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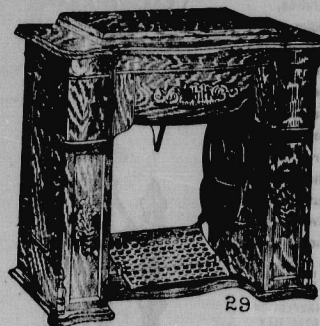
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Current Topics.

In the Gospel for the Second Sunday in Lent (St. Matt. xv. 21-28) is recorded the story of the Second Sunday Syro-Phoenician woman, whose prayer prevailed because of her great faith. During the Lord's

life on earth He never passed beyond the limits of the Holy Land, but on one occasion he went "into the coasts of Tyre and Sidon," close to the boundary of Palestine. Here a woman of Canaan, a heathen, pleaded with Him on behalf of her daughter, who was grievously vexed with a devil. She had faith, she addressed Jesus as "Son of David," but her faith was severely tested before her prayer was granted.

At first, as she cried after Him in the street, the Lord "answered her not a word." But, undaunted, she followed Him into the house and fell down at His feet, crying, "Lord, help me." "But He answered and said, It is not meet to take the children's bread and cast it to dogs." She humbly accepted the position allotted to her; she did not belong to the Jewish people, the family of God, but, while the children must first be fed, yet there might be something left for the dogs. "Truth, Lord," she said, "yet the dogs eat of the crumbs which fall from their master's table." At last her perseverance and humility won the day, and Jesus answered, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

We have here an epitome of the history of all successful prayer. The method is perseverance in spite of obstacles. God's richest blessings are not to be won by a passing wish, for the Lord never bestows them till we are ready for them. To do so would bring a curse and not a blessing upon us. He Who tested the faith of the Syro-Phoenician woman, also tries us to see whether in our hearts we really desire to serve Him at all costs. When He sees that we stand the test, then to each of us also will come Christ's loving benediction: "Great is thy faith, be it unto thee even as thou wilt."

"The great problem of the Church to-day is to bring the message of salvation to the masses, and to incorporate them as living members of the Body of Christ. It must be admitted that the Church has failed to reach the working man, and that Christianity is not in possession of the nation." The writer of these words should have gone further. The Church has not only

failed to reach what are termed "the masses," it has even failed to reach "the classes." They may appear Christian, but there is little depth in their Christianity. There is more truth than we may care to recognise in a statement recently made by a writer in England. "Before Churchmanship can hope to Christianise England, it must itself be Christianised." Dr. Peile in his startling and informing book, "The Reproach of the Gospel," contends that the striking contrast between the lives of Christians and the rules of Christ is the great religious difficulty, and the cause of the decay of religion among both the educated and working classes. "The great majority of Christendom have for centuries done everything with the moral rule of the Gospel except obey it."

There can be no doubt but that long periods of prosperity have not tended to the deepening of our spiritual life; and the subtle appeal of luxury and pleasure has done much to emasculate our Christianity. The result is more and more becoming apparent that the Cross is a mere ornament that has become fashionable in the wearing, and that a soft and enervated Christendom hardly any longer regards it as the symbol and inspiration of self-sacrifice and hardy steadfastness in the fulfilment of Christian duty. The season of Lent, with its reminder of stern conflict and painful suffering, all bravely faced out of sheer love to us erring mortals, should be to us today a protest, not to be disregarded, against all that is crippling the individual and the Church in their conflict with sin and suffering, and as well an inspiration to a more complete consecration to the great Person and Cause of our Saviour God. Such a consecration will mean, surely, a thoughtful and inspired application of the great principles of Jesus Christ to every detail of our life and walk in this world. Lives thus guided and inspired will prove powerful instruments in the hand of the Lord for the regeneration of mankind. "Who is sufficient for these things . . . our sufficiency is of God."

Churchmen will be grateful to Archdeacon D'Arcy-Irvine, of Sydney, for his letter to the Registrar of New South Wales on the subject of the remarriage of the parties to "mixed marriages" between Protestants and Romanists. In view of the promulgation of the Ne Temere Decree, the matter may become more and more acute. The procedure of the Registry in question is not quite clear; but we are assured that there has been no change in the procedure

since 1856. Surely in a matter of this kind a State should stand on its dignity. It has laid down certain regulations for the legal performance of marriages, and registers each marriage celebrated in accordance with such regulations. When once a marriage has been so celebrated and registered, of what use is the registration of any remarriage that may take place for conscience sake, or at the command of a Church which assures her people that many of our marriages are mere empty forms and cloak the sin of adultery. We do not question the right of the Roman Church to shield her people from the Protestant ministers, who, in her opinion, are like so many wolves preying upon the erring sheep of her flock. The Church that so cheerfully consigns us heretics to the fire, cannot be expected to view lightly any intercourse on our part with her people. But we do expect State officials to act upon the dictates of common sense, and we should be sorry to learn that any of our State Registrars allow the solemn record of that which from their point of view is absolutely meaningless and only calculated to bring about some confusion at a later time. When once a marriage has been celebrated and registered satisfactorily to the laws of a State, the Registrar of that State should refuse to accept any certificate of a re-marriage, the celebration of which casts a slur upon the State law, and by direct influence, upon many couples who have been quite duly married from the State's point of view.

Continuous pressure is being exerted throughout Australia on all recalcitrant Governments to bring in the "Totalisator." Even the police department of one State has been called in to bolster up the case. The N.S.W. Cabinet has, up to the present, resisted the pressure, but at length it has become too strong, and Mr. Holman has promised the introduction of a non-party Bill dealing with the question. From the Christian point of view gambling is obviously a gross breach of the tenth Commandment, and often leads to a breach of the eighth. The pursuit is of the purest selfishness, and has a hardening and otherwise demoralising effect upon its clientele. Consequently the Christian attitude towards gambling in any form should be uncompromisingly antagonistic. The gambling mania has produced a set of parasites in our social life whose gains, even from the gambler's point of view, are pretty generally not honestly acquired. The characteristic vices of these men are the direct product of gambling, and the Christian

public is sometimes appealed to to save the victims, not by the prohibition of the vice that has produced the evil, but by its regulation. The introduction of the totalisator will, we are assured, remove the bookmaker with his attendant evils, and make the racecourse gambling freer from risk, and more profitable for the gambler. At the same time, a legislation which will make society itself a partaker of the stakes, will provide an atmosphere of greater respectability to the pursuit, and provide a sop for many a weak conscience. We hope the Christian public will not be so easily beguiled. With the path made more easy and attractive, we may well expect to find a large increase in the number of those affected by the gambling craze. Gambling is sin, and we do not want to make the way of sin in any of its forms more easy and attractive for the sinner. Consequently, our only attitude, as Christians, must be one of uncompromising and persistent opposition to the introduction of the "tote."

On the principle that "any stick is good enough to beat a dog with," one of our Australian dailies is carping at a Labor Government for having no definite policy on the matter of the Red Plague. The Chief Secretary of that Government is informed that "if he does not know the

best course to take for safeguarding the public health against the worst of all its foes, he is clearly out of place in an office which imposes upon its occupants the responsibility of acting as if he did know." The writer of the article is either a new chum on the question, or is blindly partisan in his attitude towards the Labor Party. The question is not a new one, although it has acquired of late a healthy prominence in the public press. But it is an exceedingly difficult question, and the "highest expert advice that can be obtained" will be found to be hopelessly divided as to the best course to be pursued. The Government in question is taking cognisance of the matter, and has made an important move by the establishment of "night clinics." We are told in an airy fashion that "other contagious diseases are made notifiable; this could be made so, too." Evidently our infallible friend does not appreciate, (1) the widespread nature of the diseases in question; (2) the fact that in a very large number of cases the victims are absolutely innocent. The matter has been engaging the attention of Medical Congresses and Ecclesiastical Social Questions' Committee for some time past, and up to the present no practical policy has eventuated, even in suggestion.

We must by all means avoid any alarmist policy which might be found in practice more harmful than the present situation, bad though it is.

A strong man in power, in spite of a clamant press and a hysterical public, will "hasten slowly" in dealing with a question so grave and full of difficulty.

The Day of Humble Prayer.

AT ST. PAUL'S: AN IMPRESSION.

(By the Special Correspondent of the English "Record.")

On Sunday evening I arrived at the north doors of the cathedral at a quarter to six. Already a little crowd of about two hundred people were huddled under the shelter of the dark and draughty portico. We waited in the gloom for half an hour, patient, and for the most part silent. Of course there were present one or two of those foolish chatterboxes one finds in every crowd, whatever the occasion, but I never remember being in a more reverent, quiet crowd at the doors of any church. There was a moment of discomfort, especially for ladies, when the doors were opened and the inevitable rush for seats took place. A huge crowd seemed to come suddenly from nowhere, and in a few minutes it was quite impossible to get a chair under the Dome. I admired the polite and tactful way in which the stewards did their work. At great services of this kind they have to cope with a good deal of troublous opportunity from people who suffer little from shyness. However, by degrees those who remained standing in the aisles were accommodated—the galleries in the choir and over the south door were soon packed—and by the time the organist began his brief but welcome voluntaries the great congregation stretched back almost to the big west doors, just as the similar gathering in the afternoon had done.

The Congregation.

The first thing that struck me was the absence of colour. The prevailing note was black, with a fair sprinkling of khaki. I noticed two gentlemen who were bold enough to wear gay buttonholes, but they looked conspicuous. This was in no sense a depressing service, but from the beginning one felt that the people had come in the right mood and fully appreciated the solemnity of the occasion. An extraordinary exception was an eccentric old man who sat down by me and coolly began to read a sevenpenny edition of a novel by Rider Haggard. He had appropriated a seat reserved for a steward, and was moved elsewhere, subsequently shuffling out of the cathedral when the intercessory prayers began. Everybody else, one could see, appeared to be reading carefully the Form of Prayer during the time of waiting, and though I have been present at many great and solemn services in St. Paul's, I never remember one at which there were displayed a deeper devotion, a more impressive reverence. As I glanced round at the hard-headed business men, the many pathetic figures in deep mourning, the grey-haired veterans, the well-to-do but quietly dressed ladies, the gentle-faced Red Cross nurses, the young men on active service, the blind boy whose patient face was turned towards the pealing organ, the well-groomed, dark-haired youths—quite a small army of them—who, as members of the Amen Court

Guild, rendered valuable assistance to the stewards—as I noted the expressions on the faces of men and women of all ages and all classes in this wonderful assembly, there was something written there in spite of all the gloom and depression of the streets outside, in spite of all the terrible anxiety of the new-born year, that made me repeat to myself the familiar lines:—

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

A Sense of God's Presence.

For there was throughout a very real sense of the presence of God in this beautiful service. "Spare thou them, O God, that confess their faults," rang out a clear voice, and the familiar opening sentences had a new meaning. "I will fear no evil, for Thou art with me." In Thee hath been my hope all the day long," we sang in the special psalms. And how appropriate the Lessons, read so clearly, in spite of a rather troublesome cough, by the Dean of St. Paul's. "He will come and save you." "Sorrow and sighing shall flee away." "Father, glorify Thy Name." Surely that inspiring hymn, "O God, our help in ages past," was never sung with heart and voice as it was to-night, in the largest church in the British Empire, over the graves of Nelson, Wellington, Roberts, on the first Sunday evening of this fateful year.

The Archbishop's Sermon.

And when the sturdy figure of the Archbishop of Canterbury entered the pulpit, and his message of hope and comfort and cheer rang out so clearly and unflatteringly, one felt indeed that he was a worthy representative of the best spirit of the British people. No pitiful whining and wailing; no cry for a peace at any price; no "piling on of the agony"; but a strong confident, heartening reminder of the peace of God that passeth all understanding, that can garrison the heart against fright, and panic, and depression, and unchristian hate. The Archbishop spoke with great feeling, but used little gesture, occasionally adding emphasis to his words by striking the pulpit cushion with his open palm, as, for example, when he declared that an overwhelming depression simply must not be allowed to "take the heart out of" us, and also when he made the briefest but most emphatic reference to the justice of our cause. Eloquent and arresting were the passages in which he spoke of the way in which our brothers over the seas had responded to the Empire's call. But, timely as was the whole of the thoughtful discourse, this was a service at which the sermon was not the principal feature.

A Time of Earnest Prayer.

After an impressive pause the Archbishop spread out his arms and invited his brothers and sisters in the Lord Jesus Christ to join with him in prayer. Remaining in the

pulpit, he led the petitions in resonant tones that must surely have been heard far above the crowded nave. At first the responses were subdued, but they gradually grew in volume until the prayer "for the speedy triumph of our cause" was reached. It seemed to me then that every man and woman in the cathedral made the responses, and the effect was most stirring. It seemed only fitting that a service which combined sincerest contrition and humility with deepest confidence and trust should end on a note of thanksgiving for mercies already received. "Whatever the future brings, glorify Thy name," we prayed in the closing hymn. As one looked round again at this vast assembly of praying men and women, so silent at times that one might have thought the cathedral was empty, one hoped there might be present some of the critics who have been good enough to tell us the Church has abdicated its function as the spiritual guide of the nation; one thanked God afresh for the dear old English Church, and all that it stands for; one rejoiced that this noble service had so truly national a character. Long after the Benediction had been pronounced people remained standing under the Dome, as if loth to depart, and as they passed received many respectful greetings. Out into the damp, gloomy streets again. . . . But it had been good to be there! There rang in one's ears as a sweet melody those lines of Elizabeth Barrett Browning:—

"I smiled to think God's greatness flowed
around our incompleteness,
Round our restlessness, His rest."

A SOLDIER'S EPITAPH.

The following beautiful epitaph, composed by the dying veteran, was copied from a tombstone in the Churchyard of the picturesque little parish of St. Vryan, Cornwall:—

"In former years I shed my blood,
Both for my king and country's good;
In latter years it was my pride to be
Soldier to Him Who shed His blood for
me."

AN APPROPRIATE TEXT.

Writing to his former parish—St. Andrew's, Norwich—the Rev. W. A. Briggs, who is now a naval chaplain, says:—

"Even in this grim game of war we have occasionally the humorous side presented. This happened on Sunday week. During the rounds the captain told some of the men, who were wearing various irregular costumes, provided by the generosity of people ashore, that they must appear in future dressed more in accordance with the Navy. Directly after, at Church, quite unconscious, of course, of what had been said, I took for my text, 'Take no thought what ye shall put on. Is not the life more than meat and the body than raiment?' There was a subdued titter; and I was not surprised when I learnt afterwards what had happened."

An Only Son.

The following lines appeared in the "Morning Post" of November 4, 1914, sent by the father of an only son now serving with the forces. He had observed that the first five names in the Roll of Honour, published on October 31, were those of only sons.

Buried in a nameless grave,
Laid aside with other Brave,
His life for King and Right he gave,
Our only son.

A handsome, happy, English boy,
His soldier spurs yet hardly won,
A father's pride, his mother's joy,
An only son.

He answered to the Nation's call,
We will could spare our one and all,
And prayed God would not let him fall,
Our only one.

But fortune failed him in the strife,
Our pride was in a moment gone;
We start again, just man and wife,
Without a son.

Grieve we? Yes, but not repine;
We know a man with children nine,
And every one in the firing line,
Every one.

For all should fight, and some must die;
He takes his chance, does an only son,
And parents bow and humbly cry,
"Thy will be done."

A. H. D.

A BISHOP'S SCHOOLDAYS.

The Bishop of Lewes (Dr. Burrows), who was formerly Vicar of Croydon, was in capital form at the prize day in connection with the Brighton Municipal Secondary Schools. The Bishop gave some delightful recollections of his own schooldays, and he read the following letter, which he had written to his father, when he was a boy at school:—

Dear Father.—Our prize-giving is over, thank goodness. A dull old fogey gave away the prizes. He jawed and jawed us about "sapping" as hard as we could while we were at school, and told us how we ought to spend our pocket-money—as if we didn't know how to do that! The only decent thing he did was to ask for a "half."

The reading of the letter created a storm of laughter, and the Bishop explained that "sapping" was a word which in the ancient days was understood to mean working. He positively shivered when he read that letter, added the Bishop, because he remembered that owing to the ravages of time he was now in the place of the old fogey.

Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us, for the largest amount of worrying is caused by the smallest trifles.—Anon.

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The Christmas Truce at the Front

The story of the Christmas truce between British and German soldiers, says the "Challenge," will always remain one of the most hopeful pages in the history of the present war. It was a spontaneous acknowledgment of the Feast of Friends. It is clear that the truce was only partial and took effect in those parts of the line not held by Prussian troops. One of the most picturesque accounts was sent to the "Evening News," a letter from a sergeant in the 3rd Rifle Brigade to his parents:—

"Christmas Day! The most wonderful day on record. In the early hours of the morning the events of last night appeared as some weird dream—but to-day, well, it beggars description.

"You will hardly credit what I am going to tell you; but thousands of our men will be writing home to-day telling the same strange and wonderful story. Listen.

"Last night as I sat in my little dug-out, writing, my chum came bursting in upon me with: 'Bob! Hark at 'em!' And I listened. From the German trenches came the sound of music and singing. My chum continued: 'They've got Christmas trees all along the top of their trenches! Never saw such a sight.'

"I got up to investigate. Climbing the parapet, I saw a sight which I shall remember to my dying day. Right along the whole of their line were hung paper lanterns and illuminations of every description, many of them in such positions as to suggest that they were hung upon Christmas trees. And as I stood in wonder a rousing song came over to us; at first the words were indistinguishable, then, as the song was repeated again and again, we realised that we were listening to 'The Watch on the Rhine.'

"Our boys answered with a cheer, while a neighbouring regiment sang lustily the National Anthem.

"Some were for shooting the lights away, but almost at the first shot there came a shout in really good English, 'stop shooting!'

"Then began a series of answering shouts from trench to trench. It was incredible. 'Hallo! Hallo! you English; we wish to speak.' And everyone began to speak at once.

"And there in the searchlight they stood, Englishman and German, chatting and smoking cigarettes together midway between the lines.

"A rousing cheer went up from friend and foe alike. The group was too far away for me to hear what was said, but presently we heard a cheery 'Good night. A Merry Christmas and a Happy New Year to you all,' with which the parties resumed their respective trenches.

"After this we remained the whole night through singing with the enemy song after song. 'Give us Tipperary,' they cried.

"I turned out this morning at dawn, still pondering upon the events of the previous night, and wondering if this farce was still continuing. Again I climbed on to the parapet and was staggered at the seeming audacity of our enemies. They were all out upon their earthworks, still shouting and singing, and waving cheery greetings across to us.

"Come out,' they cried, 'We are friends to-day.'

"Already many of our chaps were going across to meet them. At first our officers remonstrated but nobody seemed to want to do any harm, and before very long we were all out in the open exchanging souvenirs and smoking each other's cigarettes.

"But before we could really feel on easy terms there were some gruesome tasks to be performed. English and German re-

turned for spades, and between us we gave decent burial to those poor fellows who had fallen weeks previously, and who had, perforce, to be abandoned on the field. We had tried on several occasions to get out to these bodies and bury them by night, but such a procedure always resulted in shots being exchanged, and a hasty return whence we came.

"But to-day I stood shoulder to shoulder with a German and dug a grave for his late comrade. Crosses now mark the spots where for weeks there had lain three gruesome forms. This business over, we turned to our conversation.

"War! We looked at each other and laughed, each showing his incapacity to fully realise the situation in his own peculiar way.

"One grey-coated warrior tore off his equipment, and flinging it to the ground, cried:

"War! This is war! Well I'm —!" And he promptly burst into tears.

"And so we spent the day. As dusk came on we returned to our trenches, and here we sit, wonder more profound than ever holding us, awaiting what next may come.

"Even as I write I can hardly credit what I have seen and done. This has indeed been a wonderful day."

Personal.

The Archbishop of Melbourne, as President of the C.E.M.S. in his Diocese, has summoned a meeting of members of the Society at the Melbourne Chapter House, on the evening of Monday, March 1, to consult together as to the financial position of the Society, before taking the drastic step of accepting the resignation of the Organising Secretary (Rev. A. B. Tress).

Rev. T. V. Wallace, gold medallist in history at Trinity College, Dublin, is shortly to take up the position of Warden of the new Hostel in connection with Moore College, Sydney. The new premises are situated at 180 Rose Street, Darlington.

Archdeacon Owens Mell, accompanied by Mrs. Mell, is leaving the Rectory, Bega, N.S.W., for a well-earned rest, and intends going to Bundanoon. Recognising that the Archdeacon richly deserves a long holiday, the parishioners of St. John's were anxious that their Rector should take a good rest and change, and the suggestion was made of a trip to Tasmania and New Zealand, but under the present circumstances, the Archdeacon does not feel justified in accepting so much at their hands, and will be quite satisfied to spend a few weeks at his old parish of Bundanoon.

Archdeacon and Mrs. Boyce, on their return to Sydney from England will be tendered a welcome home by the parishioners of St. Paul's Church, Redfern, on Thursday evening, March 4. The Archbishop will preside.



Are You Interested in Jerusalem?

If so, please send name and address to Archdeacon Allnutt, Portland, Victoria, who will gladly send you news post free.

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

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BRISBANE: 530 Queen Street

Notes on Books.

The Patrol of the Sun-dance Trail, by Ralph Connor. Hodder and Stoughton. 3/6. Copy received from Angus and Robertson, Sydney.

In Mr. Connor's earlier books, "The Sky Pilot," and "Black Rock," the interest centred round Christian work in Western Canada, and a striking description was given of the power of the Gospel among cow boys and other dwellers in the prairie. But, "The Patrol of the Sun-dance Trail" is quite different. There is the same high moral tone, and occasionally the Gospel message is mentioned, but it is in the main just a wholesome story of a more ordinary type. The hero is one "Allan Cameron," who left his position in the N.W. Mounted Police, and settled down on a ranch with his wife "Mandy," only to be called away again, at great personal sacrifice, to assist in crushing a great rebellion of Indians. There is not a dull page in the book, and the exciting adventures and hair-breadth escapes which are described in vivid language are full of interest. As might be expected from such an author, the local colouring and description of life in the far west are very vivid. The book is well worth reading.

The Way of Victory, by J. R. Miller, D.D. Hodder and Stoughton. 1/3. Copy received from Angus and Robertson, Sydney.

At any book from the pen of the late Dr. Miller will well repay perusal. The subject of "The Way of Victory" is the Book of Proverbs. In five chapters, entitled respectively, "The Rewards of Obedience," "The Path of Life," "The Fruits of Wisdom," "The Way of Victory," "The Excellent Woman," Dr. Miller's words about some of the sayings of the Book of Proverbs have been brought together, with the hope that those who have turned from this portion of God's Word may be led to make a thorough reading of this Book of Wisdom as regular portion of their Bible Study. The book is well illustrated.

The Prayer Book Under Fire, a word on Romanism and Rationalism, by Canon Mervyn Archdall, M.A. Price 6d. each, post free from the author, "Shalom," Sisters Crescent, Drummoyle, Sydney.

In this pamphlet, Canon Archdall deals with the efforts being made by the Houses of Convocation in England to revise the Prayer Book. In a prefatory note, he quotes the resolution on the subject adopted by the Sydney Synod at its last session, and invites his readers to join "The Protestant Church

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of England Union." The pamphlet is divided into three sections. In the first chapter the proposals for revision in a Roweward direction are clearly set forth, and also the views of many leading Churchmen upon the different questions which are raised. The second chapter deals with the revision in the direction of Rationalism, described by Dean Wace as "The Scuttling of the Ship," and German scholars are quoted to show that the Graf-Kuonen-Welhausens of Continental criticism. In the final section the relation of Reason to Revelation and Religion is set forth. The book should be carefully studied.

International Review of Missions, January, 1915.

As each successive number of this Review appears, we feel that a great contribution is made to the work of Missions. No student of the Missionary Enterprise can be fully equipped without it. For the third time in succession, Mr. Oldham gives his "Missionary Survey of the Year," and as we peruse his pages we thank God for the wonderful advance of the Gospel among the nations of the earth. The subject of "The Home Ministry and Foreign Missions," is dealt with by a Yorkshire Vicar, a French Pastor, and an American Minister. There is a most interesting article on "The Christian Church in Changing China," by Dr. Arthur H. Smith, and two thoughtful papers on the "Missionary Principles of the Early Church" (by Rev. E. B. A. Somerset), and "The Presentation of Christianity to Primitive Peoples" (by the Rev. A. C. Knight). The Review of Books, and the Bibliography, are, as usual, most valuable.

In Time of War.

Tune 370 A. & M.

Eternal Father, who dost guide

The nations in Thy wondrous ways,
Restrain their madness, tame their pride,
And turn men's fierceness to Thy praise;
O Father, hear us while we pray
For those in conflict far away.

O Christ, Who in Thy mortal strife
Didst bear for us the Cross of Pain,
And dying, win the Crown of Life
For faithful warriors still to gain;
O Blessed Saviour, be Thou nigh
To save the souls who bravely die.

O Holy Ghost, Immortal Fire,
O Dove of Peace across the wave,
Thy voice can calm the conflict dire,
Thy strength make weakest hearts grow
brave;
O God of Comfort come Thou near
To all who mourn or faint or fear.

Almighty Father, Spirit, Son,
All souls are Thine, on Thee we stay;
Oh, in Thy mercy make us one,
And wash Thy people's sins away;
Thy Will be done till warfare cease,
And Thy blest Kingdom come in Peace.
—Selected.

THE PREACHER'S CRITIC.

Donald was an old Scotch beadle who officiated in a Highland kirk where the minister, never a bright star at any time, believed in long, rambling sermons. A stranger once asked him his opinion of the sermons. "Ah, weel," replied Donald, "you'll no' get me to say anything against them, for they're a' very good; but I'll just remark this much, 'The beginnin's aye over far frae the end, and it wad greatly improve the force of it if he left out 'a' that cam' in atween.'"

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Correspondence.

Sydney Home Mission Society.

(To the Editor, "Church Record.")

Dear Sir,—I feel certain your readers will be pleased to learn that the two tents which the Home Mission Society of the Sydney Diocese has placed at the Military Camp at Liverpool, are much appreciated by the soldiers there.

Again and again have I had messages from the men, telling me of the great help the tents are to them. The smaller tent is used as a writing room, and every week from 1200 to 1300 letters are written there. The larger tent, which will hold about 500 at a meeting, is used in the day time chiefly as a place where the men can meet their friends. On the afternoon in last week when I visited the tent, I saw several of the men having afternoon tea with their mothers. The thanks of mothers have again and again been expressed for the tent, and it has given them joy to know that their lads are cared for by their Church. In the evenings the large tent is used by the men for games, concerts, meetings, etc. On Sunday, evening service is held and is well attended.

Mr. Carrick, who is in charge of the tents, is most enthusiastic in the work, and is very popular among the men. What is really wanted, in addition to Mr. Carrick, is a resident Chaplain, and this want, I hope, will soon be supplied. The great need is (1) the right man for the chaplaincy, (2) the funds to meet all the expenses. At present it takes £5 per week to run the tents, and the tents themselves cost about £150.

It is a source of inspiration in the work to note the way the parishes are responding to the appeal of the Home Mission Society. On January 11, I sent a letter to the Clergy of the Diocese, asking for help, and suggesting that a whole or surplus offertory, or a concert, might be given to this worthy object, and the following parishes have so far responded to the appeal:—St. Clement's, Marrickville, £34/17; St. Philip's, Eastwood, £3/16/2; All Souls', Leichhardt, £5/15/9; SS. Simon and Jude, £5; Haberfield Sunday School £5; Liverpool Concert, £11/5; St. John's, Beecroft, £2/6; Dapto, £3; Cronulla, £3/3; Cremorne, £10; Naremburn, £2/2; Wilberforce (Pitt Town), Concert, £10; St. James', Croydon, £10/9/7.

In addition to the above, a large number of private subscriptions have come to hand, and the "Tent Fund" has now reached the sum of £225.

Other parishes have written promising help. One parish clergyman, the Rev. C. E. Curtis, placed before his congregation the appeal and asked them to give the cost of the tents for one week. They replied by subscribing a sufficient amount to cover the cost for two weeks, viz. £10. In looking through the list of parishes which have sent in subscriptions, may I ask readers to note how splendidly some of the smaller parishes have done, for example, take Wilberforce, only a small part of a struggling parish, and yet that part has sent in £10. Some of our big and wealthy parishes have not yet replied, but doubtless they will do so, and, of course, their response will be worthy of their standing in the Diocese. Certainly this is a most worthy object of appeal, and should not be passed over by any parish.

WILLIAM MARTIN.

Hon. Cler. Sec. Home Mission Society.

The New Six Points.

(To the Editor, "Church Record.")

Sir,—I have received by this mail, as I suppose, Mr. Editor, your have done, an official report of the meeting of the E.C.U., at which a Mr. Bischoff outlined some proposals under the above heading. I venture to think that this report puts a very different complexion on your correspondent's account of the manner in which they were received. First the report states that Mr. Bischoff was asked and expected to speak on a totally

different subject, and occasioned much surprise by launching out as he did. Secondly, I find the applause was chiefly accorded, not to the speaker, but to the venerable president, Viscount Halifax, for a closing speech which might be described as damning with faint praise. Certainly his protest against unjust reflection on the system and practices of the Church of England was one in which the Editor of the "Record" might easily concur, while his reference to the Holy See quite maintained the Anglican position.

In brief, I venture to think that little good is done by denouncing as disloyal or lacking in faith or suggesting their disbelief in the sufficiency of the Scripture to all who do not see eye to eye with one, especially in a hurry, before the full facts are before one. I do not agree with all of the new six points, but if I did I cannot see how it would affect my loyalty to Holy Church or my belief in the Scriptures.

"ANGLO-CATHOLIC."

[We have read the official report of the E.C.U. meeting sent us by our correspondent. It is practically identical with the account given in the "Church Times," upon that the "Church Times" was based, except that the "Church Times" reporter records applause of two of Mr. Bischoff's six points not recorded in the "Church Union Gazette." As the "Church Times" cannot be accused of Protestant sympathies, and is a trustworthy journal, we believe that the applause occurred when it says it did, for there is no denial of the fact in the E.C.U. Gazette—only omission.

We have also re-perused our article. We think that its account of what occurred at the E.C.U. meeting is absolutely correct and fair. In it we accuse nobody of disloyalty or unfaithfulness. We speak of "pernicious influences," against which we must make a determined stand, and we hope Church people in Australia will respond to the call. We see no reason to withdraw a single word of our article. If our correspondent sees nothing in the New Six Points which is inconsistent with the formularies of our Church or belief in the Scriptures, we can only say that his view of the plain meaning of the words of Scripture and the Prayer Book are totally different from our own.—Editor.]

A Quotation.

(To the Editor, "Church Record.")

Sir.—Can you or any of your readers kindly furnish the authorship and place of the following lines?—

"The ven who kens our deepest needs
Cares little how man counts his beads;
For righteousness is not in creeds,
Nor solemn faces,
But rather lies in kindly deeds
And Christian graces."

and oblige.

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The Garrison of God.

[From the sermon preached at St. Paul's Cathedral, London, on Sunday, January 3, (the Day of Humble Prayer), by the Archbishop of Canterbury, on "The peace of God, which passeth all understanding."]

The people who in hours of inevitable stress and danger are, as experience shows, least apt to give way, to sheer helplessness are those whose courage rests upon some definite faith, not on mere buoyancy or high spirit. They are the people whose trust in the care and guidance of our Father, however simple and even childlike it be, is also thoughtful and deliberate. About that fact there is not, I think, any doubt. It would be easy to give examples. It so happens that in modern English history at home we have little or no experience of anything which would give occasion to widespread fear among us civil folk in our own country. But records of Indian Mutiny days, or of some vast accident or catastrophe by sea or land, have proved abundantly who are those who can best at such an hour be trusted. I do not underrate the nerve and coolness of hundreds of men and women who would claim no religious basis for their courage, but the power which be-

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longs to or emerges from a thoughtful, definite religious trustfulness has been proved a thousand times, from the days of the blood-stained Coliseum to these days of the shrapnelled trenches of the Aisne or the trampled banks of the Vistula.

A few weeks ago a powerful writer drew for us a picture of what he called "the two kinds of courage." There is one kind which, whatever its vigour, is in no wise thoughtful. It may be the animal courage of the savage or it may be a blind obedience to inexorable discipline. Quite other is the courage of those who fight or endure because of what their own souls definitely value, something which they are resolved shall be maintained among men. "Faith and courage," he says, "go together, and the higher the faith the higher the courage." Now, that is the sort of courage which comes from what St. Paul calls "the peace of God, which passeth all understanding." It has a basis or background of assured trust, and it looks outward and upward to the fulfilment of a high and sacred purpose. That "peace of God" is akin to love; it "casteth out fear, because fear hath torment." And that sort of courage is not for the trenches or the seaweedy decks alone, or even chiefly. We have seen, we are daily seeing, it at its noblest in the firm bright face of mother and elder sister or young wife, self-controlled and keen with the background of anxious stress or poignant sorrow behind the smile, but with the "peace which passeth understanding" irradiating the patient home life or the multiplied activities outside. Yes, there is in that peace an illimitable power to keep, to "guard," the soul from cowardice, to comfort and help the weak-hearted, and to make the timid or the stricken brave.

And if the "peace of God" can and does guard us from unworthy fear, so, too, it guards us from that vaguer, less definable depression which can easily—too easily—take the heart out of people at such a time. But—let us put it quite plainly—that simply must not happen. Such an attitude is not only mischievous; it is flatly disloyal to conscience and to God. If it be true, and true it indisputably is, that it was against the clear wish, against the firm and persevering effort, of England that this dread thing, this unutterably wrong thing in the world's life came about, then it is with clear conscience and with head erect that we go forth and forward, and it is ours to let the "peace of God, which passeth all understanding," shield us absolutely from lugubriousness and gloom.

DIFFICULTIES OVERCOME.

In 1856 Christopher R. Robert, a traveller from New York City, paused for a time at Constantinople, to talk with missionaries in whose work he was interested. Learning from them that a Christian educational institution was sorely needed on the Bosphorus, he determined that the school must be built. To Dr. Cyrus Hamlin he told his purpose to give to the building fund, at the same time asking Dr. Hamlin to visit America and conduct a campaign for subscriptions from others interested in missionary education.

There were many hindrances. The American Civil War interfered with the campaign for funds. Finally Mr. Robert advised Dr. Hamlin to go ahead

with funds which he himself would supply. With great difficulty a site was selected, and all seemed ready for the auspicious beginning of the new undertaking. Unexpectedly, the Turkish government gave orders that the college should not be built on the site chosen. Disappointed but not disheartened, the promoters fixed on another site. The Sultan consented to its use. Soon it appeared that the autocratic commands of the government which had seemed so trying were a blessing in disguise, for the new site was most admirably adapted to the institution's needs.

But before the dream of Mr. Robert and Dr. Hamlin and his associates could be carried out there were other complications. The story of these was told thus by Henry Clay Trumbull in "Old-Time Student Volunteers":

"The opposition of the Jesuits and of the Russian officials succeeded in delaying the Sultan's permission to build on the new and beautiful site promised for the permanent building. When the difficulties seemed to be greatest, Admiral Farragut, with his formidable war vessels, appeared in the vicinity of Constantinople. When he learned of the existing state of affairs, he expressed regret that Dr. Hamlin was being treated so unjustly, but he said that he had no diplomatic powers, and could not interfere. At this, Dr. Scropiana, who was present, said:

"You have only to ask the great pashas, when you dine with them, why this American college cannot be built,—that is all. To-night you are to dine with his highness, Ali Pasha, the grand vizier; and when you dine with the Capudan Pasha, ask him, and with the Seraskier Pasha, and so on."

"The Admiral was ready to do this, and he did it, although he had no idea of how it would be looked at in the Sublime Porte. In a brief time a note came to the Hon. E. Joy Morris, the American minister, from his highness the Grand Vizier, saying:

"Tell Mr. Hamlin he may begin the building of his college when he pleases. No one will interfere with him. And in a few days an imperial irade will be given him," etc.

"And the imperial irade—an irrevocable decree—was forthcoming.

"Was not the hand of God in all this?"

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

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The Church Record.

FEBRUARY 26, 1915.

THE DISPENSING POWER OF GOVERNMENT.

Throughout the bounds of the British Empire there has been established during the struggles of many centuries the reign of liberty based on law. From the day of the enactment of Magna Charta, when the Barons at Runnymede challenged and broke the power of King John, the liberties of England have been consolidated and extended by definite statutes. The capricious rule of kings, or their ministers, has been regarded as an unsafe foundation for the subjects' liberty, whether civil or religious, and the prevalence of British justice has been secured by the law of the land. Governments and Ministers are the executive authority, being themselves bound by the law which they administer.

Here in Australia there is to-day some danger lest the administrators of the law should mistake their functions, and claim dispensing powers which virtually abrogate the law. It seems to us that with regard to the practice of gambling, the legislators of some Australian States have put perilous powers in the hands of ministers, and that a heedless public is witnessing unconcerned the use of these powers. Rafting and other forms of gambling are, we believe, punishable by fine or imprisonment. Persons found guilty may be treated as "rogues and vagabonds"—we are not certain whether they are so termed by the law. But in Australia a dispensing power is given to a certain minister. The ugly offence, for which the white man or Chinaman has been condemned and sentenced, receives in certain multifarious cases, the minister's license, and immediately, as by a magician's wand, its character is changed; it is a hallowed thing used for philanthropic and religious purposes, applied to great moral uses, worthy to rank with the noblest and purest legitimate commerce. The end sanctifies the means. The minister's license transforms the moral character of the Act. Under this license, in some of these cases the worst forms of gambling are carried on, sometimes for several days in succession, in places where large numbers

of people are gathered together, and strong and frequent appeals are made to adults and to children to take part. Multitudes of young people are thus trained and educated in gambling. This may be a legal, but it seems to us a perilous, use of the minister's dispensing power.

But another case of the exercise of dispensing power by a public officer has been discussed in the press of New South Wales during the last few days. It concerns what are called "re-marriages," about which a circular was recently issued to ministers of religion by the Registrar-General's Department. This circular instructs those performing these "re-marriages" to alter the form of declaration provided by the Marriage Act; and to add to it such words as distinctly suggest doubt of the legality and validity of a ceremony of marriage between a Protestant and a Roman Catholic performed by a Protestant Minister. It appears to be as far as possible a recognition and acceptance of the "Ne Temere" Decree of Rome, and to enable the Roman Priest desiring to influence the member of his Church who has claimed and exercised the liberty to be married to a Protestant by a Protestant Minister, to tell such member that even the Registrar-General regards the ceremony of the Church of England, or other duly qualified and registered Minister in such cases as only an "alleged marriage." Truly this unhappy circular seems to be an instance of the perilous use of official authority to dispense with the plain words of the Act, and one which is contrary to the Act itself.

We may add that in the papers relating to this matter laid on the table of the Legislative Assembly, it is stated that "Records show that re-marriages have been celebrated by both Catholic and non-Catholic Ministers." Does this mean "Roman and non-Roman?" If so, is it an oversight which carelessly uses terms while not considering their true significance? Or is it another concession to Roman claims, which regard members and Ministers of our Church, for instance, as outside the Catholic Church? The Government of India was recently reported to have given instructions that in official documents the Church of Rome should be referred to by its proper designation, and not as "the Catholic Church." To give it the latter title excludes and unchurches all other Christians, and though careless speakers and ignorant writers may so use the term, accuracy and impartiality are looked for in official statements.

SUNDAY SCHOOL BY POST

"Sunday School by Post" sounds unique, and would appear impossible; but those at work in the mission field, and in some of our Colonies, seem determined to face and surmount all difficulties, however formidable they may seem to be. There are many Sunday Schools in the more populous places, but there are districts where settlers with their children are scattered about, in which cases an ordinary Sunday School is impracticable. The difficulty has been overcome in Saskatchewan, where a devoted worker, Miss Bolton, is conducting a "Sunday School by Post." The membership is now about 500, and over a thousand names have passed through the register since March, 1908. The lessons are sent to the children in the scattered parts, who see that their children learn them on Sundays. The headquarters of the work is at the Churchworkers' Hostel, Saskatoon.

The Church in Australasia.

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SYDNEY.

Rev. H. Arnold.

Rev. H. Arnold, recently Incumbent of Denham Court, New South Wales, has now entered upon his missionary work at Melut, in the Anglo-Egyptian Sudan, about 400 miles south of Khartum. Mr. Arnold, after being accepted by the Sudan United Mission, spent some months in London studying Arabic and Medicine at the Livingstone Medical College, after which he went to Cairo and attended instructional classes in Arabic conducted by Dr. S. M. Zwemer. From Cairo he travelled via Khartum up the Nile to Melut, where the Sudan United Mission has recently established a station among the Dinka people, who inhabit that part of the Nile valley. This station is right on the border line between paganism and Islam; the Dinkas are for the most part pagans, but Islam is making converts among them with great rapidity, and Mr. Arnold and the other men who are at work in that part of the Sudan will have a hard battle to fight before the Cross of Christ is firmly planted in that disputed battle field.

Church Missionary Association.

The most important coming event for friends of C.M.A. is the annual meeting, to be held in the Sydney Town Hall, on Tuesday, April 27, at 7.15 p.m. The Archbishop will preside. Principal Fraser, of Trinity College, Kandy, Ceylon, one of the most brilliant of our missionary educationalists, son of Sir Andrew Fraser, formerly Lieutenant-Governor of Bengal, will be the chief speaker. Rev. H. E. Warren, Superintendent of the Roper River Mission, will give an account of work among the Aborigines.

The meeting will be preceded by the annual service in St. Andrew's Cathedral at 4.30 p.m., at which the Bishop of Newcastle will be the preacher. Prayer is asked for the annual service and meeting.

Recent advices from China indicate that Miss Barber may have to take early farewell through ill-health. Miss N. Marshall and Miss A. Kendall have arrived safely in China and resumed their duties.

Universal Day of Prayer for Students.

Sunday next, February 28, will be observed by Christians of every name and every nation, particularly by those who are members of universities, colleges, and higher schools, as a Universal Day of Prayer for Students.

In the observance of this Universal Day of Prayer, the Committee of the Sydney University Christian Union seeks the co-operation of members of all Christian Churches by joining with the students of the whole world in private devotions and united intercessions; and it has been decided that a meeting for intercession be held at the University, in the Lecture Theatre of the Geology School, commencing at 8.30 p.m., on that day, to which members of the University Senate and past and present students and Professors of Universities and other institutions of higher learning are respectfully and cordially invited. Dr. L. B. Radford, M.A., Warden of St. Paul's College, will deliver an introductory address.

The N.S.W. Mission Study Council.

The annual report of the N.S.W. Mission Study Council shows a commendable increase in the work as compared with the previous year. The policy set forth was that in the year Circles should be started in 50 per cent. of the Churches in the Metropolitan area. This has been achieved. For convenience of work, the city is divided into twenty-two districts, and fourteen of these have maintained a high standard, in some cases getting Circles in every Church. In some districts there was less work done than in the previous year. But, gradually, yet surely, the Study Circle method is winning its way among the Churches, and is everywhere proving its efficiency in missionary education. At the same time, it is found to be a method adaptable to many other forms of Church work. One significant fact is that of the leaders of Circles for this last year, 60 are newly trained.

The Denominational Mission Boards have in every case appointed a Mission Study officer during this year. Now it will be

more possible for the Board to conserve the results of Circles, because the registration goes to the Study officer instead of to the secretary of the Council.

Work for this year has been commenced with the holding of a Circle for the training of Leaders, twelve attending. Those successfully passing the tests of this Circle will be awarded the Council's certificate. Another important commencement has been made in training Leaders for graded work among children. Miss M. McKern, a kindergarten, has charge of this training, and the Council have also the benefit of the advice of several of Sydney's leading specialists in this work.

Plans have been made for the Summer School as usual during Easter week. As on the two former occasions the School will meet at Springwood, and will be housed at the Ladies' College (women), and the Rectory (men). Evening meetings will be held in the Parish Hall. The work of the School will be along the lines of Bible Study Circles, taking Lawton's "Missionary Message of the Bible"; Mission Study Circles, taking the "New Life in China"; and Sectional Conferences on the Circle method, with two talks on Child Study to be given by Miss Dumolo.

Evening addresses will be given by Revs. Principal Harper, D.D., A. H. Austin, M.A., P. J. Bazely, J. G. Wheen, J. Watson, and Mrs. J. Jones. The devotional addresses will be given by Rev. N. J. Cocks, M.A. Registrations may now be sent in. The hon. secretary, who will give all information about the School, is Mr. J. W. Dovey, 255 George Street, Sydney.

Those who know Springwood Summer Schools of past years, know how much spiritual benefit has accrued. We are looking for even greater things this year. The training in method as well as the fellowship, and learning together the conditions of the world and God's plan for the world, all tell for effective work in the Church subsequently.

Lenten Services.

We are glad to hear that in many Churches Lent is being well observed, and special services and sermons have been arranged. In St. Andrew's Cathedral the Archbishop, on the Sunday evenings in March, will speak on "Four Stages in the Pilgrim's Progress." Each Wednesday, at 1.15 p.m., there will be a service for Missionary Intercession and Instruction. On Thursdays, at 11.30 a.m., short services for women will be held, with "Meditations on the Christian Way." On Fridays, at 1 p.m. the Intercessions for the War will be continued.

Among the Parish Churches, we note that at Dulwich Hill, the Rector, Rev. G. A. Chambers, and the Rev. W. G. Hilliard, are delivering special courses of sermons in both of the Churches in the parish on Sundays; and that at the week-night services there is to be a succession of visiting preachers, culminating in a Mission in Holy Week conducted by Canon Bellingham.

At St. Peter's, Woolloomooloo, the Rector, Rev. S. H. Denman, and the Rev. P. Baker are taking all the sermons themselves, both on Sundays and Wednesdays, including a course on "The Church," and another on "The Christian Covenant."

At Erskineville, the Rector, Rev. Stephen Taylor, is preaching two courses of Sunday sermons (in the mornings) on "Christian Joys," while on the Wednesday evenings addresses on "The Seven Churches in Asia," will (with the exception of the last) be given by visiting clergy.

Holy Trinity, Dulwich Hill.

Holy Trinity School Hall, Dulwich Hill, which was erected about 25 years ago, is about to be removed, and a new Church built on the site. Plans have been prepared for the new Church, and a contract let for £4500. The Governor-General will, it is expected, lay the foundation-stone shortly after Easter.

Mission Sunday.

The attention of the clergy is directed to the following resolution passed at the Synod of 1903:—

"This Synod, recognising that the evangelisation of the world is the paramount work of the Church on earth, strongly recommends that the Third Sunday in Lent in each year be set apart throughout the Diocese as 'Missionary Sunday,' on which day information should be given by the clergy, and appeals for help made for the furtherance of the Redeemer's Kingdom amongst non-Christian races."

Sydney Diocesan Directory.

We have received a copy of the new Sydney Diocesan Directory for 1915. It contains full information regarding the Church

in the Diocese of Sydney, and the names of all the Anglican Clergy in Australasia. It is a most valuable book for all Clergy, Churchwardens, and other Church-workers. For particulars, see advertisement on page 6 of this issue of the "Church Record."

NEWCASTLE.

St. Paul's, West Maitland.

Rev. Arnold Conolly, in St. Paul's Church Kalendar, West Maitland, writes:—"At the end of May we hope to hold a Parochial Mission. In the meantime, it is hoped that our people will pray that a thorough preparation of the parish may be made to receive blessing. The object of the Mission will be to deepen and strengthen the spiritual life of our people, and to arouse the indifferent to a sense of their need and opportunity."

GOULBURN.

(From a Correspondent.)

Church of England Property Trust.

The trustees met this week and transacted a large amount of business. The recent transfer of all monetary trusts, formerly held by the Bishop, to them has materially increased their labours.

Various resumption matters and land matters generally were discussed and advanced by certain stages. It was determined to terminate, if possible, before the advent of the new Bishop, the long-standing dispute with the executors of the first Bishop of Goulburn (Messrs Thomas).

Kenmore.

The Bishop of Goulburn administered the Rite of Confirmation in St. John's Church, Kenmore, on Sunday, February 21.

Our Bishop.

The Bishop purposes leaving Goulburn earlier than he anticipated, and will vacate the new "Bishopthorpe" this week. The Bishop has yet several official engagements to fill in the Diocese before his resignation is to take effect.

Ordination.

The examination of Ordination candidates is proceeding this week. There are four candidates for the priesthood, and one for the diaconate. The examiners are the Ven. Archdeacon Bartlett, M.A., the Rev. A. H. Champion, M.A., of Bungendore, and the Rev. B. D. Bryant, Th.Schol., of Temora. The Bishop was to hold the Ordination on St. Matthias' Day, February 24.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

The Roper River Mission.

The C.M.A. Committee held a special meeting last week to confer with Rev. H. E. Warren concerning the Bishop of Carpentaria's proposals for an extension of the

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tion, suitable for settlement. Groote Island is about 60 miles to the north from the mouth of the Roper, and is about six miles from the shore. It has an area of about 40 by 60 miles. Friends of Missionary work are asked to pray for guidance and blessing on these proposed undertakings.

Rev. C. H. Nash.

Rev. C. H. Nash has been successfully conducting Ashwick Preparatory Boys' Grammar School at Kew since his retirement from the offices of Rector of Sale and Archdeacon of Gippsland. His Sundays for the last year or more have been fully occupied in preaching to various Nonconformist congregations in Melbourne and Geelong. He has also given valuable assistance to the Y.M.C.A., where great blessing has rested on his work and witness. Now a permanent offer has come to him from the Independent Church, Commercial Road, Prahran. Rev. Mr. Joyce recently resigned this Church after a most successful ministry, and the congregation have unanimously asked the Rev. C. H. Nash to accept the position vacated by Mr. Joyce. A writer signing himself "Well-Wisher," has urged in the "Argus" correspondence column that Mr. Nash should not renounce his Church and accept this position. On the other hand, there are many who feel that Mr. Nash need not permanently renounce his ministry in his own Church by accepting a post as minister of a Congregational Church. No doubt the position would be irregular, but the circumstances are exceptional. Many of those who would like to see Mr. Nash still exercising his ministry in the Church of England, would (if that is impossible) prefer to see him the honoured minister of one congregation rather than an occasional preacher in several localities and in more than one denomination. We are informed that Mr. Nash is likely to accept this position.

The Mothers' Union Circular.

Last year the Council of the Mothers' Union made enquiries about the giving of Religious Instruction in State Schools. It has now issued a circular urging that full use be made of the facilities provided by the Education Department, and urges the laity to assist the Clergy by acting as lay assistant teachers, and by urging on the parents the duty of sending the children regularly. While aiming at perfecting voluntary effort in imparting weekly religious instruction, the Mothers' Union rightly maintains that the only satisfactory provision for full and proper instruction is to have the Scriptures read as part of the school curriculum. The circular will do good by encouraging the clergy and those who are doing an onerous and little-appreciated work week by week. As far as our enquiry goes, the Church of England is doing more than any other single denomination in the work of giving voluntary Religious Instruction.

Lenten Services.

The Archbishop gave the first of a course of Lenten Sunday evening sermons at the Cathedral on Sunday last. His subject was "Love." He will also give a series of brief addresses at evensong on Wednesdays. Canon Hancock, at Moonee Ponds, announces a course of sermons on "Actors in the Passion," and "The Pilgrim's Progress." Rev. H. T. Langley, at Caulfield, gave the first of a series of addresses on the messages of popular hymns. Rev. D. R. Hewton is, as usual, up-to-date with a series on "Great Biblical Battles."

St. James', East St. Kilda.

Rev. G. E. Shaw is pushing ahead vigorously with the scheme for building the new Church between All Saints' and St. Mary's, Caulfield. A successful Garden Fete was held in St. John's College grounds recently, which added a considerable amount to the funds now in hand for the new Church.

The Sunday School Association.

The Annual Meeting in the Chapter House for the distribution of the prizes and awards was held on Monday evening. The Archbishop presided, and the Rev. J. W. Ashton gave a helpful address in moving a vote of

thanks to the chairman. The Director, Rev. Roscoe Wilson, outlined the programme for the future, and announced that after this year no more individual prizes would be awarded by the Association. It is intended in future to award prizes to schools gaining the highest average of marks, somewhat on the lines of Rev. J. C. Love's prize.

Black Australia.

Rev. H. E. Warren is stirring up interest in the welfare of the aborigines of the Northern Territory. He preached at St. Jude's, Carlton, on Sunday, and has addressed other parochial gatherings. He will act as locum tenens for the first two Sundays in March for Rev. W. T. C. Storrs, at St. Matthew's, Prahran. He will address a men's service at St. Mary's, Caulfield, on March 7, on "Black Australia." One of the needs of the Roper Mission is a motor launch which will cost about £130.

Holy Trinity, Williamstown.

The Holy Trinity, Williamstown, Branch of C.E.M.S. held their annual meeting on February 9. The president, Rev. F. Lynch, occupied the chair, and there was a record attendance of members. It was decided to hold prayer meetings on the 4th Sunday of the month, and Communion on the 5th Sunday (quarterly), at the 8 o'clock celebration. The branch meets every Wednesday night for the purpose of Bible study, which is taken from the Acts of the Apostles, and every second Wednesday an essay by one of the brothers.

St. Luke's, North Fitzroy.

At the Annual Meeting of St. Luke's, North Fitzroy, held on February 16, it was shown that good progress had been made, the receipts being in advance of the previous year. The new Sunday School Building Fund had taken another upward move, and the Balance Sheet showed that there was now the sum of over £1000 available (including a promised grant) for building purposes. Nurse Nicholson was being supported in her hospital labours at Rhanagat, in India, the parishioners subscribing £40 yearly for this purpose. The Vice-Rev. A. E. Britten gave great praise to the faithful band of God's workers in the parish, especially to the Guilds and Clubs which had worked so well during the year.

The Liquor Traffic and the War.

At a meeting of the Ruri-decanal Chapter of Melbourne East, held on February 16, representing parishes from Richmond to Pantton Hill, the following motion, at the instance of the Rev. H. B. Hewett, of Abbotford, and the Rev. A. L. Kent, of Colingwood, was unanimously agreed to:—"That this Chapter urges the Social Questions Committee of the Diocese to continue its campaign against the Liquor Traffic, and suggests that early closing be kept in the forefront, especially during the currency of the war."

Panton Hill.

The vestry of St. Matthew's Church, Panton Hill, have decided to build a Sunday School in memory of Mrs. Gibson, who left her property, "Woodallah," as a Vicarage and grounds for the parochial district of Panton Hill.

Leopold.

The annual report of St. Mark's Church, Leopold, shows that good progress has been made during the past year. Instead of the usual Harvest Sale of Gifts, an appeal for direct offerings was made on the Harvest Festival, February 14, and there was a liberal response on the part of the congregation. There has been an increase in the contributions both to Home and Foreign Missions.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Diocese of Willochra.

The Bishop-Elect of Willochra (the Bishop of Carpentaria) in a letter addressed to the

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The Woman's Page.

"All Wasted."

It was a lovely autumn day, and so quiet and peaceful in the little village of Huston, that it was difficult to believe that not so very far away, homes were burnt and blackened, and families scattered far and wide; that desolate homesteads, with here and there pitifully pathetic traces of former occupants, were exposed to wind and weather, and that beneath the green fields lay sleeping their last sleep the splendid sons of great nations. And it was of this that Mrs. Baxter was speaking to her Aunt Grace, who had come over to see her.

"Can't somehow believe it," she said, as they strolled round the pretty little garden, "till it comes near us. Why, I've been just saying 'dreadful!' and 'awful!' and pitying the poor Belgians; but I felt so safe here myself. My Jim, he isn't in it—you see, he's my only one. I couldn't possibly spare him—his father's getting on, and I look to him to keep me some day, so I didn't feel it much concerned me. Sugar's gone up, certainly, but there, it'll soon come down—and I put less in all their teas. And then, last night, there came a horrid letter to Mrs. Carter, next door, to say her son's dead—dead, killed by them Germans. To think of him tramping it fine down our streets a few weeks ago, and her so proud of his khaki—ugly stuff! But he looked a man, I don't deny. And there she is, a-sitting with her blinds down, and her place all anyhow, fair feel there's a war at last."

"Oh, poor, poor woman," said Aunt Grace, her kind eyes filling with tears. "Her only boy?"

"Well—yes, as you might say. There is another, but he's not quite right; and this one—oh, the store they set by him; you'd never believe it! As I says to Jim, don't make idols of them, or you'll lose them. This one is a loss, I don't deny."

"Do you think I might just go and see her?" asked Aunt Grace. "I might be able to comfort her a little."

"Oh, you can go and see her fast enough," answered Mrs. Baxter; "but what you can say, I can't think. He's dead. She can't even bury him, and put up a stone after—er, at least, only one of them tablet things in the church—and you can't keep that nice and put flowers on it. Of course, it's God's will, I suppose, and he's died for his country. That's better than being killed riding on a racecourse, as Mr. Hudson's son was. Of course, there's lots beside her, and one can tell her that. But, oh, dear! it seems so near home. My Jim, he ain't going, and I'm glad that I am. Well, if you're going, I'll come with you, though how to comfort a poor, broken soul like that passes me."

So the two went round to the little cottage next door, and a worn, sad-faced woman appeared in answer to their knock.

"This is my Aunt Grace, Mrs. Carter," said her neighbour. "She's come over to talk to you a bit, if she may."

But before she had said the words, Aunt Grace's arms were round Mrs. Carter, and her soft, kind voice was saying something to the poor mother, which made her tears flow afresh.

"And she never see her till this minute!" murmured Mrs. Baxter, as she followed them into the darkened kitchen and sat down on a chair by the door.

Lectures on Social Topics.

Last year a course of lectures on social topics was delivered in St. Mary's Hall. The Diocesan Social Service Committee are arranging for another course of lectures during the coming winter.

Lenten Sermons at the Cathedral.

On Sunday mornings in Lent the Bishop is preaching a course on "Our National Shortcomings." The Dean and Chapter are preaching on Sunday evenings, their subject being Six Bible Lents. 1. Our Lord's—the call to self-discipline; 2. The Flood—the call to newness of life; 3. Moses—the call to closer communion with God; 4. The Spies—the call to faithful witness; 5. Elijah—the call to perseverance; 6. Nineveh—the call to national repentance.

GREAT CHINESE PRAYER MEETING.

On the afternoon of Sunday, October 18, a special united meeting for prayer in connection with the War was held in the lecture hall of the C.M.S. Hospital at Hangchow, in the Chekiang province of China. Between 600 and 700 Christians were present. Dr. Duncan Main writes in the "C.M.S. Gazette" for January:—

"The idea originated with the Churches in Peking, and the President wired to those in authority here, asking them to attend. Unfortunately, General Chu and the Civil Governor had previous engagements and could not attend in person, but they sent deputies, and the following is a free translation of the Civil Governor's message to the meeting:—

"The heart of heaven is very benevolent, and yet at this present time the war in Europe is terrible, and the slaughter of soldiers by shot and shell most distressing. Scholars, merchants, tradesmen, and farmers are unable peacefully to fulfil their ordinary vocations. We must not think, however, that God is unmerciful because sorrow often follows joy when it has reached its zenith; and when we may be very near the point of sadness. The heart of man inclines towards that which is good, and there is a day coming when calamity will be turned into joy, and scholars, merchants, tradesmen, and farmers will be able happily to carry on their work, and the whole world will be at peace. This is the Governor's sincere desire."

It is the slowest and most painful lesson that faith has to learn—faith, not indifference—to do steadfastly and patiently all that lies to her hand and there leave it, believing that the Almighty is able to govern His own world.

Father I know that all my life Is portioned out for me, And the changes that are sure to come I do not fear to see; But I ask Thee for a present mind Intent on pleasing Thee.

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Mrs. Carter had begun to talk at once through her tears.

"He was such a dear, good boy," she was saying. "Always—so fine. Why, I remember the doctor saying to me when he was born, 'You have got a fine young Englishman here!' We took such care of him. Nights I've been up with him when he was ailing—me and the doctor. We pulled him through the diphtheria, we did. And we sent him to a real good school—none of your County Councils for us—paid for him, we did. And how he got on! Shelves of his prizes in the front room; and the master, he called him a brilliant fellow—those were his very words. And he got such a good post at once—£2 a week, and him not twenty! And now this—and it's all wasted, wasted!" and the flowing tears checked her utterance.

But Aunt Grace put her hand on Mrs. Carter's and said in her gentle voice:—

"But, my dear, you are forgetting something. Death is not the end, it is the beginning. It is a chance, not a check. It is the gateway through which he has been preparing to pass to better things. Now, just suppose your boy had decided to go off to Africa, and teach in a school out there, in Uganda or somewhere. What would you have said?"

"That he was a long sight too good for them blacks," replied Mrs. Carter promptly. Aunt Grace smiled.

"Yes," she went on. "I dare say you would have felt that, and that he might have got into a better position at home; but you would have felt, too, that he was serving God and using his talents and his fine character to some purpose, and that he would be of great value out there."

"Oh, they'd have got a treasure, and no mistake," said Mrs. Carter.

"Well, my dear, God has got your treasure; and all his talent and his character are being used in a distant land to serve God as he never could have done on earth. Just think a minute. Was it your doing that your boy grew up straight and strong? Did you pull him through diphtheria? Other mothers just as loving have lost their little ones. Did you give him his brains? And his fine, strong body? Oh, you have forgotten someone—someone from whom all good things come—in whom we live and move and have our being. Do you really think that God's love and care suddenly ceased? that your boy has simply dropped out of God's great plan? Ceased to be? Oh no—no; there is no waste here. God never wastes anything. Your boy is His too, and dear, so dear, to Him. Tell me what made him enlist. Was it for pleasure? or money? or comfort?"

"Oh, bless you, no," replied Mrs. Carter eagerly. "he was doing a long sight better where he was. Why, he came in one afternoon so sudden, and he said: 'Mother, says he, 'I'm going. I must. I'm strong and fit, and I'm wanted,' he says. 'Wanted, mother.'"

"And what did you say, poor dear?" asked the visitor gently. "And what did you feel—ashamed of him?"

"Ashamed! ashamed of him! Why, what do you take me for?" came the quick reply. "I felt a sort of shiver all through me. I think I said: 'Bless you, my boy!' But oh, I never thought it meant this—this—and her tears broke out afresh.

"But there, dear," said Aunt Grace, "don't you see, it was fine; one of the best things he ever did. God was with him then! No wonder you felt proud; he could not go higher than he did then. He heard God calling him, and he put aside pleasure, and interests, and success, and gave himself, as God made him. Splendid, wasn't it, Annie?" And Aunt Grace turned a shining face to her niece.

But Mrs. Baxter didn't reply; tears were in her eyes, and her hands were tightly clasped. Aunt Grace fancied she heard her murmur: "My Jim, he can't go."

She turned to Mrs. Carter: "And he went to St. Alban's, I suppose?" she asked.

"Yes," answered the mother. "He came over once or twice, and he told me it was rough, and no mistake. 'No lying a-bed, and mother to bring you a cup of tea,' said he. Up at 5.30, and drill and rough meals; and only a blanket to roll himself in, stiff as he was, at nights. Fair ache, he did. And he was with a roughish lot; but they soon got friends, some of them. 'Not half bad,' he says to me, 'when you know them.'"

"He didn't seem any the worse for it, did he?" said Aunt Grace.

"Oh, no, he was splendid! so brown and set up, and the roundness gone out of his shoulders. He was such a one for his books, bless him! He says to me: 'Mother,' he says, 'if I fall, I couldn't do no better with my life, could I? And I remember I says to him, 'You're all right, no German will ever shoot you.' They couldn't, I thought, only to look at him told you the sort he was. And now—now—"

And the poor mother's sobs began again.

"Oh, my dear," said Aunt Grace; "you can't think God forgot him, and that He left your boy to his fate? No, no; he could mount no higher. Christ said, to save your life you must lose it. Christ said: 'Greater love hath no man than this, that a man lay down his life for his friends.' Death is not the end. Why, we read of Him that after death He was meeting the penitent thief, preaching to the spirits, at once taking up fresh, active work. Because the body is so still and quiet, we are apt to think the man himself is still and quiet, too; but that is a mistake. Your son and his fellow-soldiers have got promotion; he is still working, still a servant of God. The danger and the pain are all over, and all his wonderful powers are still at the disposal of his Captain, Jesus Christ. Just as surely as you know how his life began in a mysterious way, before his birth, so surely does it go on after his death. Think of him as a wee baby, and then think how he developed! and he is developing now! Don't think of him as snatched away; don't talk of his life as wasted! Do you remember, how once there were people who spoke of a gift of sweet ointment (only that) which was made to Christ, as 'waste,' and He rebuked them? Given to Him, for Him, there was no waste! and your gift is infinitely more precious. I heard of a father who said of his son the other day: 'As parents we thank God we were allowed to give our boy.' And let me just say these lines to you which I copied out of the paper."

"For still for him high service waits, the earth's last fight is fought; God did not give that martial soul to end at last in nought; That steadfast soldier-heart was not for this brief life alone; 'Tis as a soldier he will stand before the Great White Throne."

And then Aunt Grace knelt down and thanked God for the blessing of life and health and strength, and for the glory of a soldier's death, and for the sure and certain hope of the world beyond.

The next day Mrs. Baxter noticed that the blinds were up, and a little bunch of flowers was on her neighbour's window-ledge; and in the evening she hurried across to speak to her.

"My Jim's going," she said. "I said to him last night: 'I don't want you to go, but I think you ought'; and he says: 'Oh, mother, I did pray God for this. I couldn't go against you, but I couldn't bear to hold back.' And they've took him this morning."

The two mothers looked at each other. "Seems to me," said Mrs. Carter, "as we mothers are called to the front, too. Our country needs us, too. And, my dear, that nice aunt of yours will say: 'He'll get promotion, whatever happens!'"

—B. F. Russell, in the "Mothers' Union Journal."

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Business Method in the Parson's Study.

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

I.—ECONOMY OF EFFORT.

In the foregoing articles we considered the methods of a clergyman in relation to the parish activities. Let us now see if there is not room for equally useful improvement in relation to the parson's study.

Ideals of Order.

I do not think it will be questioned that there are many men in various walks of life who are always busily occupied, and who are never finished. They are always behind their work, and at times, amid the multiplicity of duties, they are in a state of semi-bewilderment and despair. I have personal knowledge of one clergyman—a very faithful pastor—whose work crowded on him in this way. His mind was scarcely ever free from the distractions of duties and calls pressing on him. To see his study at times was to find the clue. It was in more senses

than one a study in confusion—lack of system, order, tidiness was the outstanding impression it gave. This outward evidence of lack of system was illustrative of the methods of work that resembled a lane without any turning.

Of course, one cannot lay down a stereotyped programme of daily routine except for oneself. Each man's life should run in the way that best suits his own temperament and inclination. A spontaneous development, springing from the roots of his personality, is far preferable to the copying of a stereotyped model. But in that development we should have before us the ideals of order, regularity, discipline. If in these busy days we are to give the best expression to our lives for the Kingdom of God's sake, we must economise and conserve both time and energy. The economy of effort is the secret of success. Just pause a moment, and think of that last sentence! There's more truth in it than is at first suggested. It is a good working motto.

Cultivation of the Business Instinct.

No life is subject to more interrup-

tions than the clergyman's. He sits down in his study one morning to prepare the sermon for Sunday. Fortunately he is who can continue in the fellowship of his own thoughts without interruption. But what often happens?—a string of interruptions, telephone, callers, urgent sick visit, etc. At times it is difficult to preserve one's equanimity in such circumstances. But this liability to interruption, and the heterogeneous nature of the parson's life, call for some adaptation of self to circumstances such as will minimise their disintegrating effect on his time and energy. The question resolves itself into the problem of economising and conserving the moments he has to himself. It may be accomplished by concentration and exercise of will power, but we do well to employ other adventitious aids. To my mind the best way is to try and cultivate the "business instinct," instinct for economy, time-saving, methodical regularity and systematised activity.

The parson spends a great deal of time in his study. It is well that such time be spent to best advantage. First of all the study itself should be adapted to the purpose. The average man likes his private sanctum to be cosy and comfortable. So it should be. But that is no argument for artistic (?) profusion and irregularity. It should have a business air about it. The study is the office from which radiate the inspiring and energising forces of the parish organism. Signs of culture in library, pictures, etc. are manifest—but is there the practical and adaptable working machinery. Many clergy are the fortunate possessors of the roll-top "Cutler" desk—an invaluable means of keeping correspondence, documents, stationery, etc., within immediate reach. Having a natural inclination for cabinet-making, the writer has furnished his study with flat-top desk, 12-drawer cabinet, bookshelves, etc. I much prefer drawers to shelves. Pigeon holes are an abomination. They are seldom ever tidy, and rubbish and dust accumulate in them. I have scarcely even seen the pigeon holes of a "Cutler" desk neat and tidy. A good number of drawers, cupboards, etc., are necessary so that one may have a place for everything, instead of making the too oft-repeated query, "Where is so and so?" "What did I do with it?"

The Need of a Typewriter.

A necessary part of a clergyman's equipment is a typewriter. I consider it quite indispensable, and even though mine is not the latest model, I would not be without it. Its uses are manifold. Correspondence first of all. Not only business communications, but also private letters may be typed. The latter seem a bit strange and unconventional at first, but is it not far more acceptable to receive a neatly typed letter than a sometimes hasty, illegible scrawl? Sentiment against the typed letter soon disappears. Some clergy almost vie with the medical profession in hieroglyphic writing. The great advantage of the typewriter in correspondence is that copies of all letters can be filed for future reference. This feature of one's work is indispensable. The tissue-paper copying book is growing out of date. The duplicate copy is best made with carbon paper in the act of typing. Duplicate copies are made on a cheaper paper, lightly coloured (pink, green, etc.), to distinguish

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19. Can you remember details as well as main principles?
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21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

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There are many other names equally impressive, but what interests the average Australian and New Zealand reader is the personal opinion of Australian and New Zealand pupils. In our prospectus are given letters by people living in Australia, some of whom you may know, and to all of whom you can write. These pupils are drawn from all classes.

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guish outward from inward correspondence. I keep one drawer in my cabinet for correspondence, and adopt the "folder" system. Each correspondent, or group of correspondents, has a folder (11in. x 9in.), made of thin flexible card, and all letters, both inward and outward, are placed in chronological order in that folder. This system is far and away preferable to that of files, such as "Pilot," "Lock-clip," etc. No index is needed for letter book or file. One has immediate access to all inward and outward letters within the one folder. Such system takes up but little time, but even if it did, "the game is worth the candle." Besides, we must be proficient in our methods whatever the cost. The folders cost about five shillings per hundred. I was quoted £2/10/ for a one-drawer letter cabinet by a Sydney firm, but the whole of my 12-drawer maple cabinet did not cost more than £3. A kit of tools and a bit of carpentering "instinct" form a very handy vade mecum.

With reasonable practice one can soon type letters much faster than write them, and after a while one's thoughts begin to flow with as much facility before the keyboard as from the point of the pen. If finances permit, a new visible typewriter is advisable, costing £26. Rebuilt and renovated visible machines may be obtained from £15 upwards, but caution should be exercised in purchasing them. You do not know the past history of a "rebuilt" machine. Excellent work can be got from an older non-visible model. A good working machine of standard make can be obtained from £6 upwards. I have had occasion to use most of the standard machines on the market, and would recommend that choice be made of the Remington, Underwood, or Monarch machines. Their wide use and popularity are their best recommendation for stability, etc.

A valuable and necessary adjunct of the typewriter is the duplicator. A cheap and handy duplicator is the Neo-style or Cyclostyle. It enables you to take off up to 150 good copies. A foolscap size will cost about £3.

At Teachers' Preparation Class, and Confirmation Classes I always make it a practice of giving to each one a synopsis of the work covered at that meet-

*The typewriter can be used in a great many ways—correspondence, sermons, addresses, reports, lessons. There is no limit to its usefulness in taking the place of the pen.

ing. We know that to go to a lecture or address without note-book is to come away with but a hazy and confused notion of what was said. Moreover, the inexperienced do not know how to take notes. Very often the irrelevant is jotted down, and the main features omitted. I place much importance on this typed synopsis. It enables the thoughts and impressions gained to be crystallised and given more permanent form. It takes time—but it is efficient. We need say no more in justification.

[A second and concluding article on "Business Methods in a Parson's Study" will be published in our next issue. The subject will be, "The Intellectual side of the Clergyman's Work."]

"Tell the Women."

Splendid letter from Sir H. Smith-Dorrien: Magnificent Troops.

Lady Smith-Dorrien, speaking at a women's patriotic meeting at Salisbury, read the following extracts from a letter from her husband, General Sir Horace Smith-Dorrien, written to her from the trenches during the battle of the Aisne:—

"Knowing as I do that you are striving to help the wives and families of the brave soldiers who are fighting under me in this glorious war, I should like you to tell them, when you have an opportunity, a little about the doings of their husbands, brothers, and sons, so that they may learn to appreciate them at their true value."

"Never has an Army been called on to engage in such desperate fighting as is of daily occurrence in the present war, and never have any troops behaved so magnificently as our soldiers in this war. The stories of the battles of Le Mons and Le Cateau are only beginning to be known, but at them a British force not only held its own against a German army four times its own size, but it hit the enemy so hard that never were they able to do more than follow it up."

"Of course our troops had to fall back before them, an operation which would demoralise most armies. Not so with ours, however. Though they naturally did not like retiring for twelve successive days, they merely fell sullenly back, striking hard whenever attacked, and the moment the order came to go forward there were smiling faces everywhere. Then followed the battles of the Marne and the Aisne."

"Tell our women that all these great battles have, day after day, witnessed countless feats of heroism and brave fighting. Large numbers will be given Victoria Crosses and Distinguished Conduct Medals, but many more have earned them, for it has been impossible to bring every case to notice."

"Tell the women that, proud as I am to have such soldiers under my command, they should be prouder still to be near and dear relations of such men, and that they can show their pride by their own behaviour. Let them think of their husbands and brothers undergoing the greatest imaginable fatigues,

often cold and wet for days together, and through it all, though in constant danger, performing deeds of which any country might be proud."

"Tell the wives to talk to their children about their brave fathers, and for themselves never to do anything a full account of which they would shrink from giving their husbands on their return from the war."

"Tell the women and girls they can serve their country best by leading quiet lives, thus setting an example by self-restraint and uprightness at home, which, equally with the bravery of their dear ones in the war, is necessary to bring the country through this great national crisis with credit to those who have the good fortune to live under the Union Jack."—Bristol Times and Mirror."

WHOLE-HEARTED WOMANHOOD.

Speaking at the East London Church Fund meeting in Islington recently, Bishop Joscelyne reminded his hearers that we are fighting a very determined enemy, and that the women of Berlin were fixed and resolute in helping forward the campaign.

He told a striking story recently made known by a Salisbury lady, just returned from Germany, after a prolonged and trying stay in that country. In the early days of the war, so great was the eagerness of ladies in Berlin and elsewhere to undertake Red Cross work that the authorities found it difficult to deal with all the volunteers. So a great meeting of women was called to organise the work of nursing. One of the chief officers in the German Army Medical Service presided, and began by asking all those who wished to nurse officers only to stand to the right. Those who were so minded at once moved to the right, and the officer then said to them: "Ladies, I now ask you to go home. Germany has no use for women who are only willing to nurse officers."

If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.—W. Penn.

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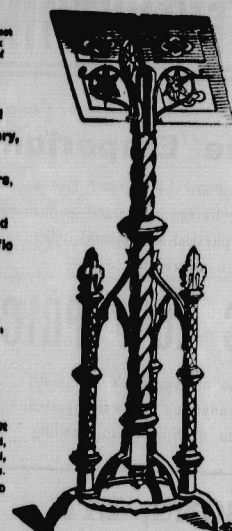
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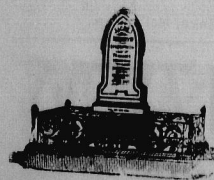
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Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

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

The Morals of the Community.