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Current Topics.

We congratulate Tasmania on the results of the Liquor Referendum. The friends of the traffic evidently sought by a compromise to save the position for themselves; but

The Liquor Question.

the reform party were solid in their voting for six o'clock closing, and have easily obtained an absolute majority. Thank God for the many tokens that at last a public opinion has been formed against the Liquor Trade sufficiently strong to enforce reform. It would be amusing but for the sadness of it, to see the devices employed in the great Mother State of N.S.W. to save the Trade. The publicans have declared for a compromise, and now certain movements in Parliament concerning the Bill that was dropped by the Premier give some colour to the idea that another attempt will be made to escape the will of the people. However, the remembrance of a recent election, in which the Government sustained an unexpected defeat, will probably make the Premier and his conferees think twice before they again flout the strong public sentiment for six o'clock closing.

The complaints of the Presbyterian Chaplain-General against some of our own Chaplains for their aloofness and refusal to combine in common worship are most unfortunate.

Chaplains at the Front.

In this crisis we do not want disunion but union. We should seek to bear and forbear as far as we conscientiously are able in order to promote the union of the spiritual forces of the Church for the spiritual betterment and comfort of our soldiers. We deprecate the fault-finding, but at the same time more earnestly deplore the occasion that has been given for it. Much as we love and value our beautiful Liturgy, we should be careful not to treat it as a kind of fetish, and make men think that we cannot worship without it. Surely when face to face with death we should be able to generously put aside, certainly on occasion, the differentiating methods that are not vital to worship for the sake of the consolation of an outward expression of our allegiance to and oneness in Christ, which after all is the thing that matters most. The action of some of our clergy who have been placed in the Chaplains' responsible position is altogether without defence. We were grieved to learn that only last Christmas some of our wounded heroes were debarred on that day of all days from the comfort and joy of Holy Communion because, forsooth, they had had the misfortune to

have been born of Presbyterian parents and not Anglican. It seems to us that the men who claim to be the Lord's Ministers and shut off the Lord's servants from the Lord's Table under such conditions are incurring a very heavy responsibility. Such narrowness of vision gives altogether a caricature of the position of our Church. We trust that in the future more care will be taken in the selection of Chaplains so as to make impossible these breaches of Christian charity.

It is some months now since the Archbishop of Canterbury announced that a National Mission, on a scale never before attempted, would be held in England. Since then there has been a long

Mission of Repentance and Hope.

period of silence, and people were beginning to fear that the project had been indefinitely postponed. But on February 4 the silence was at last broken, and a letter from the Archbishops of Canterbury and York to their suffragans was published in the press. In this letter it is stated that the Mission will probably be held in October and November of this year, and that it is to be called "The National Mission of Repentance and Hope." A Council of seventy members, with the Bishop of London as chairman, is engaged in preparing detailed plans as to "the best modus operandi."

The Church papers in England all comment upon the announcement, and it is somewhat interesting to study the various views expressed. Thus the "Church Times," and the "Challenge" think the date is far too early, while the "Record," and the "Church Family Newspaper" approve the decision. A writer in the "Record" takes quite another view, and stoutly maintains that the Mission ought to be held much sooner.

This question of the time needed to prepare for a Mission is a practical one, and has recently come up for discussion in Australia. For our own part, we feel that in normal times it might be well to have a long period in which to perfect our organisation, but these are not normal times. In spite of outward appearances which often seem to point the other way, there is much real evidence that many people are profoundly affected by the War and its sad consequences, and that their hearts are open to receive a message from God. In such conditions a period of six or eight months ought to be ample either in England or Australia in which to prepare for a General Mission. Some

one has well said, "An ideal creates an organisation, but often the organisation kills the ideal." We believe this is true. Too much machinery may obscure our faith in the work of the Spirit of God. Our ideal is the preaching of the Gospel in a special way to all our people. We need careful preparation, but above all we need to trust in the Holy Ghost.

The message of the Mission—"Repentance and Hope," has also been much criticised. The "Church Times," while sympathising with the object of the Mission, strongly condemns its

title, which it pronounces to be inadequate. The true message of a Mission, our contemporary says, is "union with Christ through the Sacraments of the Church." We agree that the message should be "union with Christ," but have a strong impression that in the Word of God it is faith by which that union is effected, and that the "Sacraments of the Church" are only rightly used by the faithful.

While the title chosen for the National Mission may seem inadequate, it is good as far as it goes. The first need for our people is repentance towards God, and the call to repentance should be sounded. "Hope" then follows for God "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." No Mission can be complete unless union with Christ is its message, for not only is repentance toward God needed, but also faith toward our Lord Jesus Christ.

SOLDIERS' SELF-SACRIFICE.

A striking instance of the ready self-sacrifice of our soldiers was related the other day by the Bishop of Llandaff. A few months ago, said the Bishop, when the Welsh Regiment of Horse was in the Dardanelles, 170 men of the regiment were ordered to an outpost to watch it through the night. It was during the bitter weather when at Salonika the tea froze in the mess cans as the men tried to drink it. So cold was it on the Peninsula that the colonel entertained some misgivings as to whether the men could stand it. He called an officer and gave orders for hot coffee and large quantities of bread-and-butter to be supplied to them. This was done. Before they took it they noticed in the trench with them a regiment of Gurkhas unaccustomed to such cold, and not clad as our men were. One of the Welsh Horse exclaimed, "I cannot drink this when those poor chaps' teeth are chattering; I will give mine to them." And every one of those 170 men gave the whole of their hot coffee and bread to the Gurkhas.

The Need and Conditions of Revival.

A paper read in Melbourne at a meeting of Evangelical Clergy by the Rev. W. T. C. Storrs, M.A.

A Revival Needed.

The need of Revival will be readily conceded. On every hand there are evidences of this need. It is hardly necessary to emphasise facts which are acknowledged by all; the neglect of worship, and in consequence the secularisation of the Lord's Day, the almost universal abandonment of Family Prayer, the obsession of the people with a passion for pleasure, as if the one thing in life was to have a good time, the steadily approaching abandonment of decency in dress, and the utter want of any consideration for the weakness of human nature in art as well as in dress—on the street as well as on the stage. Added to all this there is stagnation in the Churches, an absence of conversions and a dearth of workers, apathy towards the great missionary opportunities, thinness in

the Prayer Line. This is no exaggerated picture. It is acknowledged on all hands. It is manifest not in Australia alone, but in the Homeland too, and in America.

Is Revival Desired?

A Revival is needed; that is acknowledged, but is there any real desire for Revival? How few are those from whose lips and hearts there goes an urgent and increasing cry for Revival. We have largely settled down to the condition of things as inevitable, as incurable. But let us remind ourselves that there is a God above, Who is grieved, Who is provoked. There is, too, a God Who gave a Pentecost, and can do as great a work again.

The Conditions of Revival.

Assured of the possibility of Revival, of God's readiness too to give it, let us ask, "What are the conditions?" We would put in the forefront those two great conditions which are strongly emphasised in the Word of God. We find them together in Isaiah lvii 15: "For thus saith the high and lofty One that inhabiteth eternity, whose Name is Holy: I dwell in the high and holy

place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Two conditions of revival are here insisted on, the one in regard to God, Humility, the other in regard to self, Contrition. If there is one thing which is absent in these days it is the sense of the greatness of God.

Humility.

There are three things which are here pressed upon us as reasons why in regard to God we should show the deepest humility. There is first His dignity—the high and lofty One. The expression carries us back to the great vision in chapter vi., "I saw the Lord sitting upon a throne, high and lifted up." His majesty is great. His throne is exalted above every throne. He is King of kings and Lord of lords. We want a deeper and fuller recognition of the majesty of God.

There is secondly His eternity. We are creatures of a day. We are as the grass; in the morning it is green and growth up, in the evening it is dried up and withered. But He is from eternity to eternity. Time, that of which we only have any knowledge, and how little it is, is but as a stone cast in the vast ocean of eternity. And He is the eternal God, the God of the Ages of the Ages.

And thirdly there is His holiness. What a vision of His holiness we get in the fact that the cherubim cover their faces and feet with their wings. Service is to so many of far greater importance than humility. But not so in heaven. What must His holiness be when even the heavens are not clean in His sight. We need, if there is to be Revival, to awaken in our own hearts and in the hearts of our people a deeper humility, and we shall only do that as we are brought face to face with the greatness of God—in His dignity, eternity and holiness.

Contrition.

But there is another condition of revival insisted on here. It is contrition. Contrition is an attitude of the heart in respect of man—as he views in the first place "sin in himself and in others." Woe is me, I am a man of unclean lips, I dwell in the midst of a people of unclean lips," is the cry of the contrite heart. It may seem strange that it is the sin of covetousness which is specially in view in the context. But is it really strange, for covetousness is rebellion against the will and providence of God. It has its place in the sin of Satan, and in the sin of our first parents. It has had its place in every sin since. Covetousness is idolatry—it is the worship of self—it is the desire

for self exaltation, self satisfaction, so the negation of self is the groundwork of holiness. And as Christians how much call there is for contrition, when we look at our service and its slackness, comparing it with the service of the Master, or with that of St. Paul, with its toil and peril and zeal. Or, again, as we view our growth. How sadly it has been arrested. We are but babes still. We are still carnal and not spiritual. We are still unable to assimilate strong meat. We are only able for the food of babes. Or again our fellowship, how intermittent it is! It has had on our part nothing of the abiding character God desires, nothing of the character of a walk with God. How often have things darkened that fellowship, eclipsed the sunshine of His love! For all these reasons, how deep the contrition of our hearts should be. It is to the humble in spirit, to the contrite in heart that revival comes.

Faith.

But there are other suggestions which we may throw out in connection with the subject of the conditions of Revival. No hill of difficulty will ever be overcome without faith and prayer. The answer to the Apostles' question, "Why could we not cast it out?" was twofold. Because of your little faith, and this kind can come out by nothing save by prayer. Faith is the first essential. And faith is impossible under certain conditions. "Ye cannot believe which receive honour one of another." Yes, there are conditions under which faith is a moral impossibility. Those conditions do not exist only in the unbeliever, but in the believer. It is possible for him to be so at variance with the will of God, that faith is an impossibility. We are seeking honour, or shall we say, honours; Church honours are as real and as tempting as world honours, and the seeking of them, the setting of one's heart on them, is a fatal hindrance to the faith that brings victory. We still fall into the same fatal sin as the Pharisees, we seek the chief seats, if not at feasts, in the Church itself. Oh, let us earnestly and faithfully put away all that hinders faith.

Prayer.

But there is prayer, too. How little we know of the prayer that brings Revival. We grow weary, we cannot "pray through." We have so little of the spirit of the old Evangelical leaders; of their estimate of the hour of prayer, that hour or more, often far more, when they were alone with God. There is no enduring hardness about the matter. The bed of the indifferent

will never foster a Revival. The early morning newspaper, however much it may make us up-to-date in our knowledge of the affairs of man and the world, will never increase the reality and spirituality of our intercourse with heaven. No, let nothing have its place before God, before prayer. Revival will come when we begin to pray, as Brainerd prayed, as the Koreans prayed, as all great souls have learned to pray.

Other Conditions of Revival.

May I briefly enumerate other things, all of which contribute to the creating of Revival. And foremost among these I put—A Whole Gospel. Do not be afraid of the doctrines of ruin, repentance and redemption. Do not be afraid to speak of sin, the atonement of sin, the victory over sin, the sanctification possible to a believer.

Again, Purge your Methods. It is as true of methods as of men; spiritual methods for spiritual work. It is true as Bounds says, "God is not seeking better methods, but better men." Yet the methods we use must be such as God approves, have the seal of Apostolic approval, be spiritual as the issue is spiritual. If all we desire is to get men to Church, then we may lower our methods; if it is to get men converted, to lead them to holiness, then we must use only spiritual methods.

Again, we need Hard Work. How does our work correspond to the work put into the things of Christ by the Apostle St. Paul? What an incessant worker he was! What a self-sacrificing one! Was he only called to such a life, to such work? Surely it is the privilege and duty of every one of us. There may not be the perils, or even the hardships, but there should be some correspondence in the measure of toil.

Lastly, Honour the Holy Ghost. Remember Pentecost. Tarry until you be endued with power from on high. You may speak with the tongue of angels, but if the Holy Ghost is not there, there will be no Revival.

RELIGIOUS EDUCATION IN NIGERIA.

A new educational code issued by the Government of Nigeria emphasises in a marked way the necessity of religion in any true system of education, and recognises that "religion is a force in the formation of character and of good citizens, which cannot be neglected without disastrous results." The religious instruction in Government schools is compulsorily limited to the broad principles which are common to all Christian Churches, such as the life and personality of Christ, and the tenets He preached in the Sermon on the Mount, and the petitions of the Lord's Prayer.

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Thoughts on the Church Seasons.

Fourth Sunday in Lent (April 2).

BONDAGE AND FREEDOM.

It is a quaint allegory that St. Paul sets before us in the Epistle (Gal. iv. 21-31). The Galatians were vaunting their submission to law, and the Apostle taught them a lesson from the law. The Scripture says that Abraham had two sons, one by a bondwoman, born in the common course of nature, the other by a freewoman, a child of promise. These things may be treated as an allegory. The mothers represent two covenants; Hagar the covenant given on Mt. Sinai, corresponding to the earthly Jerusalem, which was in bondage; Sarah, the covenant in Jesus Christ, answering to the heavenly Jerusalem, which is free. The spiritual offspring of the true wife are far more numerous than those of the bondwoman. We, as Christians, like Isaac, are children of promise, and should live up to that liberty wherewith Christ hath made us free.

The lesson is still needed in this 20th century. Many Christians are still living under law—in bondage. Their whole outlook is one of legal duty to God and to their neighbours. This is good as far as it goes, but freedom is better than bondage. Happy are those who fully understand that Christ has delivered them from the curse of the law, and whose hearts are full of love to Him who has set them free. Duties are far more faithfully fulfilled when the motive which constrains us to do them is the love of Christ.

Fifth Sunday in Lent (April 9).

THE MEDIATOR.

It is on account of the Epistle (Heb. ix 11-15) that this Fifth Sunday in Lent is ordinarily called "Passion Sunday," for in it the doctrine of the Atonement wrought for man by the Passion of our Lord is set forth. While the first part of Lent calls us to repentance of our sins, the last fortnight of the sacred season centres our thoughts on the Person of the Sin-Bearer. In the Epistle before us the Old and New Covenants are strongly contrasted. In the Jewish Temple there was the High Priest entering in once each year into the Holy of Holies, with the blood of the sacrificed animal, to make atonement for his own sins and those of his people. But Christ, the true High Priest, by His own blood, entered in once into the Holy Place, having obtained eternal redemption for us. The sacrifice was made once for all for the sins of the whole world and can never be repeated.

Then there is another contrast. "If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purify your conscience from dead works to serve the living God?"

For the great Mediator of the New Testament we thank God; in His sacrifice let us put our whole trust; cleansed by His blood let us go forth as true soldiers to take our part in winning the world for Him.

The State Savings Bank of Victoria.

INCREASE IN RATE OF INTEREST ON DEPOSITS.

The Rate of Interest payable from 1st July, 1915, will be 3½ per cent. on Sums from £1 to £350, instead of 3¼ per cent. on the first £100 and 3 per cent. on excess up to £350.

Also the Rate of Interest payable on Victorian Savings Bank Deposit Stock will be 3½ per cent. on Sums from £10 to £1000 from 1st July, 1915.

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GEO. E. EMERY, Inspector-General,

Head Office, State Savings Bank, Melbourne.

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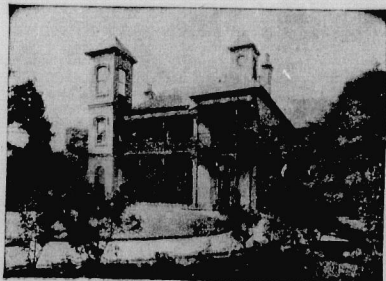
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Impurity.

The Way to Victory.

Rom. vi. 21. The end of those things is death; but Thanks be unto God who giveth us the victory through our Lord Jesus Christ. — 1 Cor. xv. 57.

I was but little when It came,
I let it in. I did not know
I was in any way to blame;
Nor deemed It was a thing of shame.
A foul fiend sent from hell's fierce flame
To blight my hopes of heaven; and so
I let it in. It found a place
Within my brain, and day by day
It called me to come and play.
Oh God! I hoped that It would stay
So wooed It with a childish grace.

It stayed. It grew. It called for food,
I fed It with a feverish haste;
But day by day I found It's taste
Grew more impure, till the debased
Was what I everywhere pursued.

I stopped It's food; I could not find
Enough to satisfy It's greed.
I hoped to drive it from my mind.
Vain fleeting hope! It now combined,
With thoughts long in my brain confined,
A host of impure thoughts to breed.

I fought It then. By day, by night
I fought the Thing that I had fed,
With grim set teeth, with flung-back head
I fought for life, and found instead
That death was victor in the fight.
But death is not to cease to be—
That is not death. Death is to dwell
In hopeless shame and misery,
Without one pure thought rising free
From out the mind's captivity.
Brought subject to the powers of hell,
Death is to see upon the sweep
Of our soul's sky each star grow dim;
Whilst pitying angels stand and weep,
And no light shineth o'er the deep,
To lead us back to Him.


And so, from my soul's sky each star
Died out, and the last hope had fled.
Upon the storm-swept sea afar
My barque was drifting towards the bar.
Where neither sun, nor moon, nor star
Lights up the eternal dead.

Such was my life. Till through the night
Upon the surging billows trod
One walking in a path of light.
I felt hell's powers strain all their might,
A great wave bore me on its height,
Then round me went the arm of God.
And now, for many stormy years,
His hand has guided through the foam;
Back o'er the way, oft drenched with tears,
Assailed by doubts or stormed with fears
Yet still His presence ever cheers
And leads me on towards Home.

E.S.W.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

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BOSISTO'S
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Study Week for Clergy.

Reflections and Reminiscences.

(By the Rev. G. E. Aickin, M.A.)

In a young country the prevailing call will always be to activity rather than to study; but with the development of great cities comes the urgent call to read and think. Increasing complexity of life brings with it an increasing educational demand. And the clergy realise that they must not be less efficient than their professional contemporaries.

England has noble traditions of a learned clergy. The Church at home that has numbered among its sons such typical leaders as Bede the historian, the philosopher Anselm, Hooker the systematic theologian, the galaxy of Caroline divines, and Butler the apologist, has fixed the ideal for the clergy of the Anglican Communion here and throughout the world.

There can be no wise leading without learning. To meet the future we must know the past. That this is understood by many of our clergy is evident from the very important first venture made at the close of the University long vacation, of a Study Week for Clergy at Trinity College in the University of Melbourne. That forty-eight busy men should go apart in such a time of world anxiety as this for four days' serious work on large themes shows how many feel that they must be men of ripe knowledge if they are to be men of fuller power in a critical time when State and Church alike are seeking leadership both wise and strong.

The programme was suggested by the Central Society of Sacred Study, which maps out plans for specialisation in various departments of divinity. Herein lies its wisdom. In the long run we must all become specialists; and it would be well for the future of the Church if we could move a goodly number of our younger clergy into patient, thorough and continuous exploration of particular realms of scholarship. There are fresh fields as well as old. The Apocrypha and Pseudepigrapha of the Old Testament which are the key to so much of New Testament expression and teaching; the great field of general history opened out to us by the war and essential for the shaping of our future endeavours in the evangelisation of the world; the fresh light thrown upon the New Testament by the ever-increasing mass of materials in Hellenistic Greek, these, for example, are worthy lands for our younger men to enter and possess.

Such studies need not be impractical. For one who has the ability and who is painstaking and develops the historic sense, there is the task awaiting him of giving the Church in Australia a real history, not a historic sketch—but a work that shall be of value in supplying materials for statesmanlike dealing with our Church's problems of ecclesiastical inter-relationships.

At the Study Week held in Trinity College, through the hospitality of its Warden, Dr. Alexander Leeper, the Dean of Melbourne, not only presided with genial courtliness and unflagging interest, but lectured on the Doctrine of Grace; Canon Hart carefully analysed the Sacram Canon of the Mass, and discussed liturgical ideals; Rev. M. J. Bennett introduced the Apocrypha; Rev. Frank Lynch unfolded the social teaching of Amos and Hosea; Rev. G. E. Aickin elicited lessons on empire and nationality from the

Johannine Epistles; Bishop Green contributed lectures on a subject of which he is specially master, the Conversions of the Teutons and the Slavs; Dr. Leeper summarised modern discoveries that have shed light on the New Testament world and language; the Revs. F. E. C. Crotty and C. L. Desailly introduced matters for debate in short papers on Christianity and Modern Thought; Mr. Floyd, Organist of St. Paul's Cathedral, emphasised the wrongness of attempting to foist Cathedral music on a parochial Church; the Rev. F. G. Masters, the prime mover in the scheme, closed the course with an illustrated talk on the English Cathedrals. The Archbishop of Melbourne strongly urged the value of the movement at the debate over which he presided.

The social hours were not the least enjoyable. At the Zoo the learned naturalist, Mr. W. H. Dudley Le Souef, showed that in proper hands the argument from design is by no means dead.

An early Lent next year and the pressure of fresh calls upon a limited number of available lecturers will stand in the way of a similar week; but we trust that the interval between the first and second Study Weeks will not exceed two years. So helpful and successful a venture must not be allowed to pass away as a refreshing novelty.

Personal.

The Bishop of Adelaide has appointed the Rev. H. E. Inger to be Editor of the "Adelaide Church Guardian" in succession to Canon Wragge, who leaves for England in April.

Dean Archdall, of Newcastle, is to conduct the June Retreat for the Brotherhood of the Good Shepherd at Dubbo.

Mr. Brian Armstrong, only son of the Bishop of Wangaratta, has enlisted and joined the Army Medical Corps. He is a theological student at Trinity College, Melbourne.

Rev. A. H. Garnsey, the new Warden of St. Paul's College, Sydney, is expected to commence his work there with the term beginning in the early part of June.

Rev. J. W. Davison and Mrs. Davison, before their departure from St. Arnaud, Victoria, for Colac, were entertained by the parishioners, and Mr. Davison was presented with a purse of sovereigns.

Bishop Wood, of Melanesia, will arrive in Sydney from the Solomon Islands by the "Matunga" on April 6, en route to New Zealand.

Rev. W. L. Ford, Curate of Nowra, N.S.W., has been appointed to a Chap-

laincy in the Royal Navy, and will proceed to London in April.

The Archbishop of Melbourne has appointed the Rev. T. Holyoake Rust to be Locum Tenens of St. Bartholomew's, Burnley, during the absence of the Vicar, Rev. A. C. F. Gates, on active service.

Dr. Bevan, a leading Congregational Minister in Adelaide, when on a visit to Melbourne recently communicated at St. Paul's Cathedral on the first Sunday in March.

Rev. R. Sherwood, of Sorrento, is leaving at the end of March to undertake the duties of hospital chaplain in Melbourne.

Rev. C. P. Lee, of Alphington, Victoria, has been appointed Rector of Echuca, in the Diocese of Bendigo.

Rev. A. M. Capper, of Barrabool, has been appointed to St. John's, Lilydale, Victoria.

At a meeting at Warrnambool, Victoria, on March 6, the Rev. F. P. Williams, of Christ Church, who has been appointed Chaplain with the Forces, was accorded a farewell, and presented with a purse of sovereigns and other articles, and Mrs. Williams with a gold brooch.

Rev. F. C. Anderson, who was badly injured in the recent Tasmanian railway accident, was brought to Melbourne by the steamer "Loongana." He was met at the wharf by an ambulance and taken to Mount St. Evins Hospital. His condition is serious.

Rev. Stephen Taylor, Rector of Erskineville, Sydney, has been nominated to succeed the Rev. S. E. Langford Smith as Rector of Warrroonga.

Rev. T. Quigley, B.A., First-Class Divinity Testimonium, Trinity College, Dublin, has been appointed Warden of the New Theological Hostel at Moore College, Sydney, which carries with it the charge of the district of Darling-

ton, near the College. He formerly served in Gippsland and at St. Kilda, and went to England to read for a degree. He is due to arrive in Sydney on July 20.

Rev. Henry Brune Atkinson, who for the past five years has been Rector of Devonport, Tasmania, and Rural Dean of the North West, has been appointed to succeed the Rev. R. C. Nugent Kelly as Rector of Holy Trinity, Hobart.

Much interest has been aroused in Hobart by the unexpected announcement made in the Cathedral last Sunday that, for family reasons, Dean Kite is about to resign his position and return to England. He has been Dean of Hobart for the past eighteen years.

Rev. F. W. S. Harvey, who for some time has been Curate at St. Andrew's, Summer Hill, has accepted the position of Chaplain to the troops under the auspices of the Y.M.C.A. He will leave for Egypt in May.

SALONIKA AND THE BIBLE.

A correspondent sends us the following:—Now that Salonika is attracting an unusual amount of attention, Bible students will be interested to learn of a remarkable instance of accuracy in minute detail of the sacred historian that exists in the city to this day. A long street intersects Salonika from east to west, spanned at either end by a triumphal arch. The Greek word "politarchas" is graven on the marble of one of these old Roman arches, probably unnoticed by the casual passer-by, but visitors to the ancient city in search of antiquities will stop and study the Greek characters, and on research will find that the word was almost unknown in ancient literature. And yet there is one notable instance of its use. Readers of the Greek Testament will see that this singular name was given by the writer of the Acts of the Apostles to the rulers at Thessalonica (or Salonika as it is now called) on the occasion of St. Paul's visit to the city as recorded in Acts xvii. 6-8.

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Our Melbourne Letter.

From Our Own Correspondent.

There are signs that the Church in Melbourne is beginning to really desire a Revival. The cloud which presages showers of blessing may as yet be no bigger than a man's hand, but with the Prophet on his knees there may yet be the sound of abundance of rain. The great thing is that some have definitely begun to pray. Last Friday evening about 20 of the clergy met together for three hours of prayer, and they propose to continue in prayer, giving up each Friday evening for this purpose. It is well that this should be known so that others desiring a revival of divine life and power in the Church may add their contribution to the volume of prayer which is going up to the Throne of Grace. The hope is that the movement of prayer will grow. The A.M.S. is arranging a Quiet Day, when, no doubt, the spiritual need of the Church will be a subject of discussion and prayer. The C.M.A. committee met last Monday specially for prayer, as it is realised that the future of the missionary cause is intimately related to the spiritual condition of the Church. What we badly want is official leadership in this matter. Do our leading dignitaries and clergy discern the real condition of the Church? Or is it that they can show us no way out of our complacent condition of deadness and inertia? May it not be that God's hand is heavy upon us because the official interest of the Church is centred on material gains, such as the increase of machinery and of Church buildings rather than upon the glory of God in the salvation of souls? And

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may not the clergy of Melbourne be in their way responsible from a failure to preach the Gospel in its fulness regardless of consequences? Bishop Watts-Ditchfield's counsel is as much in point here as in England. The clergy generally have not aimed at the conversion of sinners in their preaching and have reaped no harvest because they expected none. An English Churchwoman, after two or three years' residence in Australia, regularly attending Church, recently confessed that she had only heard one Gospel sermon, and that sermon was the means of great blessing to her soul. No doubt many of the other sermons were able, and in their way helpful, but they did not present Christ as the Power of God unto salvation to every one that believeth. No great revival, we are told, ever came without prayer. It is equally true that no revival was ever carried forward without frequent, faithful and urgent preaching of the Gospel message.

It is not generally known that there has recently come into existence a movement fraught with as great possibilities for the Kingdom of God as the Student Christian Movement in our Universities and Colleges. The movement began with a few nurses, who were deeply anxious to know Christ and be used of Him. They received much help and guidance from the Student Movement leaders (notably Revs. Frank Paton and J. T. Lawton). They now have a strong fellowship, called the "Australian Nurses' Christian Movement," which is growing in power as the nurses come into touch with its members, and fresh hospitals and institutions are reached. A fine conference of nearly one hundred members of the nursing profession met at South Yarra on Saturday to hear addresses and make plans for future work. The movement is frankly inspirational, and in no way takes the place of a nurse's membership and communion in her own Church. By its devout aims and spiritual methods it is calculated to help and encourage every Churchwoman coming under its influence.

THE RELIGIOUS LAYMAN.

The late Archdeacon Madden was fond of telling the following story:—
One day he was "straphanging" in a Liverpool tram when he heard close by certain mutterings and perceived a strong smell of "Scotch." Then up rose a big working-man. Steadying himself for a minute he glared round on the passengers, saying: "Am I the only religious layman in the car? Here, Archdeacon, take my seat."

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Correspondence.

Anzac Day.

(The Editor, "Church Record.")

Sir, I see in the press that April 25 is to be a day, mainly for collecting funds for a permanent memorial for our fallen heroes. But what I am wondering (and surely I am not alone) is whether we are likely to have Memorial Services—in our Churches—one for the troops in the morning at the Cathedral, and another for civilians at a time to be fixed later in the day, and others in Parish Churches, similar to Queensland's programme. We seem to be rather slow here with Memorial Services for our brave fallen heroes, while in London several services have been held. The collection, of course, should be for the cause. We shall rejoice to see the bunting flying on Anzac Day, but surely we will have a big "In Memoriam Service," which could perhaps be held in the afternoon when surely, for once, business people would forego the full hour. As far as other denominations are concerned, they will perhaps also have similar services. I for one hope a service, or services, that day will be held. If it can be arranged in other States why not here?

Sydney.

MEMBER C.E.M.S.

A Ceremonial Question.

Enquirer.—We think that you have somewhat misunderstood the significance of the rubric to which you refer. It says that "the Deacons, Churchwardens, or other fit person appointed for that purpose shall receive the alms for the poor, and other devotions of the people in a decent basin, etc." "and reverently bring it to the Priest." We have never heard of Deacons going round the Church with a collecting plate; they merely receive the alms from those who have collected them. It is therefore obvious that the "Deacons, Churchwardens, or other fit person" may divide the work among them as may be arranged by the authorities in any parish.—Editor.

An Acknowledgment.

We desire to acknowledge (with thanks) the receipt of a cheque for £20, being a legacy left by the late Sir William Strong, of Melbourne, to The Evangelical Church Association, and given by the direction of the Committee of the E.C.A. to the funds of the "Church Record."

THE PADRE.

A correspondent sends to the "Spectator" some quotations from a letter written by a soldier at the front:—

"There is not one of us who is ashamed to drop upon his knees and pray at any moment, for we face death all the time. . . . We have a chaplain who comes up into the front line every day, no matter how dangerous and rough things may be; in fact, he always makes for the most dangerous places on principle."

"One day, during a particularly hot bombardment, instead of leaving the trenches 'the padre,' as he is called, strode up and down the line cheering and helping. Wherever the bombardment was strongest that place became his objective, and it was noticed that it slackened off as soon as he reached the locality. Daily he comes down the line, giving away sweets and cigarettes with a cheering word. He is an elderly man, and when we ask him why he comes into danger as he does, when there is no call, he tells us that he has no wife, his family has grown up, and so he feels he can be better spared than many."

"They say that he is a Leeds parson, but that he has been in the colonies. He is always glad to give Communion to Nonconformists. All the men worship him. I shall try to find out his name, but at present he is 'the padre'—the simplest, finest gentleman I have ever met, and he has stood the test."

The only power that money has is found not by hoarding, but when it is poured out and set free to do God's bidding.—Zwemer.

A Prayer for Revival.

(We invite our readers to use this prayer daily.)

REVIVE, O Lord, we humbly beseech Thee, the work of Thy saving grace, in the Church Universal, in our Church of England, in our Diocese, in the Parish wherein we dwell, and in our own hearts. We give Thee thanks for tokens of Thy loving kindness; and we pray Thee yet more and more to raise up Thy power and come among us, to the conviction and conversion of forgetful souls, to the quickening of Thy true disciples in life and witness, and for the glory of Thy Holy Name; through our Lord and Saviour Jesus Christ. Amen.

[This Collect is sanctioned for use at the Services of the Church (in their respective Dioceses) by the Archbishops of Sydney and Melbourne, and by the Bishops of Gippsland and Wangaratta.]

"The 'scar-marks' that we have received in behalf of Christ are the only test of our faithfulness as followers of the crucified Christ."—Zwemer.

CURATE WANTED for St. Andrew's, Summer Hill, from May 1st. Apply Rev. Langford Smith, Wahroonga.

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"Read, Read, Read."

Those who heard this advice given by the Rev. H. N. Baker, to the Younger Clergy and Students at the Geelong Summer School will not soon forget the burning tones in which the words were uttered. The speaker's whole soul was aflame. Bishop Walsham How, in his "Lectures on Pastoral Work," writes, "In a small country parish, oh! how easy it is to fall into indolent ways! . . . If any young man destined for some good reason for such a parish were to consult me as to the best way of guarding against the dangers of excessive leisure, I should say read, read, read." "Knowledge and piety," says Francis de Sales, "are the two eyes of the priest." "The knowledge of the priest is the Eighth Sacrament of the Church." St. Paul writes to Timothy, "Give heed to reading, to exhortation, to teaching." The problem with the Australian clergyman is generally how to find time to read. But time must be found if we are not to fall in middle life into intellectual "dry rot." We must

- realise the essential need of steady and systematic reading,
- be prepared to spend some money regularly on books,
- school ourselves in the use of our time and physical strength that opportunity may be made for real study,
- keep steadily on.

—City Presbyter.

The Most Ubiquitous Book in the World.

"To His kingdom there shall be no frontier," is the reading of Isaiah ix. 7 in a recently discovered Syriac MS., and the blessed truth contained in these words is being proved almost daily by the British and Foreign Bible Society. On the site of Troy, German excavators have found the remains of no fewer than six ancient cities, one above another. The sixth of these we may roughly identify with the Troy of Greek legend, immortalised by Homer. But as far back as 2000 B.C. there was standing on the same site an earlier city, the second of the series. And among the remains of this second city there has been discovered a weapon of nephrite, or jade, a rare stone not found anywhere nearer than China, and testifying to the distances which trade could travel in prehistoric times.

That fragment of jade, carried across Asia from the land of Siam, to be buried on the shore of the Levant, will serve for a parable to the extraordinary dispersion of Holy Scripture. God's Book is become the most ubiquitous book in the world. It marches ahead of the pioneers of civilisation, it penetrates in front of the newspaper correspondent. The first European traveller in modern days to enter Merv was O'Donovan, the correspondent of the "Daily News." But he found that the Scriptures had preceded him. From a Jewish merchant in Merv he purchased a copy of St. Matthew's Gospel, published by the Bible Society in 1880 in Jaghatai Tartar, the dialect of the Tekke Turcomans.

Years before the first nugget of gold was discovered in the Klondyke, the Bible Society was printing the New Testament in Tukkudh, for the Indian hunters of the Yukon Valley. Years before the British expedition entered Tibet, the Bible Society had published the New Testament in Tibetan, and Gospels and Testaments were carried over the snowy Himalayan passes, so that our soldiers came upon well-worn copies of these books when they reached Lhasa, the Forbidden City.

—Adapted from "The Book Above Every Book."

THE CRUSHED AIDE-DE-CAMP.

Dean Figou used to tell many stories of his student days at Dublin University. One story had reference to an encounter between Archbishop Whately and a young aide-de-camp. At dinner the latter propounded this singular conundrum: "Does your Grace know the difference between an Archbishop and an ass?" "Sir, I do not," answered Dr. Whately. "One wears the cross on his mitre, the other wears it on his back," explained the tactless officer. "Do you know the difference between an aide-de-camp and an ass?" asked the Archbishop calmly in return. "No, your Grace, I do not," was the reply. "Neither do I," said his Grace, and the aide-de-camp was crushed.



Front View of the College.

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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.

MARCH 31, 1916.

THE SINS OF RELIGIOUS PEOPLE.

One of the greatest hindrances to the effectiveness of the Church to-day is found in the sins of the religious people. Our Lord's strongest utterances were directed, not against the obviously vicious and depraved members of society, but against the spiritual leaders of the nation. It was to the chief priests and elders of the people that He said "The publicans and the harlots go into the kingdom of heaven before you." It was the Pharisees and Sadducees to whom John the Baptist addressed his fiercest denunciations, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance." In the Sermon on the Mount our Lord said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

There is a strong movement in favour of a General Mission. It is taking shape in England, and several Dioceses in Australia are preparing for an effort on this line. But if it is to be really effective it must begin among those who are at least holding, however inadequately, the position of spiritual leadership. The war has brought out into hideous relief the awful sins that scarify our national life. Nay, the war itself is the product of the failure of Christians to live up to their profession. Before we can lead an attack upon the sin that really delays our hoped-for, and prayed for victory, we who at least profess to be Christians must search our own hearts. We must not allow our horror at the sins of the age to deaden the consciousness of our own imperfections. Before we try to convert others let us analyse our own spiritual condition. It is easy to denounce the obviously ugly vices of drunkenness, impurity and gambling. They are very bad, but it may be they are in God's sight no worse than the less obvious sins that weaken our witness for Christ. It is the sins of good people that hurt God most.

The greatest obstacle to the effectiveness of the Church is the gap that yawns between the ideals and the performance of Church people. "I can be

as good as so and so without going to Church," is the form in which this phenomenon is most frequently described. To the outsider there seems no reality in our religion. A conventional respectability takes the place of the life lived in the presence and power of the Holy Spirit. Religion is merely an interest, rather than the one thing that matters. It was the contrast in character between Christians and heathen that won the greater number of converts in the early days of the Church. This inconsistency between ideals and actions betrays itself in many ways. There is of course the Sunday religionist who is a good Christian on the Sabbath and a man of the world on the other six days of the week. This is the most obvious and frequent of the phenomena of inconsistency, and it need only be mentioned here.

A more subtle phase of the malady is the cultivating of the conscience in certain directions only, and its neglect in other departments. It does religion no good when persons who are patterns of some virtues are found below the worldly standard in other directions. There are men who conscientiously suffer loss rather than make money out of the liquor traffic, but who drive hard bargains in other directions and grind the last farthing out of their employees. There are women who are zealous of good works but are notorious scandal mongers.

But the inconsistency takes still more subtle forms. This is the mental and spiritual laziness that is otherwise known as obscurantism, the exalting of prejudices into convictions and the refusal to change opinions in the face of new facts. In other words there is a refusal to grow in knowledge as well as in grace. This is a disease that too often infects the clergy and they lose thereby the leadership they ought to exercise. We ought to interrogate our pietism. Sometimes it takes the form of resting on a past experience, taking conversion as the end and not the beginning of the new life. For this reason many become spiritually dead and even Evangelicalism is not exempt from the blight of externalism and the tendency to become mechanical rather than spiritual.

The root of the trouble lies in spiritual self-sufficiency; in the thought that so long as we ourselves are safe, the others may look after themselves. Salvation is looked upon as a merely individual concern, as being only the securing of our own eternal welfare. It is our own peace, our own comfort that matters. In fact we are suffering from individualism run mad. The man of the world is out for himself. He is the centre of all his efforts. This worldly spirit has infected our religious atmosphere. The reward motive is dominant. People accept Christ because He brings them peace, comfort, and an assurance of salvation. Salvation is merely putting myself right with God and securing for myself a place in heaven where I may have an eternal good time for myself. This phenomenon is common to all types of religion. It is the negation of the Evangelical principle.

Whereas we are saved to serve. The end of salvation is not our own personal comfort, peace, or happiness, but the doing of God's will in this world. Too many pious Christians withdraw themselves from the world instead of going into the world to win it for Christ.

The self-centred motive must give way to the God-centred life that brings glory to God and benefit to mankind. That is the missionary motive, not my own peace or comfort, but that the earth may be filled with the glory of God as the waters cover the sea. We are saved not that we may only get good for ourselves but that we may also give of our best to God and be of some use in this world wherein He has placed us to glorify Himself. We are suffering from incomplete consecration. The real cure for the weakness that mars our witness for God and the effectiveness of His Church is to learn to give as He gives, to live, not for ourselves, but for Him through His Spirit. That is the real meaning of the Cross wherein God gave His best for us, and it is the true secret of Lenten discipline.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The General Mission.

A meeting of the Committee, entrusted by the clergy of the Diocese with the preparations for the General Mission, was held at the Chapter House last week, the Dean presiding. The plans for the Mission were carefully considered, and much valuable work was accomplished. On Thursday, March 30 (after this issue had gone to press), the Archbishop was to conduct a Quiet Day at St. Jude's, Randwick, and on Friday, March 31, a Conference of clergy is to be held in the Chapter House, at which the Archbishop will preside, and the Revs. H. S. Begbie, R. B. S. Hammond, and Dean Archdall will deliver addresses. The Mission will be held in September and October.

Bible Society.

The Annual Meeting of the N.S.W. Auxiliary of the British and Foreign Bible Society was held in St. James' Hall on Tuesday, March 14. Mr. Justice Herve, who presided, said that the open Bible was largely responsible for the British nation as it was found to-day. One of the miracles of the Bible was that it was the Book for everybody. That being so, it was their duty as a Christian community that its blessings should be extended to the furthest bounds of the Empire and beyond; that all peoples might have an opportunity of finding its "inexhaustible springs of wisdom, courage, and joy," as King George had said, the message for themselves.

Canon Bellingham, as clerical secretary of the society, said that the Australian auxiliaries had contributed during 1915-14 £10,000; and that a record circulation of 10,000,000 copies of the Bible had been reached; that the Bible was translated into a new language once in every six weeks, making a total of 487 languages in the year. An issue of 15,000 Testaments had been made to the soldiers.

The Sailors' Friend.

By the death of Mr. John S. Shearston, which occurred in Sydney last week, all sailors (and specially those of the Royal Navy) have lost a true friend. For 40 years Mr. Shearston had been engaged in work among seamen, and since 1880 he had been Superintendent of the Royal Naval House. He was a native of Sydney, and began his career in the Sydney Mint as a lad of 18, but even then he commenced his missionary and temperance work among sailors. In December, 1878, he was admitted by the Bishop of Sydney as a Lay Reader, and later studied for the ministry, but finally decided that as a layman he could better enter into the lives of the men among whom he worked. Soon after he began his official career as a missionary to seamen, he established in Prince's Street a Home, known as Trafalgar House, where sailors could be accommodated. Later on he also took charge of Goodenough Royal Naval House. The present Royal Naval House was begun in 1880, and formally opened on the completion of the building in 1890.

Moore Theological College.

Term began on March 24. The special addresses at the opening services were given by the Rev. A. A. Yeates, M.A., who took as his subject, "Endure Hardness." There is a most encouraging entry—eight students have already joined and two or three more may come.

Missionary Bands Reunion.

The Annual Reunion of the Girls' Missionary Bands connected with the Church Missionary Association was held last Saturday afternoon at Parsley Bay, and proved to be an unqualified success. The weather was all that could be desired and about 200 members and friends were present. A short meeting was held, at which the Rev. H. S. Begbie presided. The Rev. George Burns spoke of his work at Nairobi, East Africa, telling of the encouragements which he had met with, and speaking of the success which had attended the labours of Miss Jackson, the Girls' Own Missionary. Rev. P. J. Bazeley also spoke, on the need of "big things," urging all to have large views of the power of God and the opportunities of life. Afternoon tea was served after the meeting, and subsequently there was a time for happy social intercourse.

Lenten Conventions.

The third and fourth of the series of Lenten Group Conventions have been held during the past fortnight, at St. Clement's, Marrickville, and at St. Anne's, Ryde. Both were conducted by the Rev. A. J. H. Priest and the results were encouraging. As we go to press two Conventions are being held simultaneously, at All Saints', Woollahra (Rev. G. H. Cranswick), and at St. Michael's, Surry Hills (Revs. P. J. Bazeley and A. J. H. Priest).

Diocesan Festival.

Preparations are well in hand for the Diocesan Festival (Tuesday, May 16), and already about fifty tables have been promised. Special interest will attach to this year's Festival as it will mark the Diamond Jubilee of the Home Mission Society, operations having been commenced in the episcopate of Bishop Barker in the year 1856. The War precludes the marking of the event by celebrations on any larger scale, but the Festival will give to all loyal Churchmen an opportunity to express their thankfulness to God, and appreciation for the wonderful work that, by the blessing of God, the Society has done for the development of Church life throughout the Diocese. The visit of the Archbishop of Melbourne should also stir up additional interest. We feel sure that it only remains for those responsible for the selling of tickets to show energy and enthusiasm in this most important work, in order to have the Town Hall packed from end to end, as befits the annual gathering of the members of the Church of England in the Diocese of Sydney.

St. Paul's, Chatswood.

Last Sunday was the Annual Missionary Sunday at St. Paul's, Chatswood. Special services were held, the Archbishop being the preacher in the morning, and the Rev. Geo. Burns, Nairobi, British East Africa, in the evening. Mr. Burns also spoke to the Men's Class in the afternoon. The collections for the day, on behalf of the support of the Rev. Ferrier (St. Paul's, Chatswood, Own Missionary) amounted to £75.

Home of Peace for the Dying.

The Home of Peace for the Dying, a most useful and necessary Hospital for the relief and comfort of those suffering from incurable sickness, and who are in all probability soon approaching their end, is established in connection with the Church of England Deaconess Institution. The Home is situated on the left hand side of the Addison Road, when travelling from Sydney by tram, and is not far from the Dulwich Hill terminus. It stands in spacious grounds and consists of a large cottage hospice containing six wards in which there are altogether seven-teen beds. All these beds are occupied, and applications for admission are constantly being made and unfortunately cannot be

granted. There are several nurses (besides the Matron) who are assisting in their attention to the needs of the patients, who are mostly women suffering from incurable ailments. There are at present four men and thirteen women patients.

The Home of Peace is the only Protestant institution of the kind in the State. No difference, however, is made as to religion with regard to admissions, since all denominations are received without question, and are treated with equal care. Ministers of religion of the various denominations visit patients of their respective faiths. In no way has the Church of England made better proof of the sincerity of its faith than by the good work of establishing this Home as a practical evidence of its piety and sympathy with the suffering, and this has been done almost solely by the free-will offerings of some of its devoted adherents. Roman Catholics, Presbyterians, Salvationists, Methodists, and even Mahomedans and members of other Churches or religious bodies have testified to the blessings of the Home of Peace for the Dying. The Home is specially for those who are poor and unable to obtain medical attention and nursing in their own homes. Doctors attend the Home regularly and gratuitously. A Church of England Chaplain also attends regularly.

The Home was opened by Sir Harry Rawson on September 17, 1907, and a new and commodious residence for the nurses was opened by the present Governor on May 7, 1913. We strongly commend this institution to the sympathy and support of our readers. Many are unable personally to visit the sick and dying, but if they cannot in one way do this they can virtually do so by practical pecuniary aid, and so receive the blessing promised to those upon the "Right Hand." The treasurer of the Institution is E. H. T. Russell, Esq., 350 George Street, Sydney, by whom contributions would be thankfully acknowledged.

Home Mission Society.

During the past month or so the Organising Secretary of the Home Mission Society (Rev. Ainslie A. Yeates, M.A.), has been on tour down the South Coast and also along the western line. The parishes visited were Helensburgh, Clifton and Austimmer, Bulli, Corralim, Kiama and Nowra, on the South Coast; and Leura, Blackheath, Lithgow, and Wallerawang on the Western Line. Everywhere the account of the Society's work was listened to with marked interest, and there were abundant signs that a real impetus was given to local effort. Intense enthusiasm was evoked in all places by the references to the work being carried on by the Home Mission Society amongst our soldiers. In several of the parishes Mr. Yeates preached a special sermon in the interests of the Mission Zone Fund, and met with a very encouraging response. No offerings were given, but the people were invited to send whatever donations they felt moved to make to the Organising Secretary. At Leura many people responded with the result that the most creditable sum of £25 was raised. The Rector of Leura (Rev. A. J. A. Fraser) was heart and soul with the appeal, and very materially assisted its success by his sympathetic attitude. This was also true of the Rector of Lithgow (Rev. D. H. Dillon). At Lithgow the very satisfactory sum of £10 odd was sent in, in amounts varying from 1/- and upwards. These two parishes have set an example which might well be followed in these days when our Church's slum-work is in such need of support.

GOULBURN.

(From a Correspondent.)

Church Society.

The half-yearly offerings for the Church Society of the Diocese of Goulburn were made throughout the Diocese on Sunday last. The Bishop issued a pastoral letter to the clergy on the subject, in which he said, "The Church Society is in urgent need. In addition to its constant need of funds for grants, to struggling parishes, it has now to face special needs, the religious care of migratory railway colonies and local military camps, the claims of the superannuation fund, and

the reduction of the heavy overdraft which threatens to cripple all its working. I know that new and old war funds are making heavy demands upon private resources, but people are still able to spend upon things that they care for. The Commonwealth asked for a loan of ten millions and got twenty-one. The Church appeals to yet stronger and deeper motives, the faith and hope and love which will give from first to last for the spiritual work which is the first and last need of a nation. We may be approaching a time when our gifts to God will begin to mean real sacrifice. But I believe that God's people will not fail under the test."

British and Foreign Bible Society. Annual Meeting.

The Goulburn Branch of the British and Foreign Bible Society held its annual meeting in St. Saviour's Hall on Monday, March 13, and there was a very large attendance. The Bishop presided. Captain Chaplain Boardman was present and delivered an address on "The Bible and the Sword," dealing especially with his experience of the Society's work while acting as Chaplain in Egypt. The Bishop in his address spoke first of the effect of the War on the British and Foreign Bible Society, and secondly of the effect of the Word of God on the War and the War problems, including the coming of peace.

GRAFTON.

First Year Book.

We have received a copy of the First Year Book of the Diocese of Grafton for the year 1914-1915. It is well printed, with two illustrations, viz., The Enthronement of Bishop Druitt, and the First Synod. The Presidential Addresses of the Bishop at the two Synods are published in full, and there is much diocesan information provided. The details concerning the various parishes will be found to be very valuable. We should like to see similar statistics embodied in all Diocesan Year Books.

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BATHURST.

Clergy Recruits.

Bishop Long visited Portland about a fortnight ago to interview the Rector, Rev. E. A. Homfray, and the Curate, Rev. James Benson, both of whom desire to enlist. The Bishop decided that the Rector could not be spared, but that the Curate would be able to go in about three months.

VICTORIA.**MELBOURNE.**

The Need of Higher Ideals.

The Archbishop, preaching recently at a C.E.M.S. Federation Service in St. Paul's Cathedral, said:—"I want to see a changed life in Australia, better and higher ideals of living, a greater unity of spirit throughout the whole Commonwealth, everyone sharing in the common inheritance of a vast and wealthy country, and taking part in the common duties for its development that lie before us." Continuing, the Archbishop said they now spoke of Australia, the Commonwealth, not of any particular State. That sentiment had to be developed. They should become as the counties of England, united as a nation. The question that would be forced upon Australians was: Were they capable of developing the vast inheritance which had been entrusted to them? That should sink into the minds and consciences of the people. The war would have the effect of making the comparatively undeveloped condition of Australia better known among the nations who were land hungry. They in Australia had their virtues and enthusiasm, but they also had their follies and sins. One of the causes of failure was really the fullness of plenty; one of the evidences of their folly was the strife among different sections of the people. Among their sins were those of impurity and drunkenness. They had to face the drink question squarely, and increase the restrictions, so that they would become stronger and stronger.

St. Hilary's, East Kew.

The annual report and statement for the past year showed a satisfactory financial state of the Church funds at St. Hilary's, East Kew. The total of the special collections in 1915 exceeded those of 1914 by £47 4s. 8d. A most encouraging feature of the year's work was the liberal spirit in which calls for objects outside the parish were responded to. The total income of the Church, school, young men's societies and missionary organisations amounts, in round figures, to £790, and the amount given to objects outside the parish £342.

Child Study Lectures.

Nothing could be more satisfactory (says the "Church of England Messenger") than the interest displayed by the teachers in the subject of child study this year. The lectures delivered by the Director in the various centres are all well attended and the numbers are increasing. Over 200 teachers are attending these lectures, and it is to be hoped that the majority of them will decide to sit for the examinations in July. The subject is one of three which constitute the subjects for the Teachers' Annual Examination. Lectures on the two other subjects (The Life of our Lord, and The Church Catechism) will be delivered after Easter, commencing May 1, the lecturers being Rev. G. E. Aickin and F. W. R. Newton respectively.

[We regret that up to the time of our going to press our usual budget of news from Our Own Correspondent in Melbourne had not arrived.—Editor.]

QUEENSLAND.**NORTH QUEENSLAND.**

The Need of Penitence.

The Bishop, writing in the "Northern Churchman" on the need of penitence, says:—

"The darkest times in history have led to new discoveries of God, and the men who have found Him have helped to put the world right. This is a dark time, and

the world is wrong, but there are men who are finding God. Thousands of those who are suffering and dying on the battlefields are sustained in their grim encounter with death and pain by a faith that men and nations are not to be held in bondage by remorseless evil, they see the promise of a new age of joy and liberty shining through the battle-smoke.

The God who is revealing Himself to the men who have gone to win or die for their country is not less willing to reveal Himself to us if we can go to the task before us with something of their resolution. So we ask that the prayers and penitence of the Church may be accepted on behalf of the nation."

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

C.M.A.

A number of friends of C.M.A. gathered at the Depot on the afternoon of March 23 to meet the Rev. and Mrs. Donald Haultain on their way through to British East Africa.

Early Closing.

A monster demonstration to celebrate the Referendum victory for six o'clock closing of liquor bars was held in the Exhibition Building on Monday evening, March 27, the anniversary of the taking of the poll. The Premier (Mr. Crawford Vaughan) presided. The Act of Parliament giving effect to the wishes of the people comes into operation this week. Although the law was passed last week, it was held in abeyance till the end of the licensing year, which closes at the end of March.

WILLOCHRA.

Appointments.

Mr. H. J. Hillier, of Bimbowrie, has been appointed Secretary to the Diocese of Willochra.

Rev. A. E. Kain has been appointed Rector of Quorn.

NEW ZEALAND.**AUCKLAND.**

National Discipline.

The first of a series of Lenten addresses was given in the Auckland Chamber of Commerce by the Rev. A. H. Colville, of New Plymouth. There was a good attendance. The Bishop was present. The speaker announced that the series of lectures would deal with "God's Discipline." Dealing with national discipline, as distinct from discipline of the individual, he declared that the former was as necessary as the latter. The object of God's discipline was always remedial, and it was intended to bring people to a more intense spirituality, deeper sympathies, higher and more satisfying ideals, and to a larger life. If the pre-war dedication of pleasure and material ends was to continue after peace was declared, the Empire might become "a little fatter," but not any greater. God had a purpose which He was working out relentlessly through the present war; and the Lenten humiliation which people were invited to practise was regarded as the best means of preparing for a larger life. People should pray, though, to escape that false humiliation which narrowed and degraded, and which turned a man into a "grisly, crawling pessimist." True humiliation brought a man to that love of God which would keep him going if worse should befall him.

After the War.

"We can never be the same people after the war," said the Bishop of Auckland, Dr. A. W. Averill, speaking at St. Mary's Cathedral, Parnell, on a recent Sunday evening. Quoting a statement by the Bishop of St. Alban's, he said: "We stand as a race at the parting of the ways, and the choice, I believe, is between repentance and the beginning of dissolution, between a race exalted and purified through trial and a race hardened beyond repentance." The time had come, said the Bishop, for a real spiritual stocktaking with regard to the nation.

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Fellowship in Intercession.[Extracts from a Paper read by E. J. Bel-
lerby Mus. Doc. (Oxon.), Holy Trinity,
Margate, at the London Meeting of Lay
Churchmen.]

It is my privilege to direct your attention to the practice and use of extempore prayer; and in doing so I shall not attempt to say anything deep or original, but I do desire to be very practical. Now, the first thing that must strike us all is

1. The Need and Value of this Means of Grace.

While I would be one of the last to belittle our glorious Prayer Book, or under-value the many excellent manuals of private devotion that are published, we must all be fully aware that these cannot entirely supply our needs, nor meet the numberless problems of the twentieth century which constantly cross our path and about which we desire to pray with our friends (for it is on mutual fellowship in prayer that I wish to speak); or, if such helps exist, we probably do not possess them or have them at hand when required. Moreover, is it seemly or filial on our part, as children of a loving Father, to be unable to speak to Him in any but the words of another, however choice or excellent? Therefore we must cultivate this habit, this invaluable habit, of extempore prayer with one another. Towards the attainment of this most desirable end I venture very humbly to make the following suggestions, feeling assured there are many present who know far more on this subject experimentally than myself.

2. The Essentials of Extempore Prayer.

What is necessary for such prayer to be helpful and effectual? And the first thing is that of which St. Jude reminds us—"praying in the Holy Ghost" (v. 20). We need to remember that usually prayer should be addressed to God the Father, through the merits and mediation of God the Son, and directed by the inspiration of God the Holy Ghost. And is it not because we so often forget this last point that our prayers are so often so feeble and ineffectual? Yet we are plainly taught that "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). Through lack of this "we ask and have not, because we ask amiss" (Jas. iv. 3). Personally I often find it the greatest possible help to wait and seek the leading of the Spirit before I pray.

Again, St. Paul tells us this Holy Spirit pleads for the saints "according to the will of God" (Rom. viii. 27); but how does He make plain that will to us? Apart from His clear and perhaps sometimes sudden inspiration, which I trust we have all known, is it not usually through the written Word of God? Hence the necessity for Bible study and having a mind steeped in and saturated with the Holy Scriptures; and there is no royal road to this knowledge, but just sheer hard work, though it is most blessed and holy work. Then when the mind has grasped the will of God, the life must clearly be also in line with that will in all matters of faith and practice. Are we not told to "keep and seek for all the commandments of the Lord your God"? (1 Chron. xxviii. 8). How often we do not know because we do not "follow on to know the Lord" (Hos. vi. 3); yet our Master tells us "if any man will do His will he shall know of the doctrine" (St. John vii. 17). Lack of knowledge of God's will, or known want of

conformity to it in ourselves, is a sure hinderer of prayer.

3. Occasions for Extempore Prayer.

In conclusion, let me point out some of the occasions for the use of this means of grace; and I would ask, in the first place, if any of us give this fellowship in prayer with our friends anything like its due, considering its inestimable value and sweetness? I do not suggest we should try to pray with all our casual acquaintances, though perhaps more of them would value it than we imagine; but when a friend is seriously minded enough to speak on serious things, he is seriously minded enough to be prayed with. How often such an one asks us to remember in prayer a perplexing problem, or a person in whom he is interested, and we glibly promise to do so, and, alas! sometimes as easily forget the request! Let me suggest to those with short memories the use of a notebook in which to enter these requests; any little memorandum book will do, but "Daily," by Dr. Harford, is excellent for this purpose. But why wait for the solitude of your own chamber? Why not pray with your friend then and there if it is at all possible, as it often may be? Remember, "If one man prevail against him that is alone, two shall withstand him, and a threefold cord is not quickly broken" (Eccles. iv. 12, R.V.), and the third strand in that cord is the Blessed Master Himself. Let us cultivate this habit with our friends everywhere. I knew a missionary who did this in trains and cabs, on the deck of the steamer—in fact, wherever she was alone with her friends.

Again, how valuable is this gift in visiting the sick and sorrowful? Often a poor sufferer is too weary to even listen to passages of the Bible, much less goody-goody talk; but a few prayer verses from Psalm or hymn, or a very brief but simple and sympathetic petition, will do much to comfort and console, to soothe and satisfy, yes, and also to heal. This latter I firmly believe; were it otherwise I should not, humanly speaking, be here to-day. May I add, very humbly, that perhaps those who have been through acute suffering are the best able to feel with and help those in distress? Then how sweet is our privilege in these times of temptation to doubt and despair, tenderly to turn the tempted and troubled one by prayer to Him, the Perfect God and Perfect Man, who, having suffered, being tempted, is able to succour them that are tempted. (Heb. ii. 18).

4. Suggestions for Prayer-Meetings.

Lastly, let me make a few practical suggestions for your regular prayer-meeting. If you are a leader, and I expect many of you have your own private prayer-circles, I would say, strive to vary your programme sometimes; a groovy prayer-meeting is in danger of becoming formal and sleepy, and losing power and reality. Keep your members awake by a little judicious variety; yet with it all study to be perfectly natural, and above all restful in manner; nor need you get anxious, fussy, or fidgety if a pause occurs between the prayers, still less show such anxiety by hastily starting a chorus or giving out an ill-chosen hymn or making an unhelpful remark. These periods of silence are not necessarily a kind of awkward hiatus, but are often invaluable when a person is quietly waiting before God to be led of the Spirit how to pray. Again, aim at many short prayers, rather than a few long tedious ones; not only does this widen the interest, but encourages timid members to pray who are afraid to open their mouths, if they think they are expected to pray as long as some maturer saints. A chain of sen-

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tence prayers round the room is often helpful in getting such weak believers to begin. Again, it is not wise to give out a long string of requests for prayer at once; people only get confused and do not remember what is desired; it is better to announce two or three at a time and always leave room for anything on the heart of any individual. Encourage the giving of thanks for answered prayers; it is well to keep a book not only for requests but for answers. Let my last word be, stop your meeting when it is evidently finished, whether it has lasted only ten minutes or an hour; never attempt to stretch it to a fixed and rigid length.

Thus, if in everything by prayer and supplication, with thanksgiving, we let our requests be made known unto God, even in these trying and terrible days of strain and stress, of storm and sorrow, the Peace of God, which passeth all understanding, shall garrison our hearts and minds in Christ Jesus. (Phil. iv. 6-7.)

God grant it may be so with us, for His Name's sake. Amen.

Kikuyu.

(Communicated.)

The troubled waters of Kikuyu have not as yet settled down, nor indeed are they likely to do so until the meeting of the Bishops in 1918, when the whole subject will be carefully considered. The publication in Church papers in England of our own Primate's pronouncement on the controversy has attracted much attention and some criticism. The Primate would recognise non-episcopal organisations which loyally accept Holy Scripture as the supreme rule of faith, and the Apostles' and Nicene Creed as a general expression of Christian belief, together with the regular administration of the two Sacraments of Baptism and the Lord's Supper. A Federation holding such views would not contravene the principles of the Church of England. But anyone believing that episcopacy was ordained by Christ as essential to His Church would also hold that any Church not recognising episcopacy is heretical, and that there could be no alliance with any such Communion, since such action would be a compromise with heresy.

In his pronouncement our Primate agrees with the view held by the Archbishop of Canterbury and the Consultative Committee. Dr. Wright quotes with distinct approval the opinion of Professor Gwatkin, viz.: "We have no reason to believe that Christ or His Apostles directly or indirectly made episcopacy an ordinance binding on all Christian Churches." It is far wiser in the face of missionary needs, for those who accept the person and work of Christ, to present a united front than to perpetuate the spectacle of a disintegrated Christendom. We need hardly say that we most cordially echo these sentiments of our Primate. A correspondent in "The Record" (London) asks what justifies us in view of Professor Gwatkin's dictum, in holding that the Orders of non-episcopal Churches are erroneous, and their Sacraments irregular. While the Archbishop of Sydney does say that in

the point of view of history the Orders and Sacraments of non-episcopal Churches cannot be regarded as regular, he also says that these non-episcopal Churches do follow the command of Jesus Christ if in the Sacraments they use the matter and the form of His institution. Furthermore, we have the witness that God has given the approval of His blessing to their ministries and Sacraments. We feel that we cannot be too thankful for such generous sentiments, and hope that their expression will hasten the time when there will be closer union and co-operation in our common work and warfare with evil.

With regard to the Lord's Supper, in cases where Nonconformists have not opportunity of partaking at their own ministrations, they would be welcomed by the Church of England, although not confirmed, since the Laying-on of hands cannot be regarded as an ordinance which is absolutely essential to the discipline of the Church. In the case of Church people attending the Communion in other Churches, while not forbidden, it is not recommended, when there is an opportunity of communicating at their own Church.

Meanwhile a very notable correspondence has been proceeding in the Church Quarterly Review, between Dr. Headlam (who recently visited Australia), and the Rev. Leighton Pullan. Dr. Headlam very ably defends the pronouncement of the Archbishop of Canterbury. Baptised persons, who are not in communion with the Church of England, yet living in good faith, are, without question, members of Christ as Archbishop Davidson recognises. Dr. Headlam denounces the boycott proposals of the so-called Catholics (Anglo-Catholics), as "schism in its worst form." Mr. Pullan, on the other hand, maintains the argument from continuity with the past. He quotes the Bishop of Oxford "to accept a non-episcopal ministry is an act of explicit rebellion against the authority of the ancient undivided Church." Mr. Pullan maintains that episcopacy is of Christ's appointment; those who deny this shut themselves off from full communion with Christ. It is the old mechanical system of communication of grace which Mr. Pullan maintains. He dwells on the fact that other Communion were actually invented for the purpose of opposing our Church, and therefore should not be recognised or invited to communion by her. The Calvinism of the Church of Scotland and its opposition to our Church is dwelt upon, and Dr. Headlam is criticised as saying that "it is not right or proper to persuade a Presbyterian to leave the Church in which he was brought up," and yet to permit his receiving the Holy Communion in our Church. To all such reasoning sufficient answer can be given and we look forward to final good for our common Christianity, resulting from the great Kikuyu controversy.

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Special Prayers and Intercessions on Occasions of National Peril in the Days of Elizabeth.

(By J. Lee Osborn.)

[Mr. J. Lee Osborn was formerly well-known in Sydney, and has been for some years engaged in literary work in England. He has now offered his services as a "munition worker." The following account of Special Prayers on Occasions of National Peril in the Days of Elizabeth, was published in an English paper, and has been sent to us by a correspondent.—Ed.]

The menace of the Spanish Armada was by no means the only occasion of grave national peril during Elizabeth's reign; and at those times of danger, as now the people were accustomed to meet in their Churches for prayer and intercession. Many of the forms issued by authority, and used then, have been preserved; a short account of some of the more notable of them may not be without interest under present circumstances.

In 1563 there was a visitation of the plague, which was introduced by the English army from Havre; a force of some six thousand men under the Earl of Warwick, having been sent by Elizabeth to assist the Prince of Conde and the Protestants in France. During the siege of the town, the plague broke out among the garrison, and on the return of these infected troops the pestilence was so severe that twenty thousand are stated by Hume to have died in one year. Forms of Prayer were drawn up by Grindal, then Bishop of London, for use twice a week, with an Order for Public Fast every Wednesday. These were preceded by an address from the Queen to the Archbishop of Canterbury, and a Preface setting forth examples from Scripture of prayer and fasting in times of trouble, and suitable lessons were prescribed. The order for Wednesdays ordained that after Morning Prayer there should be a pause of a quarter of an hour or more for silent meditation; then the Litany, with special prayers, the Holy Communion, or at least the Ante-Communion, and a sermon or one of the homilies, a list of the latter being appended. On Fridays, Morning Prayer and Litany, verses from Psalms and other portions of Scripture, and alternative prayers with special confession of sins. The rubric at the end set forth the practice of fasting by the Primitive Church in times of war, famine, and pestilence, and enjoined that all persons between the ages of sixteen and sixty (sick folk, labourers in the harvest or other severe occupations only excepted), should eat "but one only competent and moderate meal upon every Wednesday," using "very sober and spare diet," and "only such as may serve for necessity, comeliness and health." The rich were to increase their liberality to the poor. The people were to occupy their leisure in prayer, study and reading of the Scriptures; and to spend no time in plays, pastimes, or idleness. They took these things seriously in those robust days, and were not greatly concerned to make their devotions as easy and as short as possible. Later, there was ordered a Thanksgiving "for withdrawing and ceasing the plague."

The next time of national humiliation followed very shortly. In 1566 Matthew (Parker) Archbishop of Canterbury, issued "A Form to be used in Common Prayer every Sunday, Wednesday and Friday, through the whole realm; To excite and stir all godly people to pray unto God for preservation of those Christians and their Countries that are now invaded by the Turk in Hungary, and elsewhere." The circumstances were indeed urgent. In the preceding year, the Ottoman Emperor, Solyman the Great, who was carrying on a piratical war in the Mediterranean with Spain, sent an expedition to capture Malta, which in 1530 had been bestowed by the Emperor Charles the Fifth on the Knights of St. John of Jerusalem. The Knights had been assisting Philip with corsairs, and the Turk in April, 1565, despatched a fleet of more than one hundred and fifty vessels with over twenty thousand troops on board. They succeeded in taking the fort of St. Elmo, but the other forts held out, and after numerous assaults, and on the relief of the island by the Viceroy of Sicily, the besiegers were forced to withdraw, having lost many thousand men. But at the commencement of 1566 the uncertain peace between the Turks and the Emperor was broken, and the Sultan invaded Hungary. This war continued for more than a year without decisive result, and a peace was patched up in February 1568 to enable the new Sultan (Solyman having died in the field) to turn his attention to Venice. Every student of history is aware of the error which successive Turkish invasions occasioned at this period particularly, and of the influence it exerted upon inter-European politics.

The Preface to Parker's Form refers slightly to these circumstances, and proceeds to enjoin appropriate lessons and psalms for use in ordinary Morning Prayer, with Litany, and with prayers for morning and evening service. In these reference is made to "Turks, infidels, and miscreants," and to "that wicked monster and damned Soule Mahomet." The Collect which we still have in our Prayer Books, and which first appeared in the second Prayer Book of Edward the Sixth, "for use in times of war and tumult," was also prescribed. No fast was ordered. Subsequently, Forms of Thanksgiving were issued, for the defeat of the Turks at Malta, and for the close of the war in Hungary.

In 1567 a Special Prayer was published for use at the time of the rising of the Earl of Northumberland and Westmoreland, in support of Mary Queen of Scots. It was known at the Court that these noblemen were in correspondence with the Duke of Alva. The danger to a time was great, but the rebellion was soon put down by the energy of Elizabeth and Cecil, and in 1570 a Thanksgiving was duly ordered.

The preparation and sailing of the Spanish Armada provided occasion for other special Forms of Service. The first was published in 1586 when it was known that Philip was engaged in fitting out his huge expedition. The Preface is a long and earnest exhortation to national repentance. Divine Service is enjoined on every Wednesday and Friday morning and evening, "at which Service one every house in the Parish shall be present," and if the ministers be negligent, or the people fail to attend, "the Churchwardens and other discreet men of the Parish are required to complain thereof to the Ordinary." Suitable psalms and lessons were specified, the prayers in time of dearth and famine, and in the time of war, were to be said with the Litany, and a sermon or homily was to be read.

Two years later, when the Armada was actually sailing, another form was promulgated. This had been originally drawn up in 1572, but was now re-issued by Whitgift, with additions and alterations, on July 10. It is of similar character to the former service, but contains further petitions for repentance and mercy, for deliverance from enemies, and for the Queen.

Happily it was not long before this was replaced by a Service of Thanksgiving, consisting of a psalm in which passages of Scripture were adapted and strung together, followed by a Collect of Thanksgiving. These would be used with the ordinary Morning and Evening Prayer. One cannot read to-day, unmoved, these poems of triumphant gratitude; yet even the devout liturgists of Elizabeth's time did not rise above Cromwell's unforgettable outburst at Dunbar, "Let God arise and let His enemies be scattered; Let them also that hate Him flee before Him." In times alike of private and of national humiliation, or relief, the Book of Psalms is ever the unfailing storehouse for the expression of human emotion, in all ages.

But with the great deliverance of 1588, the emergencies of Elizabeth's reign were not over. The next year, Henry of Navarre succeeded to the crown of France, and appealed to the English Queen for assistance against the Catholic League. She sent him twenty-two thousand pounds, and four thousand men under Lord Willoughby; and three prayers for his success were issued in 1590 "to be used in every Parish Church at Morning and Evening Prayer in the time of these present troubles in France." In 1594 there appeared "an Order for Prayer and Thanksgiving necessary to be used in these dangerous times for the safety and preservation of her Majesty and this realm." It opened with a long "Admonition to the Reader," recounting the various Popish conspiracies, and attempts on the life of Elizabeth, which "had been tickled up by Romish busses and practices." Certainly they made a formidable

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Young People's Corner.

Rev. Percy W. Guinness, D.S.O.

(By Constance M. Foot, in "Our Empire.")

able list, and we cannot wonder that the Queen's loyal subjects devoutly recognised the protecting hand of God in her successive deliverances, and that they should offer special thanksgiving for these, and prayers for her continued preservation and safety. Other prayers and thanksgivings followed from time to time for the Army and Navy; "for the continuance of good success to her Majesty's forces," in 1596, and "for the prosperous success of her Majesty's forces and Navy," in 1597.

As we read over these petitions, written so long ago, in former circumstances of national stress and danger, we feel ourselves very near akin to our forefathers of those vigorous days. We can repeat the words in many of the same Churches, within the very walls, where they were offered then, one may be sure, with deep earnestness and sense of need. We can note even the names of incumbents of those far-off times, whose duty it was to exhort the people to come and join in them; one wonders whether any were complained of by the Ordinary by the Churchwardens or other discreet men of the parish. And we do not find that we can greatly improve upon them now. Listen to these: "That which armeth us, is neither desire of enlarging our own borders, nor thirst of blood, nor ravine of spoil, but only our just defence." "Go forth, O Lord, with our hosts by sea and land. Send forth the winds out of thy treasures to bring them to the place appointed. Take all contagious sickness from the midst of them, O Lord the strength of our Salvation. Cover their heads in the day of battle, and put to flight the armies of the aliens." "Not in our own sword nor in the arm of our own flesh, do we put our trust. Bless therefore the Chieftains and Leaders of our bands with wisdom, counsel, and magnanimity, and the soldiers, with courage and fortitude, to stand undaunted and without fear in the day of battle." "As Guide and General of the journey let it please thee, Lord of Hosts, to go in and out before them, with best forewinds and straightest course to speed and prosper them in the way. Put upon them thy spirit of counsel and fortitude, and under the banner of thy power and protection let the work be effected. Courage and embolden them in the day of conflict to stand undaunted and without fear. Make way and opportunity for them to attempt with advantage, and for thy Name's sake, grant O glorious God to their puissant attempts happy success in battle, to their battle a joyful victory, and to their victory a safe and triumphant return."

TEMPLE AND THE EXTEMPORE PREACHER.

Canon Adderley has some good stories about Dr. Temple. Here is one that is perhaps not so often told as the others:—"He had been holding a Confirmation and had missed his train home. The Vicar, foreseeing that this meant the Bishop's presence at Evensong, asked him to preach. He refused. Then to be prepared against all criticism, the Vicar said: 'I would like to inform your Lordship that I used to preach written sermons, but have lately registered a vow never to preach except extempore. I find it so much better. Grunt from the Bishop. The sermon came and went. Steps were heard tramping up the aisle to the sacristy. Then the Bishop, before all the choir and sidemen, raised his hand over the Vicar and said, 'I hereby absolve you from your vow!'"

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protecting him, and when at length he was lost to sight they knew that he had passed through the worst of the danger.

When, after waiting the allotted time, he did not return, they reluctantly went as commanded to headquarters. They were told to return, and await the chaplain for thirty minutes more, and if he did not then appear to go themselves to the cave.

Before the thirty minutes had passed great was their joy to see him come riding fearlessly along. He had already been and left a few comforts, and now he arranged with his men to go under cover of night to bring the wounded away. This they accordingly did, and then learnt from the men themselves how the chaplain had bound up their wounds, and prayed with them, but had never said one word of the danger through which he had passed.

Small wonder that the soldiers love him—this man of deeds as well as words! One who knows him says: "He is the happiest man I ever met, yet he never forgets that he has work to do for God." We hear that he is holding six and seven services on Sundays at the front, where he is Senior Chaplain of the 3rd Cavalry Brigade. The soldiers love these services and say that the shells seem to know when they are praying, for they always fall short!

Slight as this sketch is, we hope it may help you to realise that a man can fight with other weapons besides a sword and a rifle.

The Tenderness of Strength.

A soldier, full of valiant deeds,

And one of England's best,

Was wounded in the cruel war

And forced awhile to rest.

As he in shady garden sat

A lark's sweet song he heard:

It cheered and comforted his heart,

He grew to love the bird.

One day, on fun and mischief bent,

Two boys came spying round;

They saw the lark, they threw some stones,

Which brought it to the ground.

They thought that they had "made their mark"

And done a clever thing:

They laughed aloud—and then they saw

A "Soldier of the King!"

Ashamed, they ran behind a tree

And wished to hide away.

The soldier raised the frightened bird.

They heard him softly say:

"You, too, are wounded, little friend,

You, too, have found a foe.

Defenceless, you have been attacked,

Have tasted pain and woe."

His hands, which bravely held a sword

And feared not anything,

Were gentle as a woman's now.

They bound the broken wing.

His name was honoured far and wide,

"Twas loved throughout the land.

That great man helped the tiny bird

Which nestled in his hand.

Convicted of their cruelty,

Two boys, no longer bold,

Went to his side in penitence,

And of their sorrow told.

They soon became his trusty friends,

His wise, strong help he gave,

And taught them soldiers must be kind

As well as true and brave."

Of course, when they grew old enough,

They have resolved to fight,

To answer well their country's call,

And struggle for the right.

—Una, in "Our Empire."

Remember, Heaven's gate is not open for me to go in alone: I am to lead and help other souls to enter in.—Clement of Alexandria.

Notes on Books.

The Truth about the Vestments, by C. J. Sanders, Hon. Secretary of the Church of England Laymen's Committee, a Member of Synod, and Lay Reader, Adelaide, S.A. Price 3d., 2/6 per doz. E. S. Wigg and Son Ltd., Rundle Street, Adelaide. Copy received from the Author.

This pamphlet will be of great use, especially to the laity. The author does not lay claim to much originality, but he explains fully the true English meaning of the words of the Ornaments Rubric. He sets before his readers a brief and yet complete summary of the position. After a short introduction, he gives a clear historical sketch extending from the First Prayer Book of Edward VI. to the present time (which occupies the greater part of the pamphlet). We have not seen any statement on the subject of Vestments which gives so clear a presentation of the facts in so short a space. We hope the pamphlet will be widely read. Among other things, we note allusions to the present position in the Diocese of Adelaide, where the Mass Vestments have been freely introduced, with the permission, if not the approval, of the present Bishop. But though there are these local allusions, the pamphlet deals with the Vestment question generally and will be of use to Church people in all the Australian Dioceses as well as elsewhere.

The Glory of Bethlehem, by F. W. Drake, Rector of Kirby Misperton, Longmans, Green and Co. Copy received from George Robertson and Co. Prop. Ltd., 238 Pitt St., Sydney.

In previous volumes ("The Wondrous Passion" and "The Call of the Lord") Mr. Drake has suggested thoughts for Lent and Easter. This book provides a series of meditations for Christmas and Epiphany. It is divided into sections, for daily reading in consecutive portions, and at the end of each section are short devotions intended to assist in gathering up the fruit of every meditation. Beginning with Bethlehem, there follow chapters on The Annunciation, The Nativity, The Son of God, The Holy Name, The Presentation, The Wise Men, Nazareth, The First Passover, The Baptism, and the First Miracle. Here and there expressions are used to which we must take exception, as when in a prayer the Virgin Mary is spoken of as "Mother of God," but as a whole the book is most valuable and suggestive. It follows the Scripture record very closely, and we find it to be free from modernist ideas about the Virgin Birth. The book will well repay thoughtful and devotional perusal.

Australia and the Coming Peace, A Constructive Policy written by J. B. Howie, for the Australian Peace Alliance (Victorian Council). Price 3d.

There is much in this pamphlet with which we fully agree. War is a hateful thing, and the sooner the world learns to do without it the better. The horrors of war are awful and beyond description. We approve of eliminating the causes of War, and of International Arbitration. On these and kindred subjects Mr. Howie has many good things to say, which will repay careful study. Yet the book, in some directions, goes too far. "The termination of the present war at the earliest possible moment," might, in our opinion, be a curse rather than a blessing. It would leave Germany free to prepare for a still greater struggle, and no project of international arbitration will have any weight with her unless backed up by superterious cause so far as the Allies are concerned, and must be waged at any cost until Germany is thoroughly and finally beaten. Then the way will be open to take steps which will render further war impossible.

NO FEAR OF DEATH.

Rev. W. Talbot Hindley, who has been acting as chaplain to the Forces in France, preaching at St. Luke's, Maidstone, described the tragic death of a young private, who was found by a careless young officer reading his New Testament. The officer advised him to throw that book away, as it would do him no good. "No good?" said the lad. "Why, it is the book that has taught me to have no fear of death." At that moment a shell burst in the trench and buried the young private. The officer dug amongst the debris until he rescued his body and found the New Testament, which he now treasures.

The Missionary Enterprise.

Fifty-four Years a Missionary.

On December 2 a cablegram was received at the Church Missionary House announcing the death at Foochow, at the age of 82 years, of Archdeacon Wolfe, the doyen of the C.M.S. staff of missionaries. A native of Skibberreen, Co. Cork, he was ordained by the Bishop of London in 1861, and sailed for China in December of that year, so he was within a few days of completing fifty-four years of missionary service. When he reached Foochow the number of Chinese converts in the C.M.S. Fukien Mission barely reached double figures, and he lived to see a Christian Church of about 12,000 members organized under its own Diocesan Synod. He was a man of untiring energy, and had visited in his evangelizing tours practically every Church in a district about the size of England. Several times he had to face a riotous mob, and on one occasion at least he was driven from his home and the buildings burned behind him.

Homes for the Blind.

There are in India 600,000 blind people, of whom about 34,000 are in the Madras Presidency. The only schools for the blind in that presidency are those of the Church Missionary Society at Palamcottah. A home for the blind was opened by Miss A. J. Askwith in the compound of the Sarah Tucker College in 1892, and the first who was admitted was a blind boy named Suppu, who came begging. He was promised regular wages if he learned how to pull a punkah. He accepted the offer, and every day walked two miles to his work. In 1899 Miss Askwith succeeded in teaching him how to read Tamil, and he soon brought a number of boys and girls. In 1909 schools for boys and girls were opened in a healthy part of Palamcottah. To-day there are forty-nine blind boys in the school, with twenty-eight in the industrial department; and the girls number thirty-three, of whom seven are in the industrial department. In the latter cotton-weaving is the chief industry; the girls make tapes, and baskets, and screens of beads. There are three English and twenty-five Indian teachers in the school, eleven of the latter being blind.

In Perils of Robbers.

Bishop Banister, of the diocese of Kwangsi-Hunan, in Southern China, says it is a fact little appreciated at home that in different parts of China the missionaries whose duty it is to visit the scattered country stations take the chances of "perils of robbers" as one of the incidents of their ordinary life. He writes in the "C.M.S. Gazette" for January:—

"In South China, especially amongst the lawless Cantonese and those who live in the borderland of the provinces, whether you travel by land or water, there is always the possibility of falling amongst thieves."

"It is an old experience for the missionary. To-day in China (just as in St. Paul's days in Asia Minor and other parts of the Roman Empire) the missionary must make his journeys and take these things as they come."

"A few days ago, Mr. Parker was returning to Kweilin, on the Cassia River. He was on a foreign steamer, and was appreciating the enterprise which had put these boats for the first time on the river. Suddenly some of the passengers, who were pirates in disguise, turned on the rest, and Mr. Parker found himself standing between two men, each pointing a revolver at him. His ready Irish wit saved him and his friends. He claimed the pirate chief as an old friend, a risky thing to do. But he was the only passenger not robbed."

"Rice Christians."

Converts from heathenism to Christianity are sometimes called "rice Christians," the idea being that they are willing to be baptised for material advantages. As a matter of fact, to profess Christianity often means a loss of worldly prospects. An instance of this is given in the following extract from a letter from the Rev. A. D. Stewart, Principal of St. Paul's College, one of the C.M.S. institutions in Hong Kong:—"In my last letter I told you of one of the Chinese staff of the college who had left a good business post to come to us at a salary of 30dol. (£3) per month and who said he had never been happier in his life. During these last holidays he had an offer to go into a business, starting with a salary of 15dol. per month. Needless to say it was a great temptation, and you can imagine what his relatives and friends said. He got as far as writing a letter and then tore it up, with the thought

that it was better to work for God at 30dol. than for himself at 15dol. He is not by any means the only one on the staff with that opinion."

Impressions of an Army Officer.

The C.M.S. mission-house at Wusi, in the Taïta Hills, British East Africa, has been converted by the Government into a sanatorium for white troops. An army officer suddenly thrown into contact with the African clergyman and congregation of a mission station in these hills, spontaneously recorded his impressions, and they are printed in the "Church Missionary Gleaner" for January. Of a service conducted by an African pastor the officer writes:—

"The neat stone Church had been converted into a dormitory for convalescent soldiers, and so with a friend I repaired at the sound of the familiar bell, to the little thatched school some 200 feet below the mission. We were shown a bench next to the Ki-Taïta minister, and he rose from our knees to find the two sexes divided as in a Scotch kirk. Though the service throughout was held in Ki-Taïta, we were able to follow the opening portions of our beautiful Morning Prayer, in our own Book, and the lesson for the day in an English Bible, thoughtfully provided."

"The various portions of the service were taken by three men, one of whom was evidently ordained. We were much struck by the simple dignity of these poor Africans, whose admirable diction and restrained eloquence might well have been the envy of many of our own clergy. The reverent behaviour of the congregation, too, under an entirely novel invasion, was a lesson to both of us. One could not detect a wandering eye as we stood in prayer, and even amongst the smaller children there was an absence of fidgeting that would be a credit to any school. In fact, one received the indelible impression that this religion of peace and good will towards men was a very real thing to these four or five score members of a careless, laughter-loving race."

A Little French Heroine.

The greatest courage of all is not that which does a very brave deed on the impulse of the moment, though no one should, for a moment, belittle such courage. It is only that there is a courage even greater—that which goes on enduring all sorts of hardships, anxieties, lack of pleasure, or relief; receiving no encouragement, or reward; or notice even from those around. This last was the brave spirit shown by a little twelve-year-old French girl, named Josephine Cicron. She was the daughter of a soldier, and worthy of her father, an adjutant-major, who was killed fighting under the Duke of Orleans. When the father died, leaving his wife and little girl penniless, Madame Cicron took charge of a post-office at Toulon, hoping by this means to support herself and child. But very soon Madame fell ill, too ill to continue her work, and her plight was terrible. It she gave up the postal work they would be starving! Already she seemed to hear the wolf howling outside her door.

Josephine saw her mother's distress, and could not endure it. "I will do the work, maman," she said, gravely. "I am sure I can let me but try." The mother, driven desperate, gave in, and Josephine took charge. Friends were kind and helped her, but the work was hard and the responsibility great. Many a night she was up alone seeing to the sending off of the mails; in the winter weather the cold was terrible. Indeed, it was so bad that one winter her left hand became frost-bitten. Perhaps it was not properly attended to; probably she tried to go on and pay no heed to it, no one knows now; but soon it became useless, and when she was about eighteen it had to be amputated. After six long years of hard work, and a brave fight to keep herself and her mother, she had this great trial to bear. Try to picture to yourselves what it must be like to lose a hand.

But Josephine kept up her brave spirit. By this time she had many friends, and they helped her. She had heavy troubles to face still. Her mother died and she lost the support she had. She had the glorious feeling that she had done her best. She had made a home for her mother as long as she needed one, and her heart was full of trust and hope.

In spite of her maimed limb she was always a helper. Some young relatives, left orphans, became her next charge; but her trust never failed her, nor her brave spirit. She did her best always, and cheerfully and God never failed her. "Church Family Newspaper."

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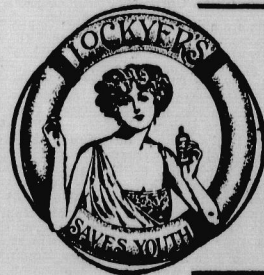
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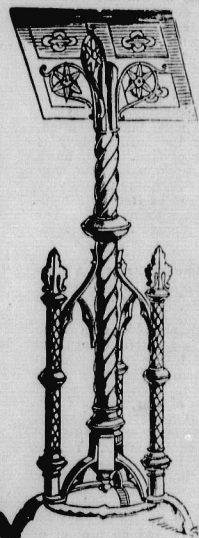
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Current Topics.

To many Australians Good Friday is only one of the Easter Holidays and is regarded in much the same light as Easter Monday. But to Church people it should be impossible so to view this sacred day. Upon it we commemorate the death of God's only Son for our salvation. There is no other reason for its observance, and surely it should be kept with appropriate seriousness and solemnity. We rejoice that in most Churches frequent opportunities of worship are provided, and we trust that these will be made good use of by the faithful. But when the services are over how should the remainder of the day be spent? It is the death-day of our Lord, of one whom we dearly love. Surely none of us would think of using any part of the time for amusement, any more than we should dream of amusing ourselves on the anniversary of the death of any other loved one. Good Friday is the day of the Cross, and it is our privilege to stand in spirit beneath the Cross of Jesus to watch the Lord of glory die so that we may learn to bear in our turn the cross of sacrifice and do our utmost to win the world for our crucified and risen Lord.

Good Friday
Observance.

And so for some time to come Anzac Day must stand for remembrance and the practical gratitude that such remembrance should entail.

To-day we have to set the example for the years that follow and no small responsibility rests with us to make that example worthy to the utmost of the occasion. The present danger that threatens us arises from the necessity of raising a generous sum of money for the needs of those to whom the sacrifice has brought hardship in the way of poverty. There are so many people whose only idea of raising money for charitable purposes is by the use of noisy demonstrations and provisions of excitement and pleasure. But on an occasion of this kind it would be so completely incongruous to resort to these usual means and we confess to a difficulty of understanding the inward thought of those who in the face of the facts can even contemplate the prostitution of so sacred a remembrance to the provision of a great gala day for the people. Unfortunately so ghastly an incongruity has to be reckoned with as possible of enactment; for the community that can, year by year, persistently desecrate the Day of the Sacrifice of the Redeemer and Uplifter of mankind has in it all the elements that would turn any day of similar solemnity into a day of mirth and pleasure. It would almost seem as if nothing can solemnise the life of our Australian people. But we do hope that in this case wiser and better counsels will prevail and that Anzac Day will be celebrated as a day of solemn and chastened memorial. According to the original intention we shall make an egregious blunder against the moral well-being of our people if we let the consideration of a possible extra amount of money change so completely the character of the celebration. The Churches should take this matter up and immediately arrange for solemn memorial services to be held throughout the Continent.

A Fitting
Observance.

Probably no name will be more indelibly written into the history of our Australian people than the name that stands for the remarkable exploits of the Gallipoli adventure. The glory won there by the cool enterprise and daring of our brave lads in the face of the impossible has placed the Australian soldier, in spite of all his rawness, in the front rank of fighters; and at the same time has brought undying glory to the land of his birth or adoption. But at what a tremendous cost! Sobbing hearts and desolated homes in our land emphasise the great blood-sacrifice that has purchased that deathless glory and to a large extent our national redemption.

Anzac
Day.

No wonder, then, that their fellow citizens deem them worthy of remembrance and seek to impress the imagination not only of the present but of the future by the consecration of a "day of remembrance." We should be a race of inhuman ingrates indeed if we were willing to let pass out of the memory of ourselves and children to future generations the noble sacrifice of Anzac, or were to shrink from the present duty to the desolated homes and the enfeebled survivors of what we may well term the Australian Balaclava.

Labour troubles still continue. No sooner is one strike settled than another one begins. The result is delay in the production of munitions and impoverishment of the country. And this at a time when the Empire is in the throes of the greatest war the world has ever seen. At such a time all our resources should be conserved and not dissipated. Who is responsible for such a condition of things? Some will say that the Germans are at the back of it all; an easy

way of easing the national conscience. We would suggest that the same ideas that are responsible for the Hun warfare lie at the root of most of our present internal unrest. The mighty Ego is at work all the time. The base will to power instead of the Christian will to serve. The brave men who have responded to the call to arms in answer to the voice of duty put to shame the recreants, whoever they may be, whether capitalists or workers, who reduce their Empire's efficiency by their perpetual greed after selfish aggrandisement.

The unthinking members of the community in their deappointed suspicion of their fellowmen and self-seeking are taking up the pseudo socialistic teaching that all wars are in the interests of capital, and that capital simply uses labour as a pawn in the game for its own interests. If ever there was a war that gives the lie to this suggestion, on the British side, it is the present one. We are out for the liberties of mankind generally and no portion of the community has been more generous in the sacrifice of blood and gold than what is looked upon as capitalistic. We welcome the recent outspoken statement of the Chief Justice of Queensland, as reported in one of the daily papers of April 10.

"He pointed out the curious fact that France, once regarded as the home of sabotage, and Russia, once racked with internal disputes, had entered upon the conduct of war with unanimity and spirit, whilst in England, the home of freedom, there were dissentients, shirkers, and strikers. He said that he was proud to call himself a democrat, but what puzzled him was how in an essentially democratic community, there could be shirkers and strikers at such a time as this. Some people said that preference to unionists, and concessions like that, were the result of the advance of democracy. Those people did not know what democracy meant. Such practices were really the introduction of despotism, which was the absolute negation of democracy. From Britain's point of view we were engaged in a war to prevent the annihilation of freedom by despotism. It was not a capitalistic war, but a war for freedom and liberty."

We commend to the thoughtful study of our readers the stirring words of "The Standard of Revolt," written by the Rev. W. J. Carey, which we publish in another column. His indictment of Anglicanism is very severe. He says that "an ordinary Anglican religion won't do; it does not save souls in any volume; therefore it must be scrapped." Now these statements are absurdly exaggerated. Whatever the failures of Anglicanism may be, there is no doubt that multitudes of earnest Church people, with a true love in their hearts