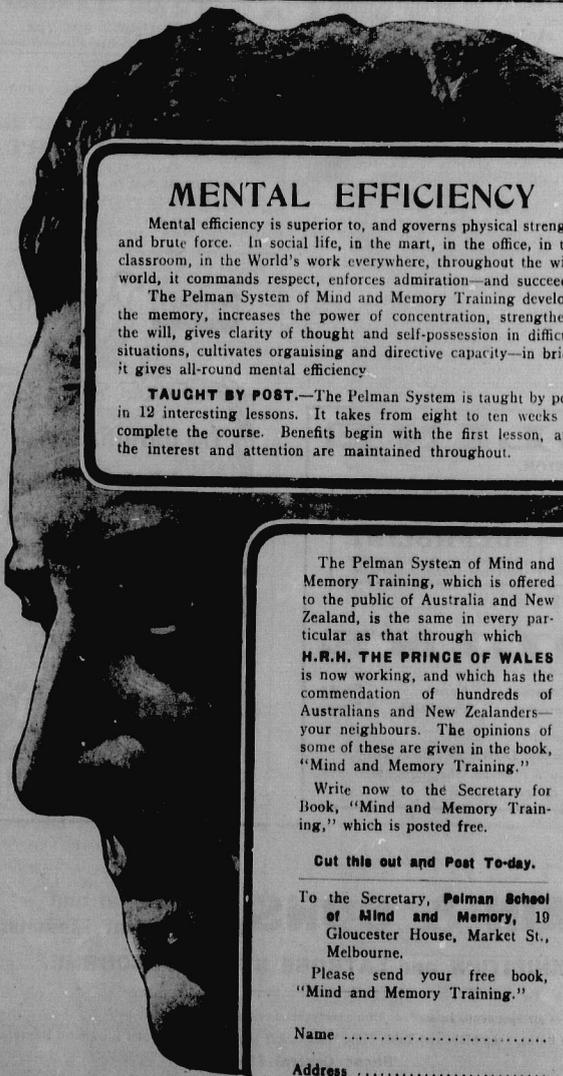
In the Apocalypse the Session finally appears as a guarantee of the glory that awaits the victorious disciple; "He that overcometh I will give to sit down with Me on My throne, as I also overcame and sat down with My Father in His throne." Here Christ's Session with the Father implies identity of nature with the Father, while the believer's session with Christ implies Christ's participation in the nature of man.

The Nature of the Session.

Now the question arises; if heaven be a "locality" are we not therefore bound to interpret literally and locally the present posture of our Lord's body? and so Meyer the great German scholar takes it. He affirms that it is to be left as a local fact,—an actual occupation of a seat on the Divine Throne. Meyer certainly is logical, for if heaven be "local" and our Lord's body be "real," then we are surely logically involved in a literal Session upon a literal Throne. We touch here one of those divine mysteries before which reason is impotent but in which the believing heart lovingly trusts.

We may conclude this article with a summary of some of the leading facts involved in our Lord's Ascension and Session—mainly suggested by MacLaren.

(1) In the Ascension and Session of Christ we see an exalted man. His manhood is a corporeal manhood, as



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the 4th article says, "He took with Him into heaven His body, flesh, bones, and all things pertaining to the perfection of man's nature."

It is a **perpetual** manhood which in some way involves an eternal modification of the Deity, for the divine and human are linked for ever in an indissoluble union.

It is a **transfigured** manhood, entirely free from all and every taint of weakness and dishonour.

It is a **sovereign** manhood, for "we see Jesus crowned with glory and honour." We see Him enthroned at the right hand of the Majesty on High.

(2) The Session further implies a **Resting Saviour**.

We see Jesus reposing after conflict, not that the divine arm grew weary, but because His work was complete and His ideal realised. His entrance into rest was the expression of His claim, "Father I have finished the work that Thou gavest Me to do." It is also the expression of the Father's satisfaction: "This is my Beloved Son in Whom I am well pleased."

(3) The Session further implies an **Ever Active Helper**. The "right hand of God" is not only the place of honour, but also of omnipotent energy. When Jesus had ascended we read, "they went forth and Preached everywhere, the Lord working with them and confirming the word with signs following."

(4) In the Session we see last of all **A Priest Interceding**. The practical importance of this aspect of the Saviour's work necessitates more lengthy notice, and so we must reserve it for another article.

"I have put a New Testament among your books. It is the best book that ever was or will be known in the world, because it teaches you all the best lessons by which any human creature who try to be useful and faithful to their duty can possibly be guided."—Charles Dickens, in a letter to his son.

Nation-Destroying Drug.

A valuable contribution to the discussion with regard to the use of alcohol was made at the annual meeting of the Royal Prince Alfred Hospital, Sydney, last week, by Sir Thomas Anderson Stuart, Dean of the Faculty of Medicine at the University.

"It will astonish many of you," he said, "to hear that the total expenditure of the hospital on alcoholics for its 7,237 in-patients in 1914 was only £40 2s. 6d., which works out at just over 1d. less than 1d. per patient! And that this is no rare phenomenon is proved by it being only the last of a similar series of years. There being 40 medical men on the staff when they considered them necessary, it is clear that our low rate of consumption was not due to the fads or opinions of certain members of the staff, but must be the outcome of the practice of the medical men generally. There has been a growing conviction that alcohol is not the valuable medicine it used to be considered. In 1884, with 140 beds, the cost of stimulants was £215. In 1914, with three times the number of beds, it was only £49! And is not our mortality rate this year the smallest on record? Nor must we forget that this 1d. worth is the average. Some patients who were very weak, such as recoveries from typhoid, had champagne! The majority of our patients never get a drop of alcohol in any form."

"Alcohol is a drug," continued Sir Thomas, "and in our hospital accounts it is included under the head of 'drugs and surgical appliances.' It is always as a drug that we should think of it. Speaking entirely personally, I might be permitted earnestly to counsel all who value individual and national efficiency to avoid the use of alcohol in any form, and in even the smallest quantities, except on the written prescription of their medical attendant, for, as the events of the day in connection with the great war prove, it is the most soul-destroying, body-destroying, nation-destroying substance ever known. And yet since the inauguration of the Commonwealth in 1901, while we have spent 23 millions on defence, we have spent 180 millions on alcoholic drink! Surely it is time to put our house in order by diminishing the 20 millions a year the Commonwealth spends on drink!"

"As a first step, and at least till the end of the war, let the liquor shops be closed at the same time as other shops, and be really shut on Sundays—no back doors! And that all may be equal, let every man whose circumstances permit him to keep

liquor in his home or have access to it elsewhere, keep an honourable undertaking not to consume (except by the written prescription of his medical attendant) any liquor after 6 o'clock, or on Sundays."

Helps for Quiet Moments.

The Power of Praise.

A little word of praise—what joy it brings, And how it cheers the very soul of things! 'Mid starless night, 'mid sunless day, 'Mid dust and thorns upon life's way, A word of praise—and lo, About us lilies blow;

A little word of praise—how quickly said; How far its kindly influence is shed! The pain, the grief, corroding care, Life's loneliness, so hard to bear; A word of praise—and then The world is glad again!

A little word of praise—we cannot know The bounds to which the spoken thought may go;

For words have wings of woe or weal, And thoughts have power to harm or heal. A word of praise—a gem In Fortune's diadem!

A little word of praise—so short the time Ere it will be too late to heed this rhyme; Go forth and find some weary soul Where raging seas of sorrow roll;

A word of praise—and "Peace!" Shall bid the tempest cease! —Clarence Umy, in "Munsey."

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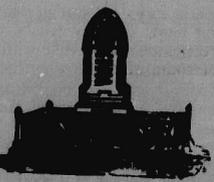
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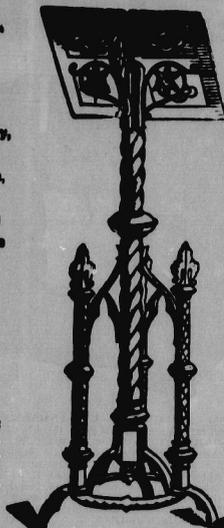
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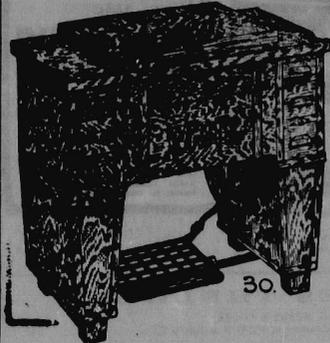
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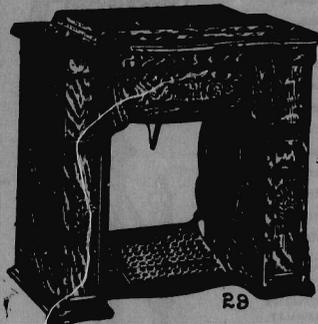
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Current Topics.

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

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

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

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

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

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

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

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

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

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

ness."

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

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

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