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Current Topics.

The special subject for our thoughts on the First Sunday after Epiphany is "Knowing and Doing." In the Collect we pray after Epiphany, that God's people "may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same." The Epistle illustrates the first part of this prayer, and the Gospel the second. In the Epistle (Rom. xii. 1-5) St. Paul tells us "what we ought to do," ex-

horts us to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. He assumes that the offering of the Soul to God has already been made, and teaches that we are "saved to serve," and that the body and its members should be placed at the disposal of the Lord, to carry on the work of His Kingdom; we should not be conformed to this world, but transformed by the renewing of our mind, proving what is that good and acceptable, and perfect will of God. Then in the Gospel (St. Luke ii. 41-52) we have the example of the Lord set before us, for we read of the boy Jesus in the Temple in the midst of the doctors, both hearing them and asking them questions. He knew what He ought to do, and had grace to act upon His knowledge. "Wist ye not," He said, "that I must be about My Father's business." Thus the Gospel teaches by example, what the Epistle teaches by precept.

The Day of Prayer, on Sunday, January 3, appears to have been everywhere observed throughout our Empire, and in other countries as well. In Australia we hear on all sides of large congregations

gathering in the various Churches to join in the solemn services of intercession. And they were indeed most solemn. It was above all a Day of Prayer, of earnest, humble, waiting upon God, and the note of praise and thanksgiving (though not entirely omitted), was purposely left in the background. We trust that later on we shall be called upon to join, in a National Day of Thanksgiving to God, the answer of prayer.

Many were in the Churches last Sunday who are seldom to be found there. We hope that the Empire's Day of Prayer may be to them the beginning of better things. Doubtless, by many people earnest resolutions were made to serve God more faithfully in this New Year. May He give them all the grace to be faithful to their vows.

We trust that among Christians generally this solemn time of intercession will deepen belief in the efficacy of prayer; that many will be more definite in private intercession; that in many homes Family Prayer will be resumed; and that our faith in the loving care of our Father in Heaven, and His readiness to hear and answer us when we pray, may become brighter and more intense. The war will not be entirely an evil thing, if it is so over-ruled by God as to bring the careless and indifferent to remember Him, and to deepen the spiritual life of His own children.

There is no doubt that the Reform of General Synod is a practical question for the Church in Australia at the present time. As each Diocesan Synod is in Session, the Bishops, in turn, deem it necessary to express their views upon the subject, and it will certainly be brought up at the General Synod next year.

We hope shortly to deal with this important subject in detail in our leading columns, but desire to make one or two comments upon it now. Taken as a whole, the Church in Australia seems to favour a reform in the representation of the various Dioceses in General Synod. At present the larger Dioceses, such as Sydney and Melbourne, are very poorly represented, as compared with the small country Dioceses. It is almost certain that some change in this direction will be made.

But there is a second question which is far more a matter of controversy. Shall greater powers be entrusted to the General Synod? At present, no determination of General Synod becomes binding on any Diocese, until it has been accepted by the Synod of that Diocese. This may seem to be a slow process, but it has worked well. Practically all the Determinations of General Synod have been accepted by the Church in Australia, but no doubt the scope of legislation has been kept within safe bounds by the knowledge that the Diocesan Synods would have to pronounce judgment upon it.

But many feel that General Synod ought to have full powers to legislate on matters carefully defined, which concern the Australian Church as a whole. Under ordinary conditions this would be a logical and natural conclusion, but in the light of "our unhappy divisions" it is necessary to think for a long time before taking a step from which there would probably be no retreat. The majority of members of General Synod are, and (unless some great change comes over the scene) are likely to remain High Churchmen. Our experience of what happens in Dioceses in which High Churchmen

have a large majority, does not encourage us to hope that if greater powers were given to General Synod, they would be too considerate of an Evangelical minority. At present a few Dioceses, of which Sydney is the most powerful, stand for Evangelical Truth. This witness cannot be impaired by any Determination of General Synod, as it is at present constituted. But, if that body is granted plenary powers, even within very distinct limits, there is a grave danger of steps being taken which would deprive Evangelical Churchmen of their lawful liberty as loyal members of the Church of England, "Catholic, Apostolic, Reformed and Protestant."

For the Men at the Front.

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land.
In Peace and War Thy Will we see
Shaping the larger liberty.

Nations may rise and nations fall—
Thy Changeless Purpose rules them all.

When Death flies swift on wave or field,
Be Thou a sure defence and shield!
Console and succour those who fall,
And help and hearten each and all!
Oh, hear a people's prayer for those
Who fearless face their country's foes!

For those who weak and broken lie
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
Oh, hear a people's prayers, and bless
Thy servants in their hour of stress!

For all to whom the call shall come
We pray Thy tender welcome home.
The toil, the bitterness all past,
We trust them to Thy love at last.
Oh, hear a people's prayers for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal,
Renew their hearts with Christ-like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!
—John Oxenham.

To be sung to the tune "Melita"—"Eternal
Father, strong to save."

ADMIRAL JELLICOE'S MESSAGE.

One of the most interesting incidents in connection with the work of the Scripture Gift Mission has been the receipt of a letter from Admiral Sir John Jellicoe, who, as is well known, commands the British Fleet. He sends as a message to the sailors two verses, one from the Old and one from the New Testament, as follows:

"Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

"Honour all men, love the Brotherhood, fear God, honour the King."—Yours very truly,

J. W. Jellicoe.

The Evangelical Movement.

XXV.

ITS CULTURAL ASPECTS.

The phrase "intellectual barrenness" is often applied to the Evangelical Movement by writers who have never taken the trouble to study the facts. For sheer perversity of opinion nothing can excel the flippant assertions of H. O. Wakeman in his brilliant party pamphlet, which he has dared to entitle a "History of the Church of England." Other writers also assert that the Evangelicals despised secular learning, and placed restrictions on the progress of thought.

Such statements illustrate the danger of making sweeping general assertions which ignore a large number of facts. Let us then look at the facts and let them speak for themselves. At the same time it must be recognised that the Evangelicals must not be blamed for not doing what they did not try and were not meant to do. They were mainly concerned with urgent practical problems, above all with the problem of bringing the Gospel message to bear directly upon the ordinary everyday life of the people. The Church was suffering from a divorce between religion and life. The Evangelicals healed the breach, and therein lies their contribution to history, a contribution that has

a very important practical bearing upon intellectual development. They were pioneers in practical idealism and in this way they inaugurated—though perhaps unconsciously—the most fruitful movements in modern thought and art. Above all they stood for a return to reality, to the things that really matter.

Contributions to Poetry.

The accusation of "intellectual barrenness" can be met by examining their contributions to literature. After all, a movement which produced the works of a poet such as William Cowper can hardly be described as "intellectually barren." Of him Prof. Goldwin Smith says, "Cowper is the most important English poet of the period between Pope and the illustrious group headed by Wordsworth, Byron and Shelley, which arose out of the intellectual ferment of the European Revolution. As a reformer of poetry, who called it back from conventionality to nature, and at the same time as a teacher of a new school of sentiment which acted as a solvent upon the existing moral and social system, he may perhaps be numbered among the precursors of the Revolution, though he was certainly the mildest of them all. . . . As a poet he touches, on different sides of his character, Goldsmith, Crabbe, and Burns; with Goldsmith and Crabbe he shares the honour of improving English taste in the sense of truthfulness and sim-

licity. . . . Besides his poetry, he holds a high, perhaps the highest place, among English letter writers." Another literary critic says that "his works are deserving of the most diligent attention from the student of literary history." His poetry carried the Evangelical point of view into circles into which Evangelical preaching had no chance of entry, and the extent of his influence may be estimated by the debt acknowledged to him on the part of Jane Austen, of whose literary work Sir Walter Scott entertained the highest opinion. In his work the new note is found in the sense of the brotherhood of man, and the sense of natural beauty, sharpened and strengthened by the belief in the near presence of the Creator and Father of all. It was the poetical expression of the revolt from the intellectual and moral barrenness of the Deistic heresy, which is typical of the eighteenth century.

Pure Literature for the People.

But Cowper is not alone as a representative of the intellectual power of the Evangelical Movement. After all speculation and analysis are only a part of intellectual activity. There is plenty of scope for mental energy and ability in perceiving and grasping new points of view, in forming a new outlook upon life, and in applying the new principles to life. The intellectual power of the Evangelicals is not to be measured by their permanent direct contributions to literature, or by the space they occupy in the catalogue of literary classics. The immense practical results of the movement are really a sufficient answer to any charge of "intellectual barrenness."

Another answer is to be found in the cleansing of literature from the grossness and callousness of such writers as Fielding and Smollett by the formation of a much higher standard of taste. It was a great discovery to put before the world that there was greater interest in whatsoever things are pure and of good report than in mere nastiness. It is a lesson we seem to need to learn again.

But Evangelicalism not only helped to purify classical literature and thus to influence the more cultured elements of the nation in the direction of cleanliness and wholesomeness of life, it provided pure literature for the people. The Clapham sect were always very busy with their pens. Infidel pamphlets, and the dying speeches of highwaymen, were almost the only reading within reach of the poor, till Hannah More began to publish her Cheap Re-

pository Tracts at such a price as to undersell all other publications. In the first year more than two million copies were sold, and for long these tracts continued to be the chief light literature of the villages. The circulation of pure literature has always been an important feature of Evangelical activity. The Religious Tract Society has an honourable record of useful work in this direction and the influence upon the minds of the people generally can scarcely be over-estimated.

Mention has already been made of the intellectual calibre and wide general culture of many of the Evangelical leaders. The story of Evangelical influence in Cambridge gives the lie to the assertion that it was exerted against secular learning. Doubtless there were obscurantist Evangelicals, but they were not the only obscurantists. In any case the Evangelicals worked for the intellectual as well as the moral enlightenment of the neglected masses, and this is scarcely a sign of "intellectual barrenness."

Hymnody and Music.

The contributions of Evangelicalism to the hymnody of the Church have already been noticed. The best hymns are not always the best specimens of classical literature, in fact, they treat of matters which are beyond the scope of ordinary poetic diction, and some of the worst failures of our greatest poets have been made when they have attempted to write hymns. Still hymnody is a branch of literary effort and one which exercises perhaps the widest and deepest influence on people generally, and here again we owe an enormous debt to the Evangelical Movement.

In one department of culture it must be admitted that no contribution can be traced to Evangelical influence, though here the writer of the article must confess that this seeming lack probably arises from his own ignorance rather than from the facts of the case. The region of art seems to have lain outside the Evangelical Movement, whether painting or sculpture or architecture, but perhaps this appears to be so partly because no attempt has been made to collect evidence, and partly because Evangelicalism afterwards became associated with its original worst enemy, Low Churchmanship.

One more thing must be noted, however, the great enrichment of our musical resources by the Evangelical Movement. Doubtless some of its leaders displayed a puritanical prejudice against oratorio performances, and included the opera and the orchestra in their sometimes indiscriminating abuse of ordinary recreations. This can be understood in the circumstances of the time just as monasticism can be justified in view of mediæval barbarism and savagery. But Evangelicals fully realised the value and power of good music and readily utilised it in their public worship to the scandal of Low Churchmen to whom the singing of hymns was an abomination. The Evangelical Movement produced a rich crop of sacred melodies which powerfully helped to propagate their principles and helped to educate in this direction also the taste of people for things that are really good. It is in such melodies that the greatest composers from Bach to Brahms have found their finest material. The Evangelical Movement has contributed not a little to the musical history of Great Britain, notably in Wales.

For the War.

Heavenly Father, guard the sailors
Far across the sea;
Make them brave and keep them always
Near to Thee.

Take the soldiers in Thy keeping
As they march along,
And in camp and field and battle
Make them strong.

May the lonely, sick and wounded
Ever near Thee feel;
Give the nurses skill to comfort
And to heal.

Bless the mothers and their children
In the homes they keep,
Give them daily bread and shelter,
Guard their sleep.

Grant our King and all his Council
Wisdom, skill and might
Strength to strive for truth and honour
And for right.

Jesus, Saviour, hear our prayer;
Make the war to cease;
Holy Spirit, teach us love—and
Give us peace.

The sum of all is—Yes! my doubt is great!
My faith's still greater.—Browning.

Young People's Corner.

School is Over!

I have closed my books and hidden my slate
And flung my satchel across the gate;
My school is out for a season of rest,
And now for the schoolroom I love the best.

My schoolroom lies on the meadow wide,
Where under the clover the sunbeams hide,
Where the long vines cling to the mossy
bars,
And the daisies twinkle like fallen stars;

Where clusters of buttercups gild the scene,
Like shows of gold-dust thrown over the
green.

And the wind's flying footsteps are traced,
As they pass,
By the dance of the sorrel and dip of the
grass.

My lessons are written in clouds and trees,
And no one whispers except the breeze,
Who sometimes blows from a secret place
A stray sweet blossom against my face.

My school-bell rings in the rippling stream,
Which hides itself, like a schoolboy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

Oh, come! Oh, come, or we shall be late,
And autumn will fasten the golden gate.
Of all the schoolrooms in east or west
The school of Nature I love the best.

—Unidentified.

The Story of Gerhardt.

Gerhardt, a shepherd boy, was watching his flock, which was feeding in a valley on the border of a forest, when a hunter came out of the woods and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep track and very easily missed."

The hunter looked at the crooked track and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves or stolen by the robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you?"

The boy shook his head. "The sheep,"

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he said, "do not know your voice, and—" "And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road and I will try to make it out myself."

Gerhardt then offered the contents of his sash to the hungry man, who ate it gladly, as it was. Presently his attendant came up, and then Gerhardt, to his surprise found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, and, what is better, he remained honest and true to his dying day.—Selected.

Personal.

Rev. R. Hamilton, who has acted as Locum Tenens at Hamilton, Victoria, during the absence of Archdeacon Harris in England, was entertained by the parishioners at a Farewell Social and presented with a purse of sovereigns.

Rev. C. G. Multer, who has been in charge of the parish of St. Michael's, Christchurch, N.Z., during the absence of the Vicar, Rev. H. D. Burton, in England, has been presented by the parishioners with a gold watch suitably inscribed, and a cheque to purchase a portable Communion Table. Mr. Multer will remain in Christchurch as Diocesan Missioner.

Rev. H. D. Campbell, who was ordained deacon by the Archbishop of Melbourne, on St. Thomas' Day, has left for London where he is to study for his B.D. degree at King's College.

Rev. E. Jellicoe Rogers, of Deniliquin (N.S.W.), is a first cousin of Admiral Jellicoe, Admiral of the British Fleet.

The Archbishop of Melbourne, accompanied by Mrs. Lowther Clarke and Miss Lowther Clarke are spending the month of January at the Government Chalet, Mount Buffalo, Victoria.

A "welcome home" was tendered to the Rev. G. A. Calder Wade, Vicar of Holy Trinity, Kensington, Melbourne, by his parishioners on the evening of 23rd ult. Notwithstanding the holiday season, there was a large attendance. The opportunity was taken to present the Rev. D. Sherris, who has acted as Locum Tenens during the Vicar's absence, with several tokens of esteem, including a robe case and a purse of sovereigns.

More Workers Required.

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FRIDAY - Mesdames Vance; Misses Bail, Grogan, Adams, Malet, Symonds, Lilley.
EMERGENCIES - Mrs. Newton, Miss Richardson, Miss Southwell.

Lunch and Afternoon Tea. Missionary Books and Periodicals. Curios, Plain and Fancy Needlework, etc. Friends may help by sending in useful and fancy articles for sale. Home-made Jams are in much request.

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Rev. W. McKie, of Holy Trinity, Port Melbourne, who is recovering from a serious illness, has arranged to exchange parishes for the month of January with Canon Bishop, of Kyneton.

Mrs. F. R. White, of Booloominbah, presented to the Cathedral Church at Armidale, N.S.W., a set of Communion linen, which was used for the first time on Christmas Day.

A Parochial Social, to welcome the new Curate, Rev. Thos. Knox to the parish of Ryde, N.S.W., was held in St. Anne's Hall on Tuesday evening, January 5.

On Tuesday, December 22, at the Theological Hall, Bendigo, Victoria, the Warden—Canon Watson—who has recently taken the Degree of Th. Soc. was presented with his hood as Fellow of the Australian College of Theology. The presentation on behalf of the past and present students, was made by the Rev. M. T. Jones, who was supported by Mr. Pattison, Senior Student of the Theological Hall. The speakers voiced the gratification which is felt among Canon Watson's numerous friends at his attaining the highest honours in the Australian College of Theology.

Rev. R. G. Nichols, Curate of Grenfell, N.S.W., has just obtained his B.A. Degree at the Melbourne University under very difficult circumstances. Mr. Nichols has not been able to attend a single lecture during the past year, and was obliged to work solely with the aid of lecture notes sent by other students. Considering the many calls made upon his time by busy parish duties his achievement is specially noteworthy.

Canon MacMurray of St. Mary's Cathedral, Auckland, N.Z., is on a visit to Australia. He arrived in Sydney last Friday. Canon MacMurray was formerly Vicar of St. Paul's, Ballarat East, Victoria.

Mr. John Kent, and Mr. and Mrs. Sully, who are on a visit to England, expect to leave on their return journey to Sydney about the end of February. Mr. Kent is much better for his trip, and is eager to get back to work again.

Rev. A. G. Fraser, M.A., Principal of Trinity College, Kandy, Ceylon, one of the leading missionary educationists of the Church Missionary Society, is about to visit Australia. He will arrive in the Commonwealth at the end of March and remain for about six weeks. Arrangements for the details of his visit are being made conjointly by the N.S.W. and Victorian Church Missionary Associations. He will speak in Sydney and Melbourne, and in other large centres. Mr. Fraser is a son of Sir Andrew Fraser, formerly Lieutenant Governor of Bengal.

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



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At Holy Trinity Church, Launceston, Tasmania, on St. Thomas' Day, December 21, 1854, the Rev. Augustus Barkway was ordained to the priesthood by Dr. Nixon, the first Bishop of Tasmania. On December 21, 1914, just fifty years later, Mr. Barkway celebrated the Holy Communion in the Church in which he received priest's orders half a century before.

Rev. Principal Aickin, of Ridley College, Melbourne, who is to conduct a Retreat at St. John's College, Armidale, N.S.W., for the clergy of the Diocese on the 12th and 13th inst., will preach in the Armidale Cathedral on Sunday morning and evening, January 10.

Dr. Digges La Touche, who was recently discharged from the 13th Infantry Battalion of the A.I.F., as physically unfit, has, after further medical examination, been again accepted for active service at the front, and is in camp at Liverpool, N.S.W.

The Bishop of Gippsland is expected to arrive in Sydney to-day (Friday) on his way to Austimner, where he will preside over the C.M.A. Summer School, which begins to-morrow.

Mr. McGowen, ex-Premier of N.S. Wales, who has been for many years Superintendent of St. Paul's Sunday School, Redfern, Sydney, is steadily recovering from his recent severe illness. He hopes to leave the "Jenner" Private Hospital shortly.

Rev. H. E. Warren, Superintendent of the Roper River Mission to the Aborigines in the Northern Territory, under the auspices of the Church Missionary Association, arrived in Sydney on Monday last by the Taiyuan, en route for Melbourne, on furlough.

Rev. H. C. Bourne, who has accepted the position of Rector of the Church of England at Belair, S.A., was inducted by the Bishop of Adelaide on Wednesday, December 30.

Rev. Leonard Gabbott, of West Tamworth, N.S.W., has been appointed to Inverell, in succession to Canon Fairbrother, who leaves for Tamworth on

March 1st. Mr. Gabbott came out from England, where he was a Vicar in the Diocese of Birmingham six years ago. He was first in charge of South Grafton, and has been at West Tamworth since 1911.

Rev. F. Hart, Curate of St. David's, Surry Hills, Sydney, will shortly take up his duties as Curate of Holy Trinity, Erskineville. Mr. Hart has had most valuable experience of work in the London slums under the auspices of the Church Army.

Dean MacCullagh, of Bendigo, who recently attained the jubilee of his priesthood, officiated at the watch-night service at St. Paul's, Bendigo, on New Year's Eve. After the sermon, Mr. Bush, on behalf of the congregation, presented the Dean with a purse of sovereigns. Mr. Bush said that the Dean's life had been one of untiring work, which had been done in a quiet and unostentatious manner, and the congregation rejoiced in the fact that after his 50 years' service he was still competent to minister to their wants. They trusted that he would be spared many more years to continue his noble work.

KIND WORDS.

What silences we keep year after year
With those who are most near to us and dear!
We live beside each other day by day,
And speak of myriad things, but seldom say
The full sweet word that lies within our reach,
Beneath the common ground of common speech.
Then out of sight and out of reach they go,
These dear familiar friends who loved us so,
And, sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some kind word
That once we might have said and they have heard.

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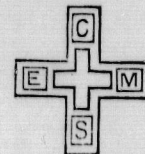
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Church of England Men's Society, Province of N.S.W.

Annual Conference.

Much anxiety had been felt about the Annual Conference of 1914. Postponed from Sep. 18 to Dec. 31, owing to the unrest caused by the war, it was realised that a severe test of the Society was being undergone as the time of the year was not at all propitious, and the strain and stress of the previous year was realised as coming to a climax. But the Conference has proved successful beyond expectation. The attendance was very good in the circumstances, but the chief encouragement was derived from the earnestness and strong sense of fellowship that dominated the whole Conference. Those that were privileged to be present felt that they had experienced a good time. This was undoubtedly due to the many prayers that had been offered and to the prominence given to the devotional and inspirational aspects of the Conference. The new experiments made, the missionary meeting and the quiet Saturday afternoon were distinctly helpful in this direction.

The Conference met on Thursday, Dec. 31st. Proceedings commenced, as usual, with a short service at 1.15. This time it was held in the Cathedral, and an inspiring address was given by the Precursor, the Rev. E. N. Wilton, B.A. The Conference opened in the Chapter House at 2.30, the President, the Archbishop of Sydney, being in the chair. The formal business was taken, and various reports were received and discussed. In the evening a C.E.M.S. rally was held. The Archbishop delivered a most impressive Presidential address, summing up the work of the Society, and striking the note of inspiration that was to dominate the Conference. The country delegates were welcomed by the Chairman, the Rev. W. L. Langley, and the Hon. Clerical Secretary, Principal Davies. The vacancies in the Provincial Council were filled by a balloted election, and afterwards social intercourse went on happily, aided by the circulation of light refreshments.

Business was resumed on Friday morning, when certain amendments and additions to the Constitution were passed. The chief interest centred in the discussion of the report presented by the Executive Committee on the Future Policy of the Society, which was received and enthusiastically endorsed after a good discussion. The financial situation was reviewed, and the large economies made were pointed out. The minimum required for Headquarters' expenses was £200 per annum, and this sum was possible only because of the kind hospitality of the Church Welcome Home, where the office of the Society is now situated. To meet this amount it was necessary to raise the Capitation Fee from 1s. to 2s. per annum per member, and this was unanimously agreed on. Any further revenue from literature and badges was needed for incidental expenses, and any surplus would be devoted to restoring the fixed deposit and promoting propaganda work. It was decided to provide a book for the Secretary of each branch to facilitate the keeping of records and accounts. Vari-

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ous kinds of work were indicated as a guide to branches. Over 700 cases from the Children's Courts had been superintended by members of the C.E.M.S., but there was room for much more work in this direction. The arrangements for the Annual Commemoration of the First Christian Service in Australia were in the hands of the Society. Much can be done in the way of organising Quiet Saturday afternoons and other devotional exercises for men. This is peculiarly the work of Federations. Diocesan organisations had been formed in Armidale and Grafton, and one was being formed in Sydney. The other Dioceses of the Province might advantageously copy their example. Work amongst boys is urgently needed, and is specially suitable for C.E.M.S. branches. In some parishes the C.E.M.S. have formed boys' clubs. It is absolutely necessary to stop the leakage that goes on between the Sunday School and the adult life of the Church. Social questions, such as Impurity, Intemperance, and Gambling, afford scope for C.E.M.S. action in educating public opinion and organising the activities of the Church. A united witness is badly needed on these questions. Some branches are conducting Open Air Services, and there is room for more work in this direction. Above all, there is a call to go forward. The C.E.M.S. expressly disclaims any effort to control the details of parochial work, but it does claim to act as a recruiting agency amongst men for the Church, and as the inspirational agency for impressing the laity with a sense of their responsibility to their Church.

Helpful addresses were given by the Rev. A. J. H. Priest and F. C. Philip at the missionary meeting on Friday evening. A Corporate Communion was held in St. Andrew's Cathedral on Saturday morning, nearly 40 being present, and a Corporate Breakfast followed in the Chapter House. The Quiet Afternoon was conducted by the Rev. W. L. Langley in All Saints', Woolahra, and was followed by a Prayer Meeting, at which Principal Davies spoke on Prayer. These were perhaps the most inspiring meetings of an inspiring gathering. Proceedings closed with the usual Men's Service in the Cathedral on the Sunday afternoon, when the Rev. E. H. Lea, Rector of St. Mark's, Darling Point, preached a striking sermon on "Quit you like men." Thus ended one of the most inspiring Centenaries ever held in New South Wales.

Correspondence.

Regarding Holy Communion.

The Editor, "Church Record."

Sir,—I would like to add one matter for the suggested discussion regarding Holy Communion. In a Sydney suburban Church after all had received Communion, and the blessing had been pronounced, the clergyman kneeling in front of the Holy Table, drank what remained in the Cup, and then went to a side table which held a vessel with wine, and poured out some into the Cup and drank it. He then returned to the Holy Table and fell on his knees. Never having seen this done before, I thought it strange. It appears to me that clergymen are a law to themselves in these matters.

PERPLEXED.

The Editor, "Church Record."

Sir,—In your issue of Dec. 27, "Presbyter Anglicanus" draws attention to diversities in the administration of the Sacrament of the Lords Supper, and invites discussion. There are two practices becoming very common in our Church of recent years which I think the laity have every reason to protest against. First, The words used in administration of the elements to each communicant; second, The ostentatious ceremonial zone through when the surplus elements are consumed.

First, The rubric to the Communion Service orders the clergyman to say certain words, "when he delivereth the Bread to

anyone," and also when he "delivereth the Cup to anyone." Now it is becoming very common for the clergyman to simply use the words "The Body of our Lord Jesus Christ" when he delivereth the Bread, and "The Blood of our Lord Jesus Christ" when he delivereth the Cup, and if any other words are used they might just as well not be repeated at all, so far as the individual communicant is concerned, as they can rarely, if ever, be heard, especially when the communicants are constantly coming and going. Surely if any part of the words of administration may be used collectively, the communicant is entitled to have the actual words of administration. "Take and eat, etc.," and "Drink this, etc.," repeated to him individually.

The first part, "The Body of our Lord Jesus Christ . . . preserve thy body and soul, etc.," "The Blood of our Lord Jesus Christ . . . preserve thy body and soul, etc.," in each instance is in the nature of a prayer, and might be used collectively, but the latter part contains the actual words of administration to the individual, and a direction to each communicant as to his reception of the outward signs or symbols of that Body and Blood.

Second, The rubric at the end of the Communion Service directs that if any of the consecrated Bread and Wine remain it is not to be taken out of the Church, "but the Priest and such other of the Communicants as he shall then call unto him shall reverently eat and drink the same." Now we know that this rubric was intended to prevent the elements from being turned to superstitious and idolatrous uses. Many of our clergy by ostentatious ceremonial really defeat this object of the rubric while making a parade of observing it in the letter and the consumption of the elements left over, instead of being reverent, is in some cases absolutely nauseating to those who have to wait.

As your correspondent suggests that communications should be anonymous, I sign myself,

A MEMBER OF SYNOD.

LORD ROBERTS' MESSAGE.

Lord Roberts addressed the following message to the troops. It was placed in Testaments distributed by the Scripture Gifts Mission: "I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little Book, guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.—Roberts, F.M."

FROM HEAD-HUNTERS TO CHRISTIANS.

Some 40 years ago (says the "Living Church"), when a British admiral, cruising in northern waters, anchored off the Indian town of Masset, on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which concealed some object in one end of the canoe aroused the Admiral's curiosity, and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of gory heads of his enemies!

Recently the Bishop visited the home of this man's son, and found a Christian family, who entertained him in their home with every evidence of comfort and refinement. The change had been wrought by a mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds 300, is well filled at every service, and at least three of their number are able to take charge of the service and preach. What a testimony to the transforming power of the Gospel!

If I stoop
Into a dark, tremendous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its splendour soon or
late
Will pierce the gloom: I shall emerge one
day.
—Browning.

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The Marsden Centenary.

From Our Own Correspondent.

Christmas Day, 1914, is now a red letter day in the history of Christianity in New Zealand, for on it was celebrated the Hundredth Anniversary of the First Preaching of the Gospel in New Zealand by Samuel Marsden, who on Christmas Day, 1814, at Oihi, Bay of Islands, held the first Christian service in these Islands. Then, but a few Europeans represented Christianity: the rest were all savages, whose principal object in life was horrible warfare, but that story is well known to all who are interested in such things.

Great plans were being formed to make the Centenary a great event, but the war came and the hearts of those who were in charge of the arrangements failed them, and so very little was done to really work up the Centenary. There were merely occasional references in the Church and other papers, and some circulars were sent round to the Maoris, and so as far as celebrating the occasion on the spot went, anticipations were greatly disappointed. Archdeacon Hawkins and the Rev. J. McWilliams, Superintendents of the Maori Mission in the Auckland Diocese, went up a few days previously and camped at Oihi to make preparations, and they were accompanied by the Rev. F. H. Spencer, Agent for the B.F.B. Society, who had some 175 bibles and New Testaments specially bound in London and sent out, and these were taken up to the Memorial Cross. A photograph of the Cross and a translation of Marsden's account of the service in 1814, were nicely printed to paste into these books, and all was in readiness on Christmas morning.

Christmas Day broke bright and warm, but a good breeze tempered the heat, and early in the day Maoris and Europeans began arriving on the scene, principally by launches from Russell. Bishop Averill arrived a little after 11 a.m., and shortly afterwards the Maori clergy, numbering seven, and about the same number of Maori laymen, and some seven English clergy, with the Bishop, all in surplices, moved towards the Cross. Just previous to the beginning of the Holy Communion Service four Maoris stepped up to the Bishop and presented him with a pastoral staff. This was in four segments, and each part was presented by a different person, representatives of the four principal tribes of the northern part of the North Island—the Ngāpuhi, the Apōpouri, the Ngātiwhātua, and the Rarawa. A brief speech was made by one of the four, stating that it was a memorial of the Centenary, presented by those tribes to the Bishop and his successors. Four different kinds of New Zealand woods composed the staff.

The Holy Communion Service then took place, and Bishop Averill gave a very appropriate and suitable address. The service was both in Maori and English, and there were about 100 communicants of both races, exhibiting the uniting effect of Christianity.

After the service those present broke up into several parties for lunch, and then at 3 p.m. a gathering took place, and some speeches were delivered by both Maoris and Europeans. Amongst those present were Mr. and Mrs. Betts, grandchildren of Samuel Marsden, and Miss Marsden, daughter of the late Bishop Marsden, formerly of Bathurst, and some of the descendants of those who landed with Samuel Marsden; but the only direct representatives of the brothers Williams, who did so much to establish Christianity in New Zealand, were Canon Percy Williams and Mr. Sudbrook, grandsons of Archdeacon Henry Williams.

The comparatively small attendance at the service was disappointing, only 100 Maoris and 300 Europeans being present. A much larger number were expected, and the sales of the Memorial Bibles and New Testaments were small.

Bishop Crossley, Bishop Averill's predecessor, had an idea of building a small Memorial Church on the spot, but seeing that there are very few of either race near the Cross, and that there is no likelihood of any increase, he and Bishop Averill determined to build such a memorial at Russell instead, to take the place of the one that has now stood there for well over seventy years. Bishop Averill invited contributions towards this object, and about £30 was given at the offertory. Mr. Betts promised to interest himself in securing contributions from the descendants of Marsden.

Oihi is situated in a romantic spot at the head of a shallow bay, about nine miles to the north from Russell, and across the harbour. Hills rise immediately from the beach, and until recently the higher parts were clothed in forest, but the utilitarian spirit has now destroyed this forest, so that the hills are bare and uninviting.

The Cross is erected on the site of Mr. King's house, who was one of the party Marsden brought with him and left to carry on the work. Just above, on the hill side, are his grave and that of his wife and some of their children. Across a small stream a ridge runs along the sea shore rising steadily till it reaches a height of about 500 feet. This is all terraced, bearing these evidences of the once renowned and formidable Rangihōpa pa, where the celebrated chiefs Hongi, Korokoro and Ruatara lived, the latter being the principal person who induced Marsden to come over to New Zealand.

"Death or Glory."

An Indian Poem.

The following lines written by a Mahomedan in Hyderabad (Nawab Jung Babadur, Puisne Judge of Hyderabad), and distributed at a public meeting there on August 29, show the spirit in which some at least of the alien millions received the news of the challenge to England:—

O, England, in thine hour of need,
When Faith's reward and Valour's mead
Is death or glory;
When Fate indites, with biting brand,
Clasp'd in each warrior's stiffening hand
A nation's story.
Though weak our hands which fain would clasp
The warrior's sword with warrior's grasp.
On victory's field.

Yet turn, O, mighty mother, turn
Unto the million hearts that burn
To be thy shield.
Thine equal mercy, justice, grace,
Have made a distant alien race
A part of thee.

'Twas time to bid their souls rejoice,
When first they heard the living voice
Of Liberty.
Unmindful of their ancient name,
And lost to honour, glory, fame,
And sunk in strife,
Thou found them whom thy touch hath made.

Men, and to whom thy breath conveyed
A nobler life.
They, whom thy love hath guarded long,
They, whom thy care hath rendered strong,
In love and faith;
Their heart-strings round thy heart entwined,
They are, they ever will be, thine
In life, in death.

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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.

JANUARY, 8, 1915.

RETROSPECT—PROSPECT.

It would be futile for us to attempt to estimate, with any degree of certainty, the gains and losses of the past year. Truly, the year has been catastrophic—momentous. And the very magnitude of the year's events must, for generations to come, have a tremendous effect upon the world. It is an old saying, "Man proposes and God disposes," but never was that fact more clearly seen than in August last. Australia hourly awaited the sessions of the great Science Congress. The visit of such a body of scientists was the event of a century. We were expecting much, and were not disappointed, but the whole event was overshadowed by the terrible European conflict, which burst upon us almost without warning. While the Scientists did their work, and doubtless we shall see the fruits of their visit in the days to come, yet there was one all absorbing topic—the war. Still we cannot forget the memorable Service in the Sydney Cathedral, and the Primate's Sermon since published in the Home papers—for such a Service for such an unique body is in itself indicative of that vast change which has affected both Religion and Science during these later years. It is an inspiring fact, that the soul of humanity is moving upward as well as onward, towards God as well as towards service, towards a condition of things that generates noble conduct, and begets consecration to high ideals, forms character, and builds the Commonwealth.

If, however, the present staggering conflict is one of those events by which an all-wise Father seeks to train His children—if the present struggle (with all its excess and brutality) constitutes the birth throes of a new movement of freedom and brotherhood, surely generations must pass before we can rightly estimate the gains and losses of so far-reaching and momentous a period. We certainly see a magnificent spirit of hopefulness and unity pervading the Empire, and this, in Australia, in spite of the drought which has been upon us. Losses there must be, but the gains will transcend them. And without hesitancy we say, that Aus-

tralia, on account of her share in the present struggle, and the discipline she is undergoing, must come out all the stronger and better equipped for her place in the life of the Empire, and her witness in these Southern seas.

One other feature which assumed Empire proportion, has also for the moment dropped out of prominence, we refer to the Home Rule question. Despite one or two factious elements, the dropping of this burning question in face of Empire dangers, and the rallying to the old flag, are at once a magnificent tribute to the spirit of our peoples and their unity in face of a common foe, whose object was the destruction of freedom. Was it not Patrick Henry who said, "Is life so dear or peace so sweet as to be purchased at the price of chains or slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death." The same spirit still holds its place within the heart of our nation, we are seeking to keep the same priceless boon for Belgium and France, and while that spirit is strong, we have not much fear for our nation, and who can tell what gain in this direction, the momentous year just gone, has meant to us!

Coming now to Church life, the one outstanding feature has been the Kikuyu controversy carried over from the previous year. Certainly it has produced a magnificent array of pamphlets, and it has done a great amount of good. We know where we are. We know what divergent convictions are swaying the different sections of the Church, and doubt not that we all shall cling even more tenaciously to what we believe is the truth. We are certain too, of this, that on our mission fields changes will come. They are coming, if only slowly, and this controversy must quicken the pace. For some time one native Christian will go on saying I am of S.P.G.; and another, I am C.M.S.; and another, I am Presbyterian; and another, I am Methodist; and so on; whilst the successors of Dinizulu, when asked "Are you a Christian?" will reply without a moment's hesitation, "what is a Christian? I have never been able to tell what is a Christian in this country." But, at length, the really Christian soul will say "Who are the S.P.G., and the C.M.S., and the L.M.S., and the C.I.M., but ministers by whom we believed. For a little time longer we shall continue offering our Western prejudices, and controversies to the native converts, but for a short time only. The wider views are in sight, the new day is dawning, and Christ is coming to His own. "Where the Spirit of the Lord is, there is liberty."

But it is a remarkable fact, that in this day of wonderful missionary activity, with doors of opportunity wide open, we are witnessing a still more marvellous thing. Through the war, divisions of races, the barriers of language have vanished. There on the battlefield of Europe, and elsewhere in our Empire, white man and dark man have come together. In the presence of a common danger and a common hope they are one, fighting side by side. Is it not a foregleam of that glorious statement, "There is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

Turning to the home base, the Missionary Societies as a whole are still

benefiting by the outflowings of Swanwick. C.M.S. is still sending forth her bands of recruits, while we in Australia are doing the same. A.B.M. has sent a clergyman to Japan, New Guinea shows advance, while the great field of aborigine work calls for increased activity. The Church Missionary Associations, ever in the forefront, are grasping every opportunity. Quiet strengthening has been going on, the Annual Summer Schools have evinced electrifying force, and this, coupled with the Marsden Centenary and all that such an event means to New Zealand and the whole Church, augurs well for the future. Great days are opening! Have we the spirit and the life to grapple with them?

The year also has been marked by great advancement in Church Organisation. The Grafton and Kaigoorlie Dioceses have been launched—while Willochra, the new Diocese in South Australia has been formed, and a Bishop is about to be chosen. Diocesan work has been more than holding its own. There is much activity on the part of the Bishops (though with much grief we learned of the impending resignation of the Bishop of Goulburn), and this activity of our leaders together with the projected establishment of Evangelical Bush Missions or Brotherhoods in Australia at an early date, is indicative of a life which must mean fruitfulness.

We shall, however, await the coming General Synod with no small interest. Projected changes we hear of, and of this we are sure, the coming General Synod is bound to be noteworthy in the annals of Australian Church History.

Yes, the air is expectant the world over, but especially in our own nation and Empire! There resounds throughout the length and breadth of our Dominion a greater and stronger call to fellowship and unity. There comes the call to a truer brotherhood, a brotherhood of freedom; a call rousing men to see once again that passion for drink, love for gambling, the lust of gold or of the flesh are incompatible with that true freedom which the destiny of mankind demands. The call is to the Kingdom of character, a Kingdom of strength, purity and nobility of life.

May we then as a people "put on the whole armor of God so as to be able to stand." Let us ever fight for the right. Let us ever count ourselves soldiers of freedom, truth, and goodness. Let us stand firm on our feet, awaiting every onslaught of the enemy, not slipping into any weak-kneed compromise, because the fight against sin and darkness and duplicity is long, but ready to fight, and if need be, to die upon the field rather than be false to God and man.

Prayer for those Engaged in the War.

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit into Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Day of Prayer.

The Day of Prayer was well observed in the Churches of the Sydney Diocese, and, as a rule, the congregations were large, and a spirit of deep earnestness was present among them. At the Cathedral three special services were held, and in the evening many were unable to gain admission. The Archbishop preached at the morning service from the text, Dan. ix., 19: "O, Lord, hear; O, Lord, forgive; O, Lord, hearken and do; defer not for Thine own sake, O my God; for Thy city and Thy people are called by Thy Name."

In the course of his sermon, the Archbishop said:—
"Our Empire is in danger. It ought not to be necessary to say that, but it is good to remind ourselves of it, even if we realise it; and there are so many men and women who have not realised it. We are face to face with a tremendous foe. He is a toeman worthy of any steel. Our foe has military skill of the highest type, deliberately worked out for years. The last resources of science are at his disposal. Our enemies have an indomitable will. Do not forget that, because, remember, we are largely of the same stock."

Then there was the enemy within the gate. The influence was insidious, and they did not know where it was, but it did not need any unwarranted suspicion to make them realise the subtlety and the poison with which the enemy was influencing neutral nations. "We do not know where to look next," the Archbishop added, "for those who will turn against us. That need not daunt us, but we must look the facts in the face. The foe has set out deliberately to secure the downfall of our Empire." It was easy to think only of the strength of our battleships and the strength of our battalions. But more was required. God alone was the giver of victory, but they wanted to remember that while Moses prayed up on the mountain, Joshua was putting forth a supreme effort to vanquish his adversary down in the valley. So it becometh us to have the best of our armament, the best of our strategy, the best that we can bring to work, at the same time recognising that the most overwhelming strength is futile unless the Lord God be with us."

The Archbishop's Letter.

Writing in the "Sydney Diocesan Magazine" for January, the Archbishop says:—

"In this time of warfare one particular effort of Church work for which I would bespeak the generous assistance of Churchmen is the provision of a Church Tent for the soldiers encamped at Holsworthy. Such a large proportion of the men are Churchmen that we felt it our duty to show that the Church was anxious to care for them. We have bought one smaller tent for writing and quiet games, and have hired one larger tent for general recreation, and for meetings and services. These tents have proved an immense boon, of which we have received many testimonies from the men themselves. I ask that contributions for this special object may be sent to the Home Mission Society to recoup the money advanced. The furnishing has been costly, as well as the hire and purchase. In addition to contributions from individuals, I would ask that a patriotic object, might be given to this patriotic effort of the Church. This coming year will be full of moment to the Church in Australia as being the year of the General Synod, which will meet during October in Sydney. I ask for earnest supplications that the consultations of Synod may be so guided as to promote lasting welfare of the Church. In a Church whose history is not measured by years or centuries, hasty legislation is more to be deprecated than over-caution."

St. Clement's, Mosman.

The new Parish Hall at St. Clement's, Mosman, has been designed chiefly to meet the requirements of a rapidly-growing Sunday School, and to provide additional classrooms for the Church of England Preparatory School. The Parish Hall will seat 560 persons. The total cost of the building and furniture will be about £2,500, towards

which the sum of £377 has been received. To raise funds for the reduction of the difference between these two amounts a "Great Allies' Fair," in connection with the opening of the new Parish Hall, is to be held from Thursday to Saturday, February 11-13. There is to be a Pageant of Nations each day, when a procession representing the Allied Nations will traverse the main Assembly Hall, and will be grouped on the platform. The Parish Hall will be declared open by the Archdeacon of Cumberland on Thursday, February 11, at 2.30, and the Fair will be opened on the same day at 3 p.m.

Mission to Seamen.

The hospitality to our seamen in port at this season was somewhat expanded. It began with the dinner given by the Ladies' Committee on December 22, which was very well attended by a splendid stamp of genuine seamen, straight up from the ships. The audience at the concert afterwards numbered about 400. A Christmas Tree was provided in another hall. The services on Christmas Day, and the Christmas Tea, were well attended, as was also the picnic on Boxing Day, when some good games were enjoyed in the grounds of Canterbury House. Then there was the concert, fish pond, supper, and watchnight service on New Year's Eve. At the picnic on New Year's Day the numbers attending fell somewhat. This is usual, since so many attractions are provided ashore; however, those who accompanied us, again to the Canterbury House, had a very pleasant day and a happy memento of their visit to port. The stewards of R.M.S. Maloja provided a variety concert at night. Special care is taken that only men from ships attend, and it was a good sight to see a gathering of such a splendid lot of men on each occasion.

Church Missionary Association.

Miss Newton will sail for China about the end of January. Her health is now much more satisfactory than when she came home on furlough. She will take up duty at "The Firs," at the request of the Fukien Ladies' Conference.

Miss Hilda Montgomery, of Leichhardt, has been located as a missionary to Chekiang, China. She will probably leave Sydney early in February.

Rev. F. W. Ferrier and family will leave for Ceylon by the Osterley, which sails from Sydney on February 10.

A Valedictory Meeting, to bid farewell to the outgoing missionaries mentioned above will be held at St. Philip's Church, Sydney, on Thursday, January 21, at 7.30 p.m.

Mr. Broome Smith, F.R.G.S., who has done excellent work in West Africa, both as an agent of the Bible Society, and as a missionary, has been engaged to undertake special deputation work in the country on behalf of C.M.A.

Y.M.C.A.

Although 140 of its members have gone to the front, the receipts from membership subscriptions of the Sydney Y.M.C.A. for 1914 will be little below 1913. The attendances at religious meetings for the year also compare very favorably with last year.

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Penrith.

Mr. H. S. Cocks, who has been Catechist at Penrith during the last 12 months, and who is now leaving Penrith, was entertained by the Young Women's Bible Class of St. Stephen's Church, and presented with a fountain pen. The Young Men's Bible Class presented him with a silver-mounted inkstand. Regentville Public School scholars gave a silver serviette ring, and the Upper Castlereagh School scholars, a Bible, a shaving outfit, and a silk handkerchief.

NEWCASTLE.

Day of Prayer.

At the Service of Intercession held at the Cathedral last Sunday the Bishop of Newcastle preached. He took his text from Hebrews x, 25: "He ever liveth to make intercession for us," and said that he had before conducted services of humiliation and intercession for various reasons, but on no occasion had the reason for calling the congregation together been so important as the present. Six months ago they were complacently congratulating themselves on their progress and prosperity. To-day the world was in arms. The world was on edge. Take, for instance, the small incident at Broken Hill. It showed a sort of electric attitude right through the world. There are men willingly and uncomplacingly giving their services, and throwing their lives into the scale in obedience to the vision which beckons them. We are waiting, most of us, but we can do very little. What can we do? We can unquestionably pray. So far as we are right, and just as we believe we are, we pray continuously that God shall give us such victory as will lead to honourable peace, which shall bring a better understanding among the nations, because of the clearer vision of God."

Confirmees' Gift to the Bishop.

The Church Aid Fund in the Diocese of Newcastle is not adequate to meet the numerous claims upon it. It has in the past, in addition to its ordinary work, given valuable help in training men for Holy Orders. Unless more contributions are forthcoming, this assistance will have to be curtailed, if not abolished altogether. The training of the clergy, it is thought, specially concerns the younger generation, who will be to some extent ministered to by men now in training, or who have recently been trained. An appeal is being made to confirmees to give practical help; and they are invited to show their appreciation of the work of the clergy in preparing them for Confirmation, by making an offering for the Church Aid Fund. About one thousand persons are confirmed each year in the Diocese, and five shillings from each would total £250. This is, we believe, a new experiment, and we trust it will be crowned with success.

GOULBURN.

(From a Correspondent.)

Diocesan Accounts.

The annual balance of the Diocesan Accounts on December 31 reveals some very striking figures. The Capital Funds of the Diocese now amount to £53,157 14s. 3d. The cash transactions through the Registry during the year numbered 4000, involving a turnover of £12,700. In 1914 the Capital of the Superannuation Fund increased by voluntary subscriptions £857 13s. 10d., and by the bequest of the late James Mitchell, £2,000. That Capital Fund now stands at £12,355 15s. 8d. The total receipts for the Church Society, including the above, £857 13s. 10d., were £2942 14s. 8d., of which the principal items were Voluntary Contributions £1,303 0s. 5d. Sales and Advertisements of the Goulburn Cookery Book £492 10s. 4d. Interest on Investment £277 10s. 5d., and Offerings £632

15s. 4d. Total Grants to Parishes and Clergy, etc., amount to £1170 18s. 5d. During the year the new Episcopal Residence was bought and paid for at a cost of £2600. The house was permanently furnished; an overdraft of £535 still remains on this. The Cathedral, Church Society, Episcopal Furniture Fund, and the Southern Churchman Accounts still show considerable overdrafts, but notwithstanding these the finances of the Diocese show steady marked progress and give little cause for anxiety.

ARMIDALE.

From Our Own Correspondent.

Ordination.

At the recent Advent Ordination twelve students of St. John's College, Armidale, were ordained—three at Newcastle, four at Armidale, and five at Grafton.

At the Ordination in the Armidale Cathedral on Dec. 20th, Revs. Rupert North, Th. L. (Glen Innes) and H. E. Taylor (West Tamworth) were ordained priests, and Messrs. T. W. Schomberg, Th. L., and C. A. Lucas were admitted to the diaconate. The sermon was preached by Dr. Radford, and the Rev. J. W. Schomberg was the Gospeller.

Theosophy.

A certain number of Armidale people have been led away by "Theosophy," and very appropriately Dr. Radford preached at the night service in the Cathedral on "The Christ of Theosophy or the Christ of the New Testament." In the course of a most impressive sermon the preacher described the Christ of Theosophy as taught by some of the recognised leaders of that heresy, in contrast to the Christ of the Gospel, and urged the congregation to make their choice between the two.

Changes in Diocese.

Rev. W. J. Best, who has been acting as L.T. in the parish of Armidale, has left for Barraba, into the charge of which parish he was inducted by Archdeacon Johnstone (of Tamworth) on Jan. 1st.

Archdeacon Lewis (the new Dean of Ballarat) returns to Armidale for the month of January before severing his connection with the Diocese to take up permanently his new duties.

Good Progress.

From the Armidale "Diocesan News" we take the following:—

The Guyra people have good cause to be proud of their Church. It is of good design, well and faithfully built, suitably furnished, and nearly paid for. It cost about £2,000, and of this £1,150 had been raised before the dedication. At its offerings of £174 15s. 10d. were made, and on the following day (Sunday) £80 more given. When promises to the extent of £100 have been redeemed, only £500 will remain as a liability.

Well done, Armidale! Last year the contributions to the Church Extension Fund, through the Twentieth Sunday after Trinity collections, amounted to £136 12s. 1d. That was excellent; but this year, war and drought notwithstanding, the amount is £140 10s. 4d. Several other parishes have also slightly exceeded last year's amounts; though some, in districts where the wheat this year has utterly failed, are less. But, upon the whole, there is every reason to think that the returns will be well up to the usual standard.

BATHURST.

Shrivelled Life.

In the course of a sermon on the war in All Saints' Cathedral, Bathurst, last Sunday night, the Bishop referred to the "shrivelled life" of those who had failed to become touched by the sparkling heroism recorded from the front. He held the nervous, parsimonious citizen of his own country to be of lower worth than the legions of the Kaiser. He knew of a citizen in a western town, a wealthy man, who had ab-

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solutely refused to give a single shilling to any of the patriotic funds. The moans of the wounded men, the wailing of the women, and the pitiful cries of the foodless children would have to ring in that man's soul until his doom was accomplished. We needed to keep our constant gaze upon the noble means to our noble ends. We must win, through the constancy of our spirit, and the gallantry of our soldiers. Who could have read of the stories of Christmas time in the trenches without moistened eyes. The men fighting there on our behalf had shown themselves warriors of proved mettle and dauntless courage.

VICTORIA.

MELBOURNE.

[We regret that our usual budget of news from Melbourne had not arrived when we went to press.—Editor.]

(From Our Own Correspondent.)

The Day of Prayer.

In Melbourne the Day of Prayer was solemnly observed last Sunday in all the Churches, and the congregations generally were larger than usual. The Archbishop preached at both services in St. Paul's Cathedral. Similar services of intercession were held in the Churches of other denominations.

Leopold.

The Sunday School prizes were distributed in St. Mark's Church, on Sunday afternoon, December 27. The occasion was taken to make a presentation to Miss Möller, the retiring Superintendent. It took the form of a handsome ebony inkstand and a purse of sovereigns.

Church Missionary Association.

Rev. C. W. T. Rogers, Vicar of St. Michael's, North Carlton, has been elected President of the Sowers' Band for 1915.

The South China Womens' Conference has just decided that Miss Bendelack is to open a primary school for girls in the important city of Canton. The date of her return to China is not decided upon.

Work Among the Soldiers.

Two marquees are being erected in the grounds of St. Paul's Cathedral, which will be fitted up with many conveniences for the use of the troops while in the city. Facilities will be provided for reading, writing, and social intercourse, and it is expected that when final arrangements are completed the tents will be largely availed of.

A Great School.

In 1908, says the "Church of England Messenger," the Church of England Grammar School, Melbourne, commonly known as the Melbourne Grammar School, celebrated its jubilee. It was hoped that a history of the school, with a complete roll of members past and present, might be published at that time. But this was found impossible. To trace the whereabouts of 5,000 boys is a long and difficult task. The book has just been published under the title of "Liber Melburniensis," and is a very interesting historical record of a school which has trained so many leaders in the

life of this State. Among the "old boys" are to be found the names of a former Prime Minister of Australia, an admiral, judges, professors, well-known doctors, lawyers and clergymen, prominent men of business, pastoralists, farmers, and others. "Old boys" of the School are to be found all over Australia, and, indeed, all over the world.

A large number of "old boys" from the Melbourne Grammar School have taken Orders. At the present time some of them are scattered about Australia and some in the old country fifteen are working in this Diocese to-day, including two of the Canons of St. Paul's Cathedral. Yet it cannot be said that this school has supplied as many sons to the sacred ministry as it should have done, nor has it produced its share of leaders in the Church. The writer has not heard of an Old Melburnian becoming a Bishop. Indeed, one cannot help noticing the fact that our secondary schools, as a whole, are not giving of their best to the Church. Only a small proportion of our candidates for Holy Orders come from the public schools of Victoria. What is the cause of this? It is surely a question worthy of serious study.

A Notable Record.

The sudden death of Mr. W. Croft, which occurred at Sorrento, as he was boarding the steamer after conducting services at Sorrento, is to be regretted. Few Churchmen possess such a record as the late Mr. Croft, who for over half a century was an active worker at St. John's, Melbourne. For many years he was an Honorary Reader in the Melbourne Diocese; for over 35 years continuously Hon. Secretary and Treasurer of St. John's; for 33 years Hon. Secretary and Treasurer of Trustees (St. Matthew's Church lands, Carlton); for 30 years Lay Representative in Synod; for 15 years Parochial Nominator of St. John's; for 50 years Churchwarden, Hon. Secretary and Treasurer of St. John's continuously (a record which we think it would be hard to equal in the Commonwealth). Mr. Croft also held many other offices. Rev. Wm. Horace Croft, of St. Clement's Mosman, Sydney, is his nephew.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

The Day of Intercession.

The Day of Intercession for the war was generally observed. At the Cathedral the Sub-Dean preached at the morning service, and Rev. W. H. W. Stevenson in the evening. Several of the Churches published a full list of their services, commencing, in some cases, as early as 6.30 a.m.

St. Francis', Nundah.

The pretty suburban Church of St. Francis, Nundah, now in charge of Canon Micklem, has been removed, bodily, from its old position on the Sandgate road to a much more convenient site on the adjacent hillside. Excellent work is being carried out under the Canon's leadership, assisted by the students of the Theological College, hard by. The suburb is rapidly filling up. We predict great things, in the future, for St. Francis' and the daughter parishes.

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SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

The Bishop of Willochra.

Who will be the first Bishop of Willochra? This is the question that is being asked by those who are interested in the new Diocese and its welfare. This momentous question will be decided on January 26, when the electors will meet in Adelaide.

The Bishop has authorised the following prayer for regular use in the Churches until the election has taken place.

"O God, Who rulest over Thy people with fatherly love, raise up, we beseech Thee, a devout and spiritual man to be the first Bishop of the Diocese of Willochra, and supply him with strength and endurance for Thy work. Bestow also at this time Thine especial blessing upon those who are about to assemble for the purpose of electing the Bishop; and grant unto them the spirit of wisdom and understanding, that by Thy Holy Spirit they may be guided to the choice of a chief pastor, who shall minister before Thee to the glory of Thy Holy Name, the good government of the flock committed to him, and the welfare of Thy whole Church, through Jesus Christ our Lord. Amen."

C.M.A. Summer School.

The first Summer School in connection with the C.M.A. of South Australia was held at Brighton from Dec. 28 to Jan. 3. We thank God for answering the many prayers offered on behalf of our School, for we can truly say that it was a success in every way.

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The meetings were very educational, and of a high spiritual tone. The Bishop of Adelaide took as his subject for the opening address, "St. Paul's Missionary Outlook in the Epistle to the Ephesians." The Bible readings on "Key Words to the Epistle to the Romans" were given by the Chairman, Rev. H. T. Langley, and were greatly appreciated. Excellent papers on the "Religions of the World" were given by Bishop Wilson, Revs. W. H. Irwin, F. Webb, and I. Moyes. These subjects were brought before us in a masterly and interesting manner. Rev. A. R. Ebbs and Miss French spoke on the Home organisations for spreading the interest at the Home Base. Interesting discussions, which we believe will be fruitful in extending the work at home, followed these addresses.

Misses Bendelack, Hill, Erwood, and Trudinger, and Mr. and Mrs. McCulloch, were the missionaries who spoke at the evening meetings. They brought before us very vividly the needs of the world, and the great opportunities which are open to the Church.

The closing meditations were given by the Rev. A. R. Ebbs, who helped us to draw nigh to God each evening and to consecrate our lives afresh for this great work. We were greatly encouraged by the numbers who attended the School, the membership being 52. As those staying at Brighton were accommodated in two houses, and all came together for meals we resembled a happy family, and friendships were made which will not be broken. The weather was perfect. Great thanks are due to Rev. W. T. Strahan, the Rector of Brighton, for allowing us the use of St. Jude's Church and Hall, and for the warm welcome to Brighton, which is an excellent place for such a gathering as a Summer School. Every member left the School knowing that it was good to have been there. Our Association has received fresh inspiration and encouragement, and by God's grace we intend to go forward in this great work during this present year.

NEW ZEALAND.

AUCKLAND.

An Ordination Service took place in St. Mary's Cathedral, Auckland, on Sunday, December 20th, six priests and four deacons being ordained by the Bishop. The candidates were presented to the Bishop by the Rev. C. A. Tisdall, the Rev. W. Beatty preaching the sermon. Other clergy assisting were the Rev. Canon Percy Williams and the Rev. E. H. Strong. The six priests ordained were the Revs. F. A. Crawshaw, W. E. Connolly, J. L. Greer, E. L. Harvie, H. A. Johnson, and A. V. Venables, and the deacons Messrs. E. E. Bamford, E. C. Cook, C. B. W. Seton, and R. J. Stanton.

Gift From Maori Girls.

The girls of the Victoria School for Maori Girls have presented to the Cathedral a fair linen cloth, most beautifully worked by themselves, as a mark of their appreciation of the help given them by the clergy of the Cathedral. The needle work done by the girls is of a very high order, and they have helped the funds of the School very considerably by making and selling Communion linen.

CHRISTCHURCH.

Chatham Islands.

Rev. B. G. Fox, Vicar of Little River, has volunteered for service in the Chatham Islands. The Bishop (with the approval of the Standing Committee) has accepted this offer of devotion to the needs of a lonely

community, and Mr. Fox looks forward to undertaking the new charge after some months to be spent in the study of Maori.

The Marsden Centenary.

The Bishop of Christchurch requested all his clergy to preach on the subject of "Samuel Marsden and His Message" on Christmas Day, and his request has been generally complied with. A "History of the Church in New Zealand," by Canon H. T. Purchas, has been published in connection with the Centenary. The Dean of Christchurch speaks of it as "a fine book."

In Memoriam.

We regret to record the death of Mr. George Harris, on Christmas Eve. Mr. Harris was the son of the late Archdeacon Harris, and was from his earliest years associated with Christ's College, of which he was to the end a Fellow. He also served on the Cathedral Chapter and was closely associated with the Diocese in many ways. Great sympathy will go out to both Mrs. Harris and to the numerous members of her family.

NELSON.

Letter From the Bishop.

A letter from Bishop Sadlier, dated "R.M.S. Otway, 23rd Oct., 1914," is published in the "Nelson Diocesan Magazine." In it the Bishop says:—

"We arrived at Colombo on the 15th October and spent a pleasant day on shore. Archdeacon and Mrs. York, Mrs. Sadlier and I hired a motor car, and after a visit to Mount Lavinia, where we rested for a while, we returned to Colombo delighted with the quaint Orientalism of the native villages and the rich tropical verdure everywhere. We called on the Bishop (Dr. Copleston), on the Rev. A. E. Diben at the Church Missionary Society headquarters for Ceylon, and at St. Thomas' College, where some 450 boys of almost all races are being educated by the Missionaries. One gets a deep and lasting impression of how much the Gospel is needed in such a place as Ceylon, not only in the case of the native races, but among our own countrymen. We visited the Cathedral and knelt in prayer for the Diocese of Nelson, now so far away. Our afternoon was spent at the Galle Face Hotel, where I met Mrs. Stanley Low, the widow of my predecessor at Christ Church, St. Kilda, and Mr. and Mrs. Edgar Shelley, well-known missionary workers in Melbourne."

AN "AT" GERMAN.

In a letter home a Cheshire man who was present at the battle of Mons states that he and a fellow-Englishman lay wounded on the ground after the great fight. His companion seemed to be dying of thirst, and cried out piteously for water, but none could be found. A German officer, who was mortally wounded, beckoned to an ambulance man, and pointed to his own water flask. It was raised to his lips, but with an emphatic "Nein, nein," was refused. He insisted that it should be given to the thirsty Englishman, and then passed away. "We buried that noble German," says the writer, "with all the honours we could, and thought we did not know his name, we placed over his grave a little wooden cross with this simple inscription, "AT."

"A commonplace life," we say, and we sigh; But why should we sigh as we say? The commonplace sun in the commonplace sky Makes up the commonplace day. —Anon.

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OPP. FAIRFIELD PARK STATION.

The Diocese of Dornakal.

(By the Right Rev. V. S. Azariah, Bishop
of Dornakal.)

The Bishopric of Dornakal comprises that part of the Dominions of the Nizam of Hyderabad which lies east of the 79th line of longitude, and some adjoining portion of the British territory, the boundaries of this area on the south and south-east being identical with the present boundaries of the Khammamet Missionary District, now occupied by the Church Missionary Society.

The population in this territory, in round numbers, is two millions, and largely consists of Hindus and Animists. Four Missions of the Church of England are working in the Diocese, namely, the Church Missionary Society, with its headquarters at Khammamet; the Church of England Zenana Missionary Society at Khammamet; the Indian Missionary Society of Tinnevely, at Dornakal; and the Diocesan Singareni Mission at Singareni Collieries. The Church Missionary District is under a Superintending Missionary. The pastoral work is under the supervision of 11 native Church Councils, of which the Missionary is chairman. A comparison of the statistics of the Mission for years 1893 and 1913 will show the extraordinary progress made by the Mission during the last two decades. The Church Council and the Mission are in great need of help.

No. of Villages.	Agents	Communicants.
1893 .. 14	30	147
1913 .. 102	132	1333
Baptised.	Adherents.	Contributions.
1893 .. 537	731	£27 2s.
1913 .. 5689	4071	£216 2s.

Pastoral and Evangelistic Work.

Of the 132 lay workers, 7 Pastors, 7 Catechists, and 9 Evangelists are in the District Church Council, 73 are supported by the Church Missionary Society, and the Missionary has to find maintenance for 44. At the present moment, 22 workers are unsupported, excepting from some special funds and balances at the credit of the Missionary. These will soon come to an end, and then the Missionary will have to decide whether the workers have to be withdrawn from about 60 villages, or whether he can find support for them from private friends. The district is of a pioneer character in the heart of the mass movement area. New villages can be added if we have workers and support for them. But unless either the Missionary Society or private friends can come to the aid of the Mission, the work must come to a standstill.

The Boys' Boarding School.

The Mission has a boarding school to train its own workers, and also to give a decent education to the children of its Christian members. There are at present 40 boys in the Khammamet Boarding

School, and 16 in the Central Boarding School, Masulipatam, all supported by the Mission. Of this number only seven boys are definitely maintained by individual friends. The boarding, clothing, and education of the remaining boys fall on the general funds of the Mission. The School is situated in the Nizam's territory, and therefore receives no Government aid towards its work. It is also under this disadvantage, that boys trained at Masulipatam with scholarships from the Madras Government, cannot come to work in the Nizam's dominions under a certain number of years. We propose to increase the number of boys to one hundred, and raise the School to the Lower Secondary Standard, so that as soon as the boys finish their course in the School, they will be available for district work. It costs just under £3 to keep a boy in School for a year. A boy has to be kept in school for six years before he passes the school course. With the aid of a gift from the Pan-Anglican Thank-offering fund, a school room was built two years ago. A large dormitory is urgently needed.

The Girls' Boarding School.

There are at present 30 girls in the Khammamet School, and 11 in the Sharkey Memorial School, Masulipatam, all maintained by the Khammamet Mission. Of these, 25 have supporters, which leaves 20 to be supported from the Girls' School Fund. The school ought to be able to take in 100 girls. The girls have a fairly good dormitory of their own, but their school room is very poor and cramped.

The Native Church.

The Church itself is progressing in every way. The contributions of the people totalled, in 1913, £216 2s., which is about 3/4 per communicant, and about 1/- per baptised person. The average wage of the people is about 2d. per head per day. With this contribution, and a small grant from the C.M.S., the Council pays the salary of 23 workers, and provides and repairs houses and school rooms for all the 132 lay workers.

Medical Work.

The Church of England Zenana Mission is responsible for a Hospital and Dispensary in Khammamet. During the last year, in-patients numbered 220, and out-patients 14,286. This is the only hospital for the whole of the area covered by the Diocese. Seven of the 24 beds are supported. The doctor needs support for 17 beds at the rate of £10 each per annum. A new dispensary building is also greatly needed at a cost of £133/6/8.

The Indian Missionary Society of Tinnevely.

This Mission is maintained by the Indian Missionary Society, organised at Tinnevely in the year 1903. The mission work is almost entirely supported by Indian contributions from the Tamil Christians in Tinnevely, Madras, Colombo and Rangoon Dioceses. The bulk of the contributions comes from the Christians of the C.M.S. and the S.P.G. district of Tinnevely. The total income of the Society last year was £1000. Owing to the rapid growth of the work, the ordinary income of the Society has been only sufficient to keep up the expanding work. The support of the Missionaries, the Catechists, and the Boarding Schools is all that is provided for by the Society. A gift of £333/6/8 from the Pan-Anglican Thank-offering fund enabled the Mission to provide a school building, and a few necessary houses for the missionaries and workers under training.

Diocesan Singareni Mission.

This Mission was organised by the Bishop of Madras in 1911, with a view to occupying the unevangelised portion in the neighbourhood of Dornakal. The Mission is maintained entirely by voluntary contributions given to the Bishop by friends in England, Australia, and India. The work is under the superintendence of a Tamil Missionary, Rev. D. S. David, who is supported by St. Mark's, Wellington, New Zealand. The Mission work is carried on by four Tamil Evangelists, and two Telugu Catechists. The Mission has opened up evangelistic work in Pakhal, and Yellandu divisions of the Warangal District, Nizam's dominions. It is also providing pastoral oversight for the Tamil congregations in the Diocese. It conducts a Tamil-Telugu school at Singareni Collieries. There are in the Yellandu Division 210 enquirers preparing for baptism; and in the Pakhal division

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7. Can you master difficult subjects easily?
8. Do you dominate your surroundings?
9. Have you a Strong Will?
10. Do you think logically?
11. Are you a good and persuasive talker?
12. Can you sell goods?
13. Can you convince people who are doubtful, or even hostile?
14. Do you decide quickly and rightly?
15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
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28. Are you earning a larger income than last year?
29. Are you successful?

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there are 105 enquirers also preparing for baptism. The latter district had never been visited by any Christian Missionary until the Singareni Mission started work there, which is expanding in every direction. New villages ask for teachers, and are anxious to place themselves under Christian instruction; but want of support for teachers and of funds for building houses, has greatly handicapped the work. The Bishop has to find nearly £300 for current expenses, and about £200 for buildings. The work in the Yellandu division has spread into the Palwancha division, which is contiguous to the C.M.S. in the Dummagudem district. The work in the Pakhal division ought to develop in such a way as to expand into the two hitherto unoccupied northern divisions. So far the results have been very encouraging. The Tamil Evangelists have come at great sacrifice, and are working hard in this fear-stricken area with much zeal and power. One Tamil Evangelist can be supported for £30 a year.

Diocesan Needs.

Besides the work of this Diocesan Mission, the Bishop requires funds for different Diocesan purposes. The Bishop's House in Dornakal needs about £300 for completion. He will be able to provide some scholarships to enable the children of Tamil missionaries and Telugu workers to get higher education. The Indian Mission, and the Diocesan Singareni Mission, being separate from the C.M.S. and the S.P.G., the workers are seriously hindered in the matter of scholarships for their children, and the Missions themselves, being poor, are not able to provide scholarships for the children of the missionaries. The Bishop will be able to help these men by giving their children some Diocesan scholarships. These Tamils from South India are really laboring in what to them is a foreign field, and where they speak a foreign language, and the manners and ways are entirely foreign. Their greatest hardship, however, comes from the fact that their children have to be sent about 300 or 700 miles away for their education. The scholarships will range from £4 to £8 per annum.

INDIAN LOYALTY.

The correspondent of an Italian newspaper found himself among our Indian soldiers at the front, and got into conversation with one of them. He was curious to know how the Indians regarded the position of affairs, and he said: "Do you like coming here to fight for a country which is not yours—France—at the bidding of another country—England—which oppresses you?"

The Indian soldier said, indignantly: "India is not oppressed by anyone; she is a part, and not a small part, of a great Empire. So the Indians are not slaves of the Empire, but subjects, like the English, the Scotch, and the Irish. The English Empire is threatened by Germany, and to defend itself has appealed to all its subjects. If the Empire were threatened in India, the English troops would have gone there, but as it is threatened in Europe, we have come here." Then he added in accents of profound pride: "We are English!" The sense of loyalty to a great Empire could hardly be more finely and simply presented!

The Spirit of our Navy.

Some idea of the splendid spirit of our Navy may be gathered from the following extracts taken from a letter from the Rev. W. A. Briggs, who is a naval chaplain and brother of the Vicar of St. Andrew's, Norwich.

All of a Tremble.

"We have all plenty of work, so that time slips past very quickly indeed. Were it not for the return of Sunday with its services, two weeks would easily slip into one; and we should, if the war continued very long, come home and find ourselves to be older than we suspected. We take the day's work as it comes. There is an old and very well-worn naval yarn which you may have heard. A bluejacket presented himself on the sick list. On being asked by the doctor what was the matter with him, he replied, 'Well, sir, I eat well, and I sleep well, but directly I see a job of work I go all of a tremble!' We've improved on that. We eat well, and we sleep well, and when we see a job of work, instead of going all of a tremble, we just do it."

Bath Time.

"To give an idea of the character of the men at their work and in action, I cannot do better than tell you of the man who went up to his captain just before the Heligoland fight with the question, 'Sir, will you have your bath now or wait till the fight's over?' I believe the men at the guns are steadier and surer when facing the enemy than even when at practice."

"Put Him in My Bunk."

"The splendid spirit pervading the ship is seen at its best in the officers. At our first coaling a petty officer was hit on the head. It was an ordinary coaling incident—not nearly so bad as one meets in peace times. The sick-bay was not quite finished, at least not to the doctor's or commander's liking. At once the commander suggested, 'Put him into my bunk and I will sleep on a sofa.' This may sound very trifling; but it is a new thing in the service. Moreover, it meant no little self-sacrifice, seeing that the commander is the busiest man in the ship, especially at a time like this. Another incident is perhaps worth relating. The men's quarters were somewhat trying, and every method of relieving the situation was thought of. At last the captain and commander suggested to the officers that they should give up their cabins and allow them to be turned into messes for the men. This was suggested one evening, and by the next day at noon all the cabins were empty, other places found for the officers, and the original cabins well on the way for the transformation. The men are now as happy as can be, and everyone as cheerful as life afloat can be made. In my cabin there are four of us—three midshipmen and myself—and so far we have not quarrelled. This gives you some idea of the tone aboard. We all give and take, and I know of no growls."

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When the late Professor William G. Eliassie, of London, was as a young minister announced to preach his first sermon, his mother, who was too ill to attend the service, asked a lady of her acquaintance to go in her stead and give some report of the young man's work. In fulfilment of that request, she wrote the following lines:—

He held the lamp that Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light.
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher then between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder notes and hold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp."
Thy weary hands will then be seen
Clasped in His pierced ones, naught between.

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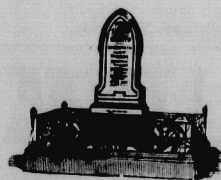
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Current Topics.

On the Second Sunday after Epiphany we are reminded how Christ manifested His Creative Power at Cana of Galilee by turning water into wine. Canon Norris says: "The same Divine power

which by a slow process of secretion in the vine, turns the raindrops into the juices of the grape, had wrought that self-same change instantaneously"; and he adds: "To identify Himself with His Father by showing that He could do visibly what His Father was doing invisibly, was doubtless the first great purpose of Christ's miracles." So in the Gospel (St. John ii. 1-11) we are told that "He manifested forth His glory," thus identifying Himself with the Almighty and Everlasting God, Who governs all things in heaven and earth, to whom we pray in the Collect.

But while the special subject of the Sunday is "Christ the Creator," we cannot doubt that our Lord's first miracle was intended to teach the true character of the Christian religion. His disciples had come straight from John the Baptist, an austere man, keeping aloof from his fellows. The Baptist had spoken to them of Jesus as one whose shoe latchet he was not worthy to unloose. And the first act of their new Master was to go to a Marriage Feast, a scene of innocent festivity, and in a time of necessity to provide for the needs of the guests. Christianity is intended to be the religion of common life. The Lord's first miracle was at a wedding, his last (before His death), was at a grave-side. So in the Epistle (Rom. xii. 6-16) St. Paul teaches the same lesson, "Rejoice with them that do rejoice, and weep with them that weep." The lofty principles of the Christian Faith must be applied in the ordinary circumstances of individual and social life.

Few things have more deeply moved the heart of the Empire in this time of war than the practical proof of the devotion of India to the Empire's cause. The splendid loyalty which has been shown in the providing and sending of troops to fight in Europe, and the openly and spontaneously expressed aim to have "a wall of Indian troops against which the Germans shall beat in vain," shows that there exists a real union of hearts between India and the rest of the Empire.

But perhaps the most wonderful news that has come to us was that

contained in a cable that reached Australia on New Year's Day—

The Waziri tribe, who occupy part of the north-west frontier province of India, have informed the Indian Government that it can remove the troops which are now guarding the north-west frontier. The Waziris promise that they will keep peace and order.

The "Sydney Morning Herald" (Jan 2), commenting on this news, says:—

"Britain has had trouble with these people ever since her influence first began to touch them; she has since 1852 sent nearly a dozen strong expeditions against them, and it might almost be said that there is never absolute peace on their part of the frontier—yet now when Britain becomes involved in a great world war these tribesmen, to whom fighting is like the breath of life, suddenly turn round and, in effect, say: 'Take your troops from the frontier: we will preserve law and order while they are away, and we can resume our argument when you are through with Germany.' When one reviews the history of the Waziris, the thing becomes almost unbelievable. It is one of the most remarkable tributes that have ever been paid to Britain."

When we stop to ask the reason of a loyalty and generosity so remarkable, we may well attribute much to the British Rule in India, which has in the main been in the hands of God-fearing men who ruled righteously. We may attribute something also to the other gracious influence of the Royal visit on the occasion of the great Durbar celebrations. But we shall make a great mistake if we do not attribute the greatest weight to the influence of Christian Missions, and, in particular, the Medical Mission. In the case of the Waziris, the first and second reasons would weigh very lightly; it is the third alone that can explain "the thing almost unbelievable."

Pennell, of Bannu, the Christian Missionary Saint and Martyr (who for nineteen years shed his wonderful influence along the N.W. frontier of India, was the man who won the confidence and affection of the wild Waziris.

A military commander of high rank in India once stated that Dr. Pennell was worth two regiments of soldiers to the British Government on the N.W. frontier any day. Those who have read his own book and the biography lately issued will perhaps cease to wonder that "the Waziris who are still weeping for Pennell" were ready to show their gratitude by their striking act of friendship to Pennell's country.

At the Browning Hall, Walworth, London, on Sunday, November 22, Sir Oliver Lodge delivered a remarkable address on the Future Life. In it he stated that "on definitely scientific grounds," he was certain that "we ourselves are not limited to the few years that we live on the earth. We shall certainly con-

tinue to exist." He says this is a matter of evidence, and adds, "the evidence is recorded in the volumes of a scientific society such as we have got, and there will be much more evidence." Sir Oliver Lodge gives us an indication as to the kind of evidence to which he refers when he says:—

"I know that certain friends of mine still exist, because I have talked with them. Communication is possible. One must obey the laws; one must find out the conditions. I do not say it is easy, but it is possible; and I have conversed with them as I might converse with anyone in this audience this day. Being scientific men, they have given proofs that it is really they—not some personation, not something emanating from myself. Some of these proofs are being published; many more will have to be withheld for a time, but will be ultimately published. But I tell you with all the strength of conviction I can muster that the fact is so, that we can still exist, that people take an interest in what is going on, and know far more about things than we do, and are able from time to time to communicate. I know that is a tremendous conclusion. I do not think any one of us realises how great a conclusion it is. You know very well that it is not I only, but other scientific men think the same, and you know there are many scientific men who do not think the same. There are many who have not yet investigated. It is not for everybody to investigate, but if a person gives thirty or forty years of his life to investigate this thing, he is entitled to state the result that he has arrived at."

Any student of Holy Scripture is already aware, by revelation, of the truth which Sir Oliver Lodge has reached by scientific investigation. We know that people exist after death, and we are

told in the Bible that from time to time they are permitted to communicate with those who are still living on earth. But while this is so we are also apparently taught in Holy Scripture that we should not seek to communicate with them. There are some strong words of warning in Leviticus and Deuteronomy, and Saul's experience when he, through the Witch of Endor, called up Samuel to speak with him, was not encouraging. We fully recognise that the motives of those who have "familiar spirits" are altogether different from those of an earnest scientific investigator like Sir Oliver Lodge. Perhaps New Testament teaching is more to the point here. St. John says: "Try the spirits whether they are of God." "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Apparently the departed friends of the eminent scientist satisfactorily pass the test provided by St. John, for as is well known, Sir Oliver Lodge believes that "Jesus Christ is come in the flesh," and in this connection the