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Current Topics.

In the Gospel for the Fifth Sunday after Easter (St. John xvi., 23-33) the Lord plainly speaks to His disciples of His Ascension. "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." Such language is unmistakable in its meaning, corresponding to the statement in the prologue of St. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word became flesh and dwelt among us." The Saviour was no mere man but God Incarnate.

Fifth Sunday
after Easter,
May 9.

Something of their Master's meaning was grasped by His disciples. "Now are we sure," they said, "that Thou knowest all things, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God." Their faith was to be tested that very night. "The hour cometh, yea is now come, that ye shall be scattered every man to his own. But the Gospel closes with words of hope and comfort—"In the world ye shall have tribulation; but be of good cheer I have overcome the world."

Tribulation in some form is the lot of all. Some face it doggedly—alone. Others are glad to trust in the Lord, who has overcome the world, and in whom they find an abiding Peace. May we all, by living faith in Christ, claim our share in His glorious victory, so that whatever sorrow may come upon us we may always, in Him, "be of good cheer."

Once again we plead for a better observance of Ascension Day (which this year falls on Thursday, May 13). The Ascension of our Lord into heaven is no less important than the great facts of His Incarnation, and Resurrection. It marks the consummation of His redemptive work. He, the Great High Priest, "entered in once into the Holy Place, having obtained eternal redemption for us." He "sat down at the right hand of God" as a sign that His offering had been accepted, and that the salvation of man was complete.

Ascension Day should be observed as a great Festival, like Christmas and Easter. In every Church the Holy Communion should be celebrated, and the Evening Service should be of a festive character, with choir and congregation present (as on Sundays), to take part in praising Him who "ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory."

After many months of waiting and discipline, our Australian soldiers are at last fighting side by side with the well-trained troops of Britain and France in the attack on the Dardanelles. We knew that when the crisis came they would show that they were not lacking in the courage and resource characteristic of the British Race, and we are not disappointed in them. It was only a few days after we heard of the brave deeds of the Canadians in Flanders, which stirred our hearts with deep emotion, that the news came that our own men had nobly faced their baptism of fire. The King, in his message, congratulated the Governor-General upon "the splendid conduct and bravery displayed by the Australian troops in the operations at the Dardanelles," and added that they had "indeed proved themselves worthy sons of the Empire." The First Lord of the Admiralty referred to their action as "a brilliant and memorable achievement." Our hearts glowed as we read these words of commendation; we are justly proud of our men at the front, knowing that they and others who will follow them will do their part to keep the old flag flying in the war for freedom which is now being waged.

But there is another side to this glorious incident. In war, victory is only obtained at a terrible cost of human life. After every action there is the toll of wounded, dead, and missing. The Australian deeds of valour have been achieved, but as a result there is mourning in Australian hearts, and homes. Up to the present time we have hardly realised the horror of this war. We are so far from the scene of conflict, and things around us go on much as usual. But now as our men go into action, and as the names of dead and wounded are made known the war comes nearer to our own doors, and we shall day by day be more impressed with its terrible solemnity. In Britain the result has been to turn the hearts of many to God. May this sorrow which has come, and will increasingly come upon us as more of our men go into the firing line have the same salutary effect, and turn the hearts of many to righteousness, drawing us all nearer to our Lord.

Australian
Soldiers at
the Front.

Christian patriots may do well at this time to continue earnestly in prayer to God, that as we are more and more privileged to take a share in the fighting and suffering, so there may come into our national life something of those higher ideals that may lead us to use aright this time of trial as a heart-searching and purification, with a view to the discharge of the great world-ministry for which God intends us.

Australia is a strategic position for world evangelisation if only the Church can be brought to realise it. Great continents, crowded with people who are still "lying in darkness and the shadow of death," are all around her, and many in fairly close contact with her. More and more the teeming millions of India, China, Japan, and Malaysia will seek for intercourse by way of commerce with her. Great opportunities are therefore being opened before us as a people to influence for good or ill those who do not yet quite understand the Christian message. At the present time we are not affecting them for good. Those contact peoples must be aware from their own observation of the gross sins that stain our national life. And if their own observation were lacking, the Nationalist with his gospel of gloom and other renegade Christians are not slow to depict for India, China, and Japan, the so-called failure of Christianity. Of course we know that their explanation of that failure is utterly false. It is not Jesus Christ who fails us. It is not because we have too much Christianity, but because we have it in so small a degree that there is any apparent justification for this charge. But the truth in all its hideous grimness needs to be clearly understood. Australia, in her candlestick, is holding forth a very flickering flame that seems only to intensify men's conception of her own darkness and need. It is just here that the present suffering may help us. Rather than have our candlestick removed from its place, may God grant to us that out of a great tribulation there may be born a people purified and prepared by Himself to bear a true and bright witness for Him in the face of these heathen nations.

OUR UNSEEN GUIDE.

Surely neither to angel nor to saint need we look for sympathy and help, while we have this Lord of Angels, this King of Saints, our Friend, our Guide, our Helper, our Good Shepherd. He Who gave His life for us will not lightly leave us nor forsake us, but will guide our lives, if we will but follow His steps, it may be sometimes in ways that we know not, and would not have chosen.—J. B. Pearson.

Our London Letter.

From Our Own Correspondent.

London,
March 19th, 1915.

The Temperance Question.

I wonder what is the position of Temperance and the Temperance question in Australia. For some years now it would seem from statistics and observation we in England have become a more sober people. Between now and say two generations ago it is not a comparison but a contrast, so marked is the difference. But the flush of cash caused by the war has been the way of temptation among some sections of the population and some of the troops even have not been proof against it. The vicious practice of treating has been largely responsible in their case. The Chancellor of the Exchequer has declared that drink is doing us more damage in the war than all the German submarines put together, referring to the lure that it is among our working classes (a minority of them it is true), when money is plentiful as now it is in many industrial centres made busy by the war. It is the duty of the Church to speak out faithfully and firmly at such a time. The Archbishop of Canterbury did so some few months ago, and now one of the most prominent laymen of the time, the Right Honor-

able Sir Edward Clarke, K.C., President of the National Church League, has been doing the same.

Sir Edward Clarke characterised the position as a great opportunity to the Church, and he called upon the clergy to lead the way by becoming abstainers during the continuance of the war. He did so with much earnestness and energy, which at once gained general attention. It was the force of example added to that of precept which in Sir Edward Clarke's view would alone be instrumental in bringing about a right state of things. The result of his appeal has somewhat disappointed Sir Edward, and the Archbishop in a letter to him has expressed a similar feeling with regard to the more general appeal he made last October. Of the clergy of course, a good number are already abstainers, but not to the extent, I believe, that the Archbishop considers is the case, though of course they are exceedingly temperate.

The Societies.

The month is going steadily along and with it increasing anxiety as to the financial outcome of the various Societies whose year closes at the end of it. The C.M.S. Committee at their monthly meeting last week could not fail to take the matter into serious consideration, and passed an important resolution which has been sent round to the responsible officers in the leading associations throughout the country.

They frankly tell us that if a situation of grave embarrassment is to be avoided, very substantial increases in gifts and offerings must be received before March 31st. I hope that the resolution, or that part of it, has been cabled out to you, who are "part of the concern." The Committee point out that the war so far from absolving us from the fulfilment of our missionary duty should rather be received as a challenge to stronger faith and greater self-sacrifice. The spiritual position in the field is far different to the financial outlook at home. There the Committee are greatly cheered "by the annual letters of missionaries telling of many tokens of God's blessing."

Prayer Book Revision.

A word about Prayer Book Revision. It is the one subject with which Evangelical Church people of all classes are now concerned. There is as yet no demonstrativeness on their part. This time of stress and anxiety does not lend itself to demonstration, nor to much else that under other circumstances would naturally be done. It is the unfairness and even the impropriety of forcing the matter now that galls as much as the proposals themselves. An important private meeting of clergy and laymen has been held this week, when it was decided unanimously to move a resolution at the forthcoming London Diocesan Conference deprecating the action of Convocation on the subject. A movement too is on foot for presenting to the Archbishop of Canterbury, who if he likes is practically master of the situation, a Memorial influentially signed urging that the controversial truce should prevail. Our case is unanswerable and, I think, must win. If it does not a very serious position indeed will have arisen. A strongly worded cable from Sydney to the Archbishop would have as great effect as anything, if Evangelical Churchmen there would combine and send it.

A Question of Duty.

Hardly a day passes without one hearing of some bright and hopeful life being lost or maimed in this war. Our hearts go out to Archdeacon Madden, of Liverpool, whose only son, a fine brave lad of nineteen, was killed last week in what from a military standpoint was a brilliant action at Neuve Chapelle. He had been at the front for some months and having had a few days' leave got back only the previous Saturday. What a blow to his parents! In his adieu the Archdeacon asked his son if he liked going back, and the lad's

answer was "It is not a question of like or dislike but a question of my duty, and my duty is clear. I must be where my country now needs me." A truly thrilling reply, in the light of the sequel. The clergy not less but rather more than other classes have given of their best and choicest in this truly terrible war, and an instance such as this touches us all to the quick.

Indian Nationalism.

(By Principal Fraser.)

[A Lecture delivered by the Rev. A. G. Fraser, M.A., Principal of Trinity College, Kandy, Ceylon, at the Sydney University.]

I.

Indian Unrest.

I have been asked several times since I came to Australia—only about ten days ago—whether India is loyal or not, and what is the meaning of Indian unrest. In answering, let me first make this statement: It is impossible to generalise about India in a way that will be accurate of the whole of it. You may say that India is East of the Suez Canal, or West of Australia, but when you have finished the geographical description you have finished all you can say of the whole. There is nothing you can say about one part of it which is not likely to be untrue of some other part. There are in India to-day 2358 different castes, with about 100,000 subdivisions, few of which can inter-marry with any other. There is a population in India which is larger than the whole of North America, United States, Canada, and Mexico, together with the whole of that of South America, the whole of Australia, the whole of the teeming millions of Africa. Naturally you cannot say of any one part of it something which would not be proved untrue of some other part. This great mass of India, which has been a synonym for differences, and the very reverse of national, is to-day feeling its unity. It is feeling its unrest. Before I state the reason for this unrest, consider the question of English history. Remem-

ber how slowly English history developed for many centuries, how the England of the grandfather was that of the grandson, life going on as before, the value of the coin little changed, what was eaten and worn very much the same. Then there came into English life suddenly the Renaissance, and men were disturbed because their intellectual categories were changed. There were riots and troubles in different parts of England. Then there came a still greater revolution—the Reformation. Again you get rebellion, the fire of Smithfield, because man's religious ideas were shaken at the very roots. Then comes complete change in political ideas—the Judges' contempt for interpreting the law as it stood in the time of their fathers. And you get the revolution under the Stuarts. Long after the Stuarts is the industrial revival, and you get our economic unrest still working its way out. But that covers centuries of English history.

India's Renaissance.

In great mighty India to-day every one of these revolutions has been raised by our forced contact with them, and in one generation she has to face her renaissance, which has changed her intellectual outlook, scattered her religious ideas, and if she has not received new ones, she has lost the old. She now has desire for representation in the Legislative Council, and the economic revolution is as great as any other.

In all our revolutions in Britain we had men who had hope, and these men guided us—men able to face bravely the great unknown; men at the Renaissance like More; in the Political Revolution like Pym, Eliot and Hampden; in the Industrial Revolution men with great pity and hope like Shaftesbury and Wilberforce. India is looking for a Pilot and she has not found one. Curiously enough there is One to whom she is looking either in opposition, or yearning, or acceptance, and that is Christ. Amongst the 240 million Hindoos, if you look at their apologetic literature and defence of their faith, you will see some recognition of the 60 million Mohammedans, but they are defending their faith from the 3,500,000 Christians. Go to the 60

million Mohammedans, and you find them apologetic against the 3,500,000 Christians. The same is true of the Buddhists. These Christians are the coming force in India, and recognised as such in every part of India. The Hindoos are looking for a Pilot, and some of them think that Christ is the future hope for India. The thought is tremendously eager and vital amongst educated people. Sometimes we have thought with envy of the men of long ago, and have wished, with the great changes coming, for the men who could measure their force and tell something of the future. It must have been magnificent to have lived at the Renaissance with all the intellectual life of Europe. No man with any sympathy in India can live there to-day without feeling that he is living in an eternity in time; a great full surging life, and a man says "Thank God I have lived." The wonder is surely not that there is some unrest in India, but that there is not much more. In any period in British history there has been much more. Here and there you get anarchy, bomb-throwing, but there is, practically speaking, no unrest in India. There is political unrest, but when you think of all the unrest that touches her art, family life, music, literature, when you think how small the crimes, you marvel at the capacity India has for self-restraint and a common-sense outlook. The agitators in India no more represent India as a whole than Ramsay MacDonald does the British House of Commons.

Indian Nationalism.

To understand Indian Nationalism we have to realise that it is not an isolated thing. You see it practically all over Asia. China is rapidly becoming the centre of a national movement; Persia, Turkey, felt it, Egypt, and even South Africa; and now 800 millions of our fellow creatures are feeling it. We know what a power that has been in Europe. The great Europe-moving force, Napoleon—far more notable in his day than now—has practically passed from the map of Europe with his influence; that is, he is no longer in the politics of Europe a living force, except when he finds some mistaken imitator. But the

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national movement from 1845 to 1870, known in the Cambridge History as the growth of nationalities—the movement that made Italy, united Germany, raised Hungary, roused the Balkans, and then the United States—makes for unity instead of separation. It was said that it was impossible for Italy to be united. There were against it all the arms of Austria, all European statesmen, yet Garibaldi marched over with his thousands to a free Italy. To-day, too, we see that the war is largely the result of the national feeling in Europe. The Magyar has oppressed the Slav, and the Slav has risen. Long years of irritation have culminated in war. Surely all these great world movements are not without the hand of God! The nations are still in the hollow of His hand. As a nation sows, so also shall she reap.

(To be continued.)

LOYALTY OF INDIANS.

The Rev. Norman Tubbs, of St. John's Collegiate School, Agra, in North India, writes in the "C.M.S. Gazette" for March:—"It is splendid to see how adversity is bringing out the innate loyalty of Indians to our Raj. The keenness to back us up is really wonderful, for after all we are foreigners. It says something for the justice and peace of our rule that at such a time, when it has always been said that in the event of a European war Indian malcontents would create trouble out here, that there is hardly a breath of disloyalty. In Bengal, the home of sedition, the movement to send medical aid to the front has been quite remarkable.

"I was immensely amused the other day to find that our small hostel boys had availed themselves of a temporary swamp on our playing fields (after a heavy downpour) to make a fleet of paper boats representing the British and German fleets. Needless to say, the ships of the latter were on fire, hopelessly disabled, or gone ashore!"



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The late Mr. F. T. Bullen.

Mr. Frank T. Bullen, the writer of sea stories, who died recently at Madeira, had a remarkable career. As a child of seven or eight he roamed the streets of London, glad of any opportunity to pick up a meal. He received no schooling after he was nine years old—that is in 1866. He told once how he had roamed the streets of London as a lad. He had known what it was to be continually hungry, and to be without any place to sleep. He got a job at last in a boot-shop at Notting Hill. The first thing he was told to do was to scrub out the shop. When he had done it the woman who kept the shop said she had never seen a boy work so hard. She took Bullen into the kitchen to give him some food. There was another boy in the kitchen, the woman's own son, and she took him on her knee and petted him. That made young Bullen burst into tears. They asked him what was the matter, and he said he did not know, but it was really because he realised he had no one who loved him. In 1869 or 1870 he went to sea, served before the mast, and was successively second mate and chief mate. Then he became a junior clerk in the Meteorological Office, where he remained until 1890. It is understood that he looked on his seventeen years ashore largely as time lost, but during that period he idealised his experiences afloat, and his notes on the "Cruise of the Cachalot" instantly established his position as a writer. On one occasion he was asked to what source he owed his power of writing. He replied: "The source of my 'style' is the Bible. I began reading that earlier than I can remember; I am forty-three years of age, fifteen years of which I spent at sea, climbing up from cabin-boy to chief mate, and I have read the Bible through from cover to cover twenty-five times. You cannot quote me the first half of any verse but what I will be able to give you the second half. Nothing has taken hold of my heart and soul like the Bible. I used to preach in the open air, and sometimes, when I felt I had no words of my own, I would recite a whole chapter by memory from Isaiah, or Job, or one of the Gospels. The Bible and John Bunyan have really formed my style."

Good intentions are at least the seed of good actions; and every man ought to sow them, and leave it to the soil and the seasons whether they come up or no, and whether he or any other gathers the fruit. —Temple.

Poem of War:

(By the Archbishop of Armagh, after the Battle of Colenso.)
They say that "War is hell," the great accused.

The sin impossible to be forgiven,
Yet I can look behind it at its worst
And still find blue in Heaven.
And as I note how nobly natures form
Under War's red rain, I dream it true
That He who made the earthquake and the storm
Perchance makes battles too.

The life He loves is not the life of span
Abbreviated by each passing breath;
It is the true humanity of man
Victorious over death.

methinks I see how spirits may be tried,
Transfigured into beauty on War's verge,
Like flowers whose tremulous grace is learnt
Beside

The tranquility of the surge.

They who marched up the bluffs last stormy week,
Some of them—ere they reached the
mountain's crown.

The wind of battle breathing on their cheek,
Suddenly laid them down,
Like sleepers—not like those whose race is
run

Fast, fast asleep amid the cannon's roar;
Them no reveille or morning gun
Shall ever waken more.

Thus as the Heaven's many coloured flames
At sunset are but dust in rich disguise,
Th' ascending earthquake dust of battle,
frames

God's picture in the skies.

THE WORK OF DR. BARNARDO.

Sir William Fry—a well-known solicitor in Dublin—who has recently been knighted, was one of six lads who comprised Dr. Barnardo's Bible-class in 1864 and 1865, which met in the Merriam Hall Sunday-school. This was how Barnardo began that life which is now so famous. The class was composed of boys in good social position, among whom were three Fry brothers. When school was over this class went upstairs to the great building and listened to the celebrated Grattan Guinness preaching those eloquent sermons which are remembered to-day. It was here Barnardo met Hudson Taylor, who was introduced by Guinness to him, which turned the current of Barnardo's life. Sir William Fry adds another laurel to Barnardo's crown.

GRIFFITHS' TEAS

A Question Corner.

We have decided to inaugurate in the "Church Record" a column in which questions received from correspondents will be regularly answered. The column will be headed "In Conference," and we shall be glad if our readers will send in questions on suitable religious subjects. They should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney.

Personal.

Rev. J. W. A. Watkinson, Vicar of Walgett, N.S.W., has accepted the Curacy of St. Paul's, Redfern, Sydney.

Rev. R. H. Pitt Owen, who recently returned to Sydney from Egypt, whither he went as chaplain on a troopship, has been appointed Curate at St. John's, Parramatta.

Archdeacon Neild is in charge of the parish of Holy Trinity, Orange, N.S.W., during the temporary absence of the Rector, Canon H. Walker Taylor.

Alderman William Strong passed to his rest in Melbourne on Sunday, April 25, at the age of 82. He was an earnest Christian, and a prominent Evangelical Churchman, and he will be much missed. He was the Senior Lay Canon of St. Paul's Cathedral, and a member of the Diocesan and Provincial Synods, and of the Council of the Diocese. Until a fortnight before his death, Alderman Strong was able, in spite of his advanced age, to take an active part in his many business and public affairs, although for some time his health had been failing. A Memorial Service was held last Sunday at St. Michael's, N. Carlton, when Archdeacon Hindley paid a tribute to his life and work.

Rev. S. J. Kirkby, Rector of St. Anne's, Ryde, Sydney, has arranged to conduct a ten days' Mission in the parish of St. Philip's, Eastwood, beginning on the evening of Whit-Sunday.

The Dean of Melbourne preached at the Annual Service of the Old Melbourne, at the School Chapel, last Sunday.

Mr. R. W. B. Mackenzie who has for over forty years been engaged in Sunday School work, in Victoria, and who for the last few years has been Superintendent of the afternoon school at St. Mary's, Caulfield, has been presented with a handsome edition of the "Prayer Book Dictionary" by the teachers and scholars.

Mr. H. Welsford Smithers, organist at St. Mary's, Caulfield, Melbourne, was welcomed with his bride at a social tendered by the choir. Mr. and Mrs. Smithers were presented with a valuable pair of entree dishes as a wedding gift from the choir and members of the vestry.

Rev. W. H. MacFarlane and Rev. G. E. Downton, of the Mallee Mission at Sea Lake, Victoria, are on a visit to Melbourne parishes seeking help for the funds of their Mission, which is in need of assistance owing to the drought.

At a Social Gathering held in the Parish Hall last week, the Rev. J. H. Willcoxson was presented with a purse of sovereigns by the parishioners of St. John's, Parramatta, N.S.W., as a token of appreciation of his four years' work among them. The football club gave him a suit-case, and the Harris Park Bible Class a study clock. Mrs. Willcoxson was presented with a silver muffin dish from the ladies of the parish. Mr. Willcoxson has commenced his work as Locum Tenens at St. Bede's, Drummoyne, Sydney.

Rev. W. F. Wentworth Shields, Rector of St. James', Sydney, will conduct the Annual Retreat at the Brotherhood House, Dubbo, N.S.W., from June 1-4. Besides the members of the Brotherhood of the Good Shepherd.

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herd, all the clergy and lay readers of the Diocese of Bathurst are invited.

Rev. C. J. H. Gent, of Bordertown, S.A., is shortly leaving to take charge of the parish of Alberton, close to Port Adelaide.

Correspondence.

Prayer Book Revision.

[The following letter was held over last week owing to pressure on our space. We sent a copy of it to the Rev. H. T. Langley, and append his reply.—Editor.]

(To the Editor, "Church Record.")

Sir,—Will the Rev. H. T. Langley please explain his words in his letter to the "Church Record" (of April 6) which I have put in italics:—"The whole doctrinal balance of the Prayer Book is threatened by a restoration of the Canon of the mass;" they are likely to give the impression that "High Churchmen," or the "Catholic" party wish to restore the Latin Mass, which is untrue to say the least, whatever the pro-Roman party may desire.

Mr. Langley also refers to the "legalisation of Vestments;" may I remind him that Convocation is not discussing the "legalisation" or "permissive use" of the Vestments, but the recognition of the two existing usages at the Holy Eucharist, viz., chasuble or surplice—a very different thing. Is it likely that those who obey the Ornaments Rubric would agree to the "permissive use" of what they consider plainly ordered by our Church?

As regards the proposal before Convocation for Reservation of the Blessed Sacrament for the sick and dying: Mr. Langley seems to forget that this was a practice of the Primitive Church in the earliest ages, and to antiquity the Church of England continually appeals. Even Dean Wace gives us the first six centuries. Reservation for adoration is quite another matter; Mr. Langley and I would be one on that point, methinks.

I am delighted to see that Mr. Langley is an advocate of Autonomy for the Australian Church: it augurs well for the future.

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Prayer Book Revision.

(To the Editor, "Church Record.")

Sir,—Apparently Mr. A. P. Allrick thinks I have overstated my case in calling for a united protest against the convocation proposals for the revision of the Prayer Book. I would be greatly relieved if it could be proved that there is no ground for apprehension. However, Mr. Allrick himself cannot be without misgivings, for he admits the existence of a pro-Roman party within the Church. This party has already made its demand for a Latin Mass. Mr. Allrick, I presume, would side with me in resisting such a change as that.

Where we seem to differ is in a willingness to retrace our steps even a little way towards the Mass which was so effectively changed in 1552 into a Communion Service. What that change was is described by Frere (Proctor and Frere, p. 81) thus:—

"The new Canon, or long Prayer of Consecration, beginning with the Prayer for the Universal Church, and ending with the Lord's Prayer, which had been composed (in 1549) as an abridgment upon the ancient Canon in the Roman Liturgy, was divided into three parts, and became the Prayer for the Church Militant, the Prayer of Consecration, and the first alternative prayer after Communion."

The significance of this change, which put the reception immediately after the Consecration, is that it effectively proclaims the actual participation by the communicants as the chief end of the Service, while the words "here we offer and present" and "accept this our sacrifice of praise and thanksgiving" are put after the reception, where they can refer only to the sacrifices and offerings of thankful hearts and lives. "High Churchmen" and "Catholics," for whom Mr. Allrick speaks, though they repudiate any Roman sympathies, have consistently bewailed the "dislocation" of the Canon.

The Revisers of 1552 made these changes of set purpose, in order to set forth the Scriptural doctrine of the Holy Communion as being not a sacrifice, but a feast upon a sacrifice, an act which is primarily one of remembrance and appropriation, not the presentation of a memorial before God. The proposal to which we so strongly object is the putting back of the parts of the Canon into the order in which they were found in the Liturgy of 1549, which Frere calls (p. 450) "the English Canon of the Mass."

What would be the result of this change if adopted? It would be to return to the doctrine of a eucharistic sacrifice offered before God. The emphasis of the celebration would be upon the pleading before God of the sacrifice of Christ. Worshippers would thus be led to rest upon the act of presentation made on their behalf rather than the personal exercise of faith in the sacrifice of the cross once offered, which is the theme of the present Office.

I know that many High Churchmen teach the real presence and the eucharistic sacrifice with sincere loyalty to the present Prayer Book. But they cannot feel satisfied that they are clearly and prominently set forth in it, else why are they siding with the pro-Roman party in seeking the restoration of the English Canon of 1549? Such a change would carry us even further than Mr. Allrick may be prepared to go. At present the pro-Roman party are frankly disloyal to the Prayer Book. But, given the

proposed changes, they will claim some support for their Mass doctrines. On the other hand, those who hold the Scriptural doctrine of the present Liturgy could no longer claim doctrinally to be Central Churchmen.

The very same questions of doctrine are involved in the "recognition" of the Vestments. The surplice needs no recognition. It has, besides the law, three and a half centuries of use behind it. The chasuble, on the other hand, is claiming a recognition, which those who are promoting this new legislation by their very action show can only be obtained by a modification of the law. What is this if it is not a "legalisation" of the Vestments? Mr. Allrick begs the whole point at issue when he says, "those who obey the Ornaments Rubric?" I make this claim, and so does my critic.

Reservation is another big question. I have not forgotten that reservation for immediate administration to the sick was practiced in the early centuries, nor have I forgotten the abuses of this custom in later days. If we could be sure of primitive purity and simplicity there would be little opposition to this proposed change. But we cannot safeguard a practice which at the present time in England serves a double purpose. The Reserved Sacrament is revered in many ritualistic Churches at the present time.

Mr. Allrick closes his letter with a good-humoured thrust. It is pretty well known that I am no advocate for Autonomy. I cannot, however, help the existing law which, if I am rightly informed, already empowers some Dioceses to accept changes made by authority in England.

H. T. LANGLEY.

Caulfield, Victoria.

"Agreeable to the Word of God and the Primitive Church."

(To the Editor of the "Church Record.")

Sir,—Your correspondent, "A. Pennifather Allrick," asks: "Did not Edward's Second Prayer Book explicitly state that the First Book was agreeable to the Word of God and the Primitive Church?" When I wrote and published my book, "Liturgical Right and National Wrong," in 1900, I corrected this supposed statement as made in Wakeman's "Introduction to the History of the Church of England," as follows (pp. 163, 164): "A well-known piece of Ritualistic stock-in-trade is produced on page 202: 'The statute began by stating that the First Prayer Book was a very godly order for Common Prayer and the administration of the Sacraments agreeable to the Word of God and the Primitive Church.' The statute did not make this statement. It described the First Prayer Book as 'a very godly order set forth by authority of Parliament, to be used in the mother tongue within this Church of England, agreeable to the Word of God and the Primitive Church.' The reference of the concluding words plainly is to the use of the mother tongue, for which this was the accepted formula, as we find again in the Twenty-fourth Article of Religion (Milton's Church Perplexities, p. 70). We find the same thing at the disputation between Protestants and the Papists in Westminster Abbey on March 31, 1550, when the first

proposition was: 'It is against the Word of God and the custom of the Primitive Church to use a tongue unknown to the people in common prayers and administration of the Sacraments' (Card. Hist. Conf., p. 56). As Mr. Milton observes: 'The words of praise contained in this Act must be taken as applying to the book as a whole, of which the parts to be altered constituted in extent a very small portion, not one-fifth of the whole volume. They must be regarded as dictated by policy. It was policy to say what they could for the book, but it was necessary to get rid of it, and they did get rid of it most effectually. The Act made it an offence not only to read the service in that book, but even to be present and to hear it read.' The Act moreover says: 'It is necessary to make the same prayers and fashion of service more earnest and fit,' and claims that the Second Book 'made fully perfect' the older one by having 'explained and perfected' it (see The Church and the World, 1866, third edition, pp. 323, 476; and Cooke's Letter to Perry 'Of Ceremonies,' etc., p. 113).

Those who highly approved of the First Book as a most laudable and courageous step forward in the progress of Reformation, and as a most godly form of service in comparison to that which it was meant to supersede, but who regarded it as made perfect by the Second Book, stood on a doctrinal standpoint entirely different from that of those who can endure the Second Book only as a fallen representative of the First, and, therefore appeal to the Act's approval of the First in order to make the First appear more perfect than the Second. In approving and authorising the Second Book, the Church of England has established herself on a firm doctrinal position, and thereupon has set up her standard on high—a position from which it is impossible for her to recede without being false to the truth she has received" (Dimock's Vox Liturgiae Anglicanae, pp. 107, 103, 100).

Mervyn Archdall.

"Shalom," Drummoyne.

A Clergyman in Distress.

Rev. H. F. L. Palmer, of the Rectory, Denham Court, Ingleburn, N.S.W., wishes to acknowledge, with deep gratitude to the donors, the undermentioned sums for relief of the case referred to above. In a letter of thanks the clergyman writes: "I can only regard it as coming from God through the instrumentality of man. Whilst it gives me some pain to think that such a thing should be necessary, it relieves me of no little

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Notes on Books.

All for a Scrap of Paper, a Romance of the Present War, by Joseph Hocking. Hodder and Stoughton. 3/6.
Copy received from Angus and Robertson, Sydney.

The title of this book shows that it is "up-to-date." We usually expect that in Mr. Joseph Hocking's books there will be something about the Roman Church and its subtle machinations, but in this volume Germany is the enemy to be dealt with! The book is written with a purpose, to show that so far as Britain is concerned this war is not only consistent with Christian principles, but is demanded by those principles. This thought is clearly set before the readers of the book under the form of a story. The hero, Bob Nancarrow, was the son of a Quaker, and had inherited his idea of "peace at any price." Bob belonged to his mother's side to a good county family, and became engaged to Nancy Tresize, the only daughter of an Admiral. All went well until the war. The young men of the County responded to Lord Kitchener's appeal for recruits, but Bob, for conscientious reasons refused. He became an outcast, and his fiancée gave him a white feather to show her contempt. Going to Oxford and London his eyes were opened to the true position, to the real aims of Germany, and he concluded that it was his duty to end war by making war against a nation which worshipped the war-god. In France he saved his rival, Captain Trevannion, at the risk of his own life, and met Nancy Tresize in a hospital where she was working as a red cross nurse. All is explained satisfactorily, and the book reaches a happy conclusion. The volume is full of interest, and should find many readers.

The Missionary Obligation, in the light of the Changes of Modern Thought, by Alfred E. Garvie, M.A. (Oxon.) D.D. (Glas.), Principal, New College, London.

Dr. Garvie has given us a most suggestive and luminous discussion of the influence of modern thought on Missionary Obligation. He writes from the standpoint of one who accepts what are claimed to be the "assured results of Higher Criticism." But, apart from this, the volume calls us to a needed re-consideration of the premises of missionary work, needed because "the horizon of knowledge has been widened, and the prospect of thought enlarged. Science, philosophy, literary, and historical criticism have affected, and must affect, Christian theology, as the changing intellectual interpretation of the unchanging Christian faith." Dr. Garvie, despite the brevity of the volume before us, is fairly comprehensive in his treatment of the subject. He discusses in the several chapters "Changes of Modern Thought as regards (1) the Bible, (2) the Gospel, (3) theology, (4) other religions, and (5) the purpose and method of foreign missions. Ripe thought and personal devotion to the Christ combine to produce a strong apologetic for missions in these modern times. It is true for all time that "To live the Christian life we must share the purpose, interest, and effort of Him who is our Life." To maintain life in fellowship with Christ His world-wide purpose must be ours; to realise the fulness of that life in a Christian society that purpose must find its world-wide fulfilment.

(Our copy is from the C.M.A. Depot, The Strand, Sydney, price 2/3 net.)

MAGAZINES.

The Bush Brother is always interesting. In the April number are good illustrations of Wells' Cathedral, of the Mission in Borneo, and of the Australian Bush. Dean Godby, of Melbourne, contributes an article on "The Church and the Laity." The

Bishop of Labuan and Sarawak tells of his missionary work. There is also a letter from the late Principal, Rev. E. C. Kempe. Other subjects dealt with include "The Education of Women in India," "Early Church History," "Wells Cathedral." We regret that amid so much that is excellent, there should be teaching which conflicts with Holy Scripture and the Book of Common Prayer. We refer under this head to the letter of the new Principal, Rev. J. E. Hardy, on "Prayers for the Dead," and "Letters to a Schoolboy (iv.)," by Ian, on the Holy Communion.

A LONG SERMON.

A stranger entered a Church in the middle of the sermon and seated himself in the back pew. After a while he began to fidget. Leaping over to the white-haired man at his side, evidently an old member of the congregation, he whispered: "How long has he been preaching?" "Thirty or forty years, I think," the old man answered. "I'll stay, then," answered the stranger; "he must be nearly done."

I canna' leave the auld folks now,
I'd better 'bide a wee,
Dad's got a cold, and Mum's not well,
And pipes theither e'e.
I'll gang doon to the corner store
For Woods' Great Peppermint Cure.
And Mum and Dad will 'greet' no more;
Aye—they'll be richt for sure.

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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.

MAY 7, 1915.

THE TOTALISATOR AND GAMBLING.

In a time of war like the present, and especially now that its most critical stages are being reached, most people are disinclined to discuss, or think about subjects other than those germane to that all-absorbing topic. Very few certainly would choose such a time for raising questions like the above. But in New South Wales and Victoria, the matter has been thrust on the attention of every earnest citizen by the proposal to introduce into the Parliaments measures legalising the Totalisator. It is something to be thankful for, that the recent Labor Conference in the Mother State, refused to make it one of the planks in the Labor platform, and that the measure will there be introduced by a private member, and treated as a non-party one. Yet all the same there seems great probability of its being made law, in both States, unless a very strong public opinion is brought to bear against it, and that promptly too.

The agitation in favour of the Totalisator rests upon two assumptions. The first is that gambling in some form or another must receive State sanction, and the second is that the Totalisator is the least objectionable form of gambling. Now to the first of these every Christian citizen must give an unrelenting opposition. For from the standpoint of Christian ethics, gambling being rooted in covetousness is an evil, and if tolerated must work havoc on the life of the community, and undermine the foundations of true national greatness. Whilst to the second assumption must be brought the opposition of a bitter experience. It undoubtedly is true that the Totalisator provides the fairest form of gambling, inasmuch as the odds are determined by the way the public is betting, and not by the astuteness of the book-maker, and that there is not the same temptation for "stiff" running. But when so much is admitted the fact remains that the Totalisator is not the "least objectionable form of gambling," as one daily paper recently described it. As a matter of fact it is the most objectionable form, for it is

calculated to popularise the vice, particularly, when the proposal is that the State shall run the concern.

Highly respectable young men and women who do not care to have dealings with the bookmaker, may well be led to feel that there can be no harm in indulging in a pastime conducted by the Government of the country. And experience in New Zealand and South Australia, according to the evidence given before the Royal Commission of investigation appointed by the New South Wales Parliament, goes to show that this is most emphatically the case. Whilst there is the further strongly attested fact that all the same the bookmaker is not got rid of.

There can be no doubt that the issue is complicated by the fact that the Government already does tolerate gambling by permitting bookmakers to ply their trade on certain days at registered race courses. But whilst this is to be deplored it is not in the same category as what is now proposed. Under present circumstances it can rightly be claimed that existing legislation represents an attempt to restrain and keep within bounds an evil that has been for generations past permitted to find a place in the community's life. The new legislation would put the State in the position of stepping into the business on its own account and of becoming an active participator in the evil. This ghastly phase of the business is entirely overlooked by those who wax enthusiastic about the Totalisator because it is, as indeed it well may be, the fairest form of gambling. The question as to which is the fairest way for the Germans to torpedo an innocent merchantman is of small importance in the light of the horror of the whole business. And to hold up our hands in righteous approval of the Totalisator method of gambling is rank hypocrisy in view of the dulling of the public conscience, and the lowering of the community's moral tone, which State approval and participation in the evil would mean.

Why is it then that no insistent voice of protest is raised, that our Church leaders are practically silent on the point, that opinion is so largely divided even amongst Christian people and that the press is practically unanimous in its chorus of advocacy and praise?

The answer we feel is to be found in the fact that the inherent evil of gambling is not generally recognised, and that the public conscience is in sore need of education and awakening on the point. Unless a person gets the gambling fever so badly that he neglects his business over it or pawns his furniture, or robs his employer's till to put the money on a "sure thing," the average man can see no harm in it. As a matter of fact many Churchgoers attend the races and have their "little bit on," while quite a number feel that there is no harm whatever in putting an occasional five shillings into Tattersall's. We cannot wonder that such people do not get wildly excited in opposition, but rather approve of the introduction of what seems to them to keep more within bounds a thing which they consider is not harmful when it is not over-indulged.

Now the evil of gambling is not merely in the result, viz., that a man may lose heavily or become unsettled for his ordinary business, or rob his wife and children, and wreck the happiness of the home, or lose his higher spiritual and intellectual interests, or

the countless other evils that may follow in its train. The evil of gambling is first of all in its root principle and motive. It is rooted in a selfish desire to acquire something at the expense of one's fellows. In other words it is a form of the sin of covetousness. If a man merely bets a small sum which he can well afford, he is like a man fondling a young cub which is growing every day and which may some day be strong enough to turn and rend him. Even if it is only the occasional ticket in Tattersall's which does not affect his pocket materially at all, it is yet safe to assume that in every such sweep there is much hard earned money which belongs rightly to ill-fed and poorly-clad women and children. The argument that should appeal to the Christian, is not that he may lose, but that he may win, which he knows he cannot do without the other party's losing. Then there is the element of chance. It is sometimes said in defence that chance enters into everything. The Christian knows that life's issues are determined by allegiance to or disregard of divine principles. In legitimate business, though the element of chance may from the human standpoint enter in, the main factor is honest effort. Undoubtedly gambling tends to foster a feverish reliance on chance such as undermines reliance on that patient, consistent work on which all true progress is based. It likewise ministers to the spirit of selfish acquisition which is the very antithesis of that Christ-like spirit of self-sacrifice, which is the glory of our soldiers on the field of battle to-day, and the essential condition of humanity's upward climb.

Let us hammer away at such teaching. We shall be called fanatics and worse names like the Temperance reformers have been called. The day will come when men's eyes will be opened to see how gambling has eaten into the very vitals of the nation. And then the community will be ablaze not with an enthusiastic desire to adopt a fairer form of gambling, but with a righteous zeal to banish the evil thing entirely from our midst.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

Writing in the "Sydney Diocesan Magazine" the Archbishop urges the need of more constant intercession in connection with the war. He says:—

"Are we sufficiently alive to the seriousness of it all? As Churchpeople, are we doing our full part? I rejoice to think of the splendid contribution of our sons recruited to defend the flag. But are we supporting our cause as well as our men, by intercession before the Throne of God? I do not think that there is enough particular intercession offered. Is it possible that some of us are getting tired of intercession? Is definite and particularised petition offered in every Church at least every Sunday, and why not more often than that? It is not enough merely to add a new collect to other collects. Is attention specially drawn to the intercession for the war? Is the first verse of the National Anthem sung each Sunday?"

On the subject of the earlier closing of Liquor Bars, the Archbishop writes as follows:—

"One reform that I could wish to see established is the closing of public houses at a much earlier hour than at present. It is demanded by the public welfare, apart from the question of the true interests of the troops. We could hardly have predicted

the present movement in England towards removal of temptations to such drinking as has seriously handicapped our production of war material. The reports from Russia show that the restrictions upon alcoholic drinking have raised the standard of manhood for peace as well as war. At any rate let us spread the Kitchener Pledge and induce men to help their fellows by total abstinence till the war is over."

Home Mission Society Festival in the Town Hall.

Thursday, May 13th, is the date fixed for the Festival. The Annual Service will be held in the Cathedral at 4.30 (preacher—Rev. P. J. Evans, Rector of St. Peter's, Cook's River). Then follows the great tea in the basement of the Town Hall at 6 and 7 p.m. His Honor Judge Backhouse (Chairman) attended by the Archbishop, the Rev. P. Stacy Waddy, M.A. (Headmaster of The King's School, Parramatta), and Mr. F. B. Boyce, who are the principal speakers, will ascend the platform of the Town Hall at 8 o'clock. A monster meeting is confidently expected, and Churchpeople, far and near, in the Diocese are sure to do all that is possible to prove that even the largest hall in Sydney is hardly able to contain the thousands who wish to celebrate this most important Diocesan event.

The Archbishop, writing in the "Sydney Diocesan Magazine," says:—

"On Tuesday, May 18th, is our great Festival of the Home Mission Society, with the Mass Meeting in the Town Hall at night. At that great meeting I hope to see represented all the parishes within possible distance of the Town Hall. I earnestly ask that parochial engagements be so arranged that none clash with this great Diocesan Festival. I trust that the clergy will rally on to the platform. His Honor Judge Backhouse is one of our most respected Churchmen distinguished in many walks of life; he occupies the position of Chairman for the first time, and we desire to give him an appreciative welcome. Above all I ask that prayers be made for the Festival, since it stands in vital relationship to the machinery by which we seek to make the spiritual work of the Diocese effective so far as concerns our human efforts."

Moore College.

The Annual Commemoration of Moore Theological College will be held in the Hall of the Deaf and Dumb Institute on Thursday, May 27, at 3 p.m. The Archbishop will preside, and the Vicar-General of the Diocese of Goulburn (Archdeacon Bartlett), will deliver an address.

Early Closing of Liquor Bars.

A monster meeting, under the auspices of the N.S.W. Alliance, was held in the Sydney Town Hall last Monday evening, in favour of the early closing of liquor bars. Archdeacon Boyce, the President of the Alliance, was in the chair, and said that they were making the moderate request that liquor shops should be shut at the same time as other shops. Senator Shannon explained the success of the early closing movement in South Australia. The Archbishop of Sydney strongly urged that Australia should take the lead in this movement. Mr. James Marion, Secretary of the Alliance, gave some startling statistics as to the consumption of intoxicants in New South Wales. Finally, a resolution moved by Senator D. Watson, and seconded by Rev. G. Cranston, in favour of six o'clock closing of liquor bars, was carried unanimously.

St. Anne's, Ryde.

In the latter part of April a strong effort was made in the parish of Ryde, under the leadership of the Rector, Rev. S. J. Kirkby, to increase the missionary interest of the parish. A meeting of ladies was held on Saturday afternoon, April 17, when 70 or 80 were present, and addresses were delivered by Miss Barber (China) and Miss M. Harper. On the Sunday, special missionary sermons were preached by the Revs. G. A. Chambers and S. H. Denman, and the climax was reached on the following Thursday at a fine gathering in St. Anne's Hall, when the claims of the Mission Field were set forth by the Revs. P. J. Bazeley and A. J. H. Priest. It has been decided that the parish will support its "Own Missionary." Already about £50 per annum is given, and this will be augmented. During the time of special effort 34 missionary boxes were taken, and other promises of support were made.

Dedication of School Chapel.

The new Chapel at the Sydney Church of England Grammar School was solemnly

dedicated for the worship of God by the Archbishop on Tuesday afternoon. The weather was most unfavourable, but a large number of visitors were present, besides the boys of the School in cadet uniform. Some of the Cathedral choir boys, under the direction of the Precantor, Rev. E. N. Wilton, assisted in the Service. The Archbishop preached from the text, "The Glory of the Lord filled the House," showing the true place that the Chapel ought to occupy in the life of the School. His Honor Judge Backhouse presented the petition for the dedication. The Chapel is a noble building of brick with stone facings, and the furniture is of oak. There is a finely carved Holy Table.

After the Service the guests were entertained at afternoon tea in the School buildings.

GOULBURN.

From a Correspondent.

Synod.

In addition to the business agenda already published some interesting notices of motions have been handed in. One is a motion of loyalty to the Throne and the Empire, and embodies a conviction of the righteousness of the nation's cause. Others deal with various aspects of Bishop Barlow's career and work.

Choral Evensong every night is a feature of Synod week, and the suggestion has been thrown out that one evening it should be possible to arrange for a choir of clergy of the Diocese with music of a Gregorian or Plainsong character.

Annual Reports and Easter Meetings.

We are far from judging the spirituality of the Church from either finances or statistics, yet in a measure the annual review at Easter does give us a rough guide to what has been attempted, and in this year of war and drought the figures that have reached us inspire us with considerable thankfulness and optimism. It will not be possible to analyse these until after the work of Synod is over. The following features are, however, interesting:—

Albury.

The annual report presented by the warden to the Easter meeting reveals satisfactory work and progress. By the introduction of the envelope system and the discarding, as far as possible, indirect methods of giving, the finances of the parish are healthier than ever. During the year the Rectory has been extensively re-modelled, and other buildings repaired, involving an expenditure of £850. The C.E.M.S. for over two years have discharged the ordinary duty of the vergers, during his long illness, and owing to their action the warden has been enabled to pay his salary throughout without deduction. In other ways, too, the Branch has shown that it has not lost sight of its rule. The Sunday School, Men's Club, G.F.S., Choir, and other parochial organisations continue encouraging features of the parish work.

Cooma.

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outstanding building liabilities. Direct giving for the year (collections and subscriptions) amounts to over £1,050.

Tumberumba.

For a small country parish, very scattered, at only two out of 17 centres where we have our own Church buildings, the proportion of the offertories allocated to extra parochial objects ranks very high. Church Society £19, Foreign Missions £24, Belgian Funds

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Young.

During the year the parish put forth a special effort to complete the new portion of the Church. The total cost was £1,410, £400 of which was raised in 1913, and £1,000 in 1915, leaving less than £500 debt to carry. Here again, too, extra parochial objects have not suffered by these efforts.

BATHURST.

Abolition of Pew Rents.

At the Annual Meeting in connection with All Saints' Cathedral, Bathurst, an animated discussion took place on the question of Pew Rents.

Mr. C. Jennings moved that all sittings be declared free, and Mr. A. B. C. Burke, in support, questioned the wisdom of letting seats to people who seldom attended Church. Other people who regularly visited Church, he said, were hustled into the background. Mr. Russell Smith contended that when they commenced to make distinctions among the people attending Church there was something wrong. The abolition of pew rents had proved beneficial in metropolitan Churches. If they wished people to come to Church, they should remove all obstacles.

Other speakers opposed the proposal because of the loss of revenue which its adoption would entail, but the motion was carried by 47 votes to 14.

ARMIDALE.

(From Our Own Correspondent.)

Glen Innes.

Wednesday, April 28, was a red letter day in the Church life of Glen Innes, when the new Church long talked of, and worked for, was consecrated by the Bishop. There was not seating accommodation for the large congregation which assembled. The presence of seven clergy and the students of St. John's College added much to the dignity of the occasion. £260 was given at the offertory. The total cost of the building is £3,500. Of this £2,500 has been now raised.

The Synod usually meets in the second week of May. Glen Innes was suggested as the town in which it was to be held, but for several different reasons it has been decided not to hold it at the usual time. Probably no Synod will be held at all this year.

Nundle.

Rev. N. M. Lloyd left Nundle, where he has been in charge for nearly five years, for Sydney on April 30, he having accepted three months' work with Rev. H. G. J. Howe, of All Souls', Leichhardt. At every centre of his parish he was tendered farewells, and received gifts of money, etc.

CRAFTON.

(From Our Own Correspondent.)

The Bush Brotherhood.

The Warden of the Bush Brotherhood (Rev. George Watson) has been welcomed to the Grafton Diocese. The Bishop is making (with him) an extended tour of the Brotherhood area, which will last for 18 days, including six Confirmations, and about 30 other services and gatherings of various kinds. To many of the places no Bishop of our Church has ever yet gone.

The Lismore Mission.

From May 12 to 23 the Bishop will conduct a Parochial Mission at Lismore. The Bishop asks for daily intercession on behalf of this effort, "that the Missioner may have strength, spiritual, mental, and physical, to cope with the great opportunity that an enterprise demands."

Missionary Contributions.

The missionary contributions from the Diocese have been well maintained, the total reaching £261 5s. 1d. (as against £235 3s.

7d. in 1913). This is the highest amount yet reached.

Six Favourite Hymns.

The Bishop recently invited the congregation of the Cathedral at Grafton to send, in writing, their six favourite hymns, in the Ancient and Modern Hymn Book, offering to preach on the six hymns which received the greatest number of votes. Subsequently he passed on this invitation to all readers of the "Diocesan Chronicle," who offers a little book called "Hymns and Their Stories" to the person whose list contains most of the six favourites.

New Vicarage at Clunes.

The opening of a new Vicarage at Clunes, at a total cost of £750, has been a noteworthy incident of the month. The debt on the building is under £200. This is the fifth vicarage erected within the borders of the old parish of Byron Bay, which is now divided into five parishes with a Vicarage in each.

Diocesan Councillor.

Rev. George Watson, Warden of the Bush Brotherhood, has been elected to the position of Clerical Diocesan Councillor, in the place of the Rev. E. H. Shaw, who has retired from his Ministry at Alstonville, on account of theological and doctrinal unsettlement of mind.

Synod.

The Second Synod of the Diocese will be held in Grafton in September next.

South Crafton.

The unwieldy parish of South Grafton has been made more workable by the formation of a new sub-district, Nymbriada.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. Agnes', Glen Huntly.

The new hall which has been built will be opened next Saturday by the Archbishop. A handsome Communion Table has been provided by some friends of the Church. It was formally dedicated on Easter Day. Mr. Fred. Phillips, who is now with the First Contingent at the front, originated the idea, and began the movement which provided the money to defray the cost.

Murrumbidgee.

Rev. W. A. Phillips, Vicar of Glen Huntly, was tendered a farewell by his old parishioners at Murrumbidgee, now formed into a separate parochial district. The Social, though so long past as the month of March, should not be forgotten. Rev. W. A. Phillips was presented with a surplice case with Prayer Book and surplice, and also with a purse of sovereigns, as tokens of affection and a recognition of his great services in building up the new Church.

St. Stephen's, Richmond.

Active preparations are being made for the two weeks' Mission to be conducted by Rev. G. H. Cranswick and Rev. H. T. Langley. The parish is being systematically visited, and much prayer is going up for the outpouring of the Holy Spirit of God upon Church and people.

Principles of Church Music.

Mr. A. E. Floyd, Mus. Bac., the new Organist at St. Paul's Cathedral, is making his influence felt beyond the bounds of his new office. More than once he has been seen on the platform of big missionary gatherings as accompanist. Last Thursday week he gave a lecture to about 60 of the clergy of the Melbourne Diocese under the auspices of the "Central Society of Sacred Study," of which the Rev. F. G. Masters is the local warden. The Archbishop presided. Mr. Floyd pointed out the danger of attempting too much in parochial choirs—congrega-

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QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Synod.

The Archbishop has spent a busy week attending a series of meetings held in preparation for the meeting of Synod in June. The returns for the year of the various Diocesan organisations and societies show a somewhat encouraging financial position, with the exception of the Ordination Candidates' Fund. It is highly probable that some form of special appeal will be made to the Church people of the Diocese for what must be regarded as a matter of primary importance. Considerable anxiety is also felt in regard to the work in the country and bush districts. It is becoming more and more increasingly clear that £200 is not a living wage for the clergy, especially where horse feed has to be found, and in view of the many calls on a parson's pocket.

Archdeaconry of Toowoomba.

The usual quarterly meeting of the clergy on the Downs met at Cabarlah, by the invitation of Archdeacon Rivers. The Archbishop was also present, and addressed the clergy, celebrating the following morning. Rev. W. P. Glover read an interesting paper on Canon Newbolt's "Lectures to Men on Marriage." A paper on "The Epistle to the Ephesians," by Rev. F. W. Wilkinson terminated the morning session. Matters of general interest were discussed in the afternoon. A very hearty vote of thanks was passed to the Archdeacon for his kind hospitality. At the next conference the subject for discussion will be "Parochial Missions, and how to prepare for them."

Rev. F. de Witt Batty.

The Rev. F. de Witt Batty (Domestic Chaplain to the Archbishop), who returned to Brisbane last week from England, reports that he had a very excellent voyage, which differed only in the slightest possible respects from a normal voyage made in times of peace. Precautions were, of course, taken in the English Channel to avoid submarine attack, the Admiralty giving the commander careful instructions as to the course he was to steer, and requiring the vessel to sail without lights of any kind, the port hole windows being blackened over and closed. But once past the Bay of Biscay these precautions were entirely relaxed, and the rest of the voyage was made under normal conditions, except that the lighting of the ship was very much reduced between Aden and Fremantle. The journey through the Suez Canal was naturally a very interesting one, the Canal being entrenched along its entire length, and garrisoned by Indian and English Territorial troops. There had been a slight brush with the enemy near the Suez end of the Canal the day before the boat passed through, and passengers were accordingly warned not to use the decks until after reaching Suez. Mr. Batty was in England at the time of the outbreak of the war, and on the occasion of both Days of Intercession appointed by the King. He says that the attendance at these services and the earnestness shown were quite remarkable. The war has given the Church in England a great opportunity, and there are signs that she is not going to miss it.

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CARPENTARIA.

The Choice of a Bishop.

The choice of a new Bishop for Carpentry, says the "Carpentarian," lies with the Bishops of Queensland, among whom for this purpose the present Bishop is not included, but inasmuch as they are directed to hold such consultation with the clergy and laity of the Diocese as may be possible, it cannot be out of place for the diocesan paper to indicate some of the qualifications required. The Diocese is so large (600,000 square miles), and the travelling involved so incessant, that it is not desirable that the Bishop should have passed the prime of life, and it will be an additional advantage if he has not reached it. The small time that the Bishop has at home, the smallness of the income and the distance from schools, and the tropical climate, would seem to indicate that the work would probably not be undertaken by a married man with a family, or at least with a young family.

The income of the See was from 1900 to 1912 only £300 a year, with no allowance for travelling. In 1912 it was raised to £400, and for the last two years it has been £500 without travelling allowance. The last £100, however, is dependent on an annual grant and cannot be regarded as absolutely secure. The income from invested capital of the See (£400) is not sufficient, with no grant for travelling expenses, in these days of the increased cost of living. Travelling expenses may be estimated at £100 a year. It is obvious that the new Bishop ought to be a man who is interested in missionary work, for the most characteristic note of the Diocese since its formation has been the decrease of the white population and the increase of missionary work and opportunities. In 1901 the white population was estimated at 15,000 in the Queensland part of the Diocese, while to-day it is doubtful whether the population exceeds 10,000. At the same period there was practically no Mission Station within the area of the Diocese, and now there are well equipped stations at the Mitchell River, Roper River, Moa Island and we hope shortly in the Torres Straits and Groote Eylandt. Capacity to endure fatigue and to rough it by sea and by land is also necessary. Of the moral and spiritual gifts that are needed we do not presume to speak. We have every confidence that the Bishops will choose wisely, and that the Diocese will loyally accept the man that is chosen.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Alberton.

The district of Alberton is being separated from the parish of Port Adelaide, and will become a separate parish.

St. Peter's, Adelaide.

The parishioners of All Souls' have decided to push on with the scheme for the erection of a new Church building.

St. Luke's, Adelaide.

A good deal of public attention has been drawn to the need of Institute Buildings for Boys and Young Men in Gray Ward (which constitutes St. Luke's parish) through an address of the Rector (Rev. David Knox), in the Exhibition Building on the occasion of the United Thanksgiving for the result of the 6 o'clock referendum. Several letters have appeared in the daily papers for and against. An "Interview" was published in the "Advertiser." There are 62 public houses in the West End of Adelaide, which includes Gray Ward (St. Luke's parish) and Gawler Ward (Holy Trinity parish). There are besides many wine shops. There has

never been since the foundation of the city a Boys' or young Men's Institute Building in Gray Ward. It is scarcely any wonder that the Rector in the published "Interview" reiterated his belief that the policy of the Christian community that provided 15 public houses for the entertainment of the young men at Gray Ward, and provided no Institute Buildings whatever for their accommodation—the policy of such a community, as far as it could be judged by its actions, was evidently, "Let the boys go to hell."

C.M.A.

Principal Fraser, the Rev. A. R. Ebbs, and Miss Erwood, arrived in Adelaide on Saturday last. A full programme for Mr. Fraser has been arranged by the University Christian Students' Union and the Adelaide Committee of the Church Missionary Association.

TASMANIA.

(From Our Own Correspondent.)

Bible Society.

The Annual Meeting of the British and Foreign Bible Society (Southern Tasmanian Auxiliary) was held in the Hobart Town Hall last week. The Bishop (Dr. Stephen) presided. The Report stated that "the work in Tasmania was not quite so encouraging in 1914 as in the previous year, owing to a prolonged drought and to the war, which has caused a great decrease in the population of the mining districts. On the other hand, in other districts some collectors did much better than previously. The circulation of Scriptures has been 7,670, over 300 of which were sold to people living in remote places, or difficult of access. During the year the agent has held 173 public meetings, which generally were well attended. There have also been meetings for children, and many addresses were given in primary and secondary schools. New Testaments have been supplied to all the military contingents which have left Tasmania."

The total amount received in Tasmania during the year was nearly £500.

Speeches were delivered by the Revs. F. W. Boreham and A. G. Brown, and the Bishop said that there were many aspects of the British and Foreign Bible Society, but the one which appealed to him most strongly was the fact that it provided Bibles for the missionary workers of the Church. In the present war those who stayed at home, and worked hard at making shells and ammunition, were helping just as much as those who were actually at the front. In the same way, those who gave their support to the British and Foreign Bible Society were assisting to spread the Gospel just as much as were those actively engaged in missionary enterprise.

A PRAYER FOR MISSIONS IN TIME OF WAR.

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields in every danger and in all their need; and give to the native Churches and to us at home such an increased spirit of faith, sacrifice, and service that Thy work may not be hindered, but that Thy Kingdom may be advanced, through Jesus Christ our Lord. Amen.

God the All-wise! By the fire of Thy chastening Earth shall to freedom and truth be adored; Through the thick darkness Thy Kingdom is hastening; Thou wilt give peace in Thy time, O Lord.

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The Ascension and Session of our Lord.

By the Rev. Arthur E. F. Young, Rector
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V.

THE NATURE OF OUR LORD'S
INTERCESSION.

We come now to the closing paper of this series. In our last article we showed that generally speaking there were two radically opposed interpretations of the nature of our Lord's intercession in heaven. The Sacerdotal idea is summed up in the phrase "perpetuity of offering." The intercession is, under this theory, really a continuation of the offering of the life on the cross. The evangelical interpretation is summed up in the phrase "perpetuity of efficacy," the offering on the cross being complete in itself, but the fruit of that offering is inexhaustible through His intercession. We saw further that the responsibility for the widespread acceptance of the

former theory lay with Jerome, who in several critical passages in the Epistle to the Hebrews translated a Greek aorist by a Latin present participle. On the foregoing facts two observations will suffice.

Sacerdotalists Ignore the Session.

It is a striking phenomenon that all those writers, who hold the Sacerdotal idea of a continuous propitiatory offering in heaven, almost completely ignore the fact and significance of the Session. And this is remarkably illustrated in Milligan, who holds, in opposition to the great drift of Apostolic teaching, that the ordinary Scriptural representation of the position of the glorified Redeemer is either standing, or some other attitude which suggests the thought that He is engaged in work. Of course! for Christ's Session clearly and emphatically implies cessation of His offering. There is no escaping this conclusion from a study of Heb. i., 3 and x., 11, "Having made purification for sins He sat down."

Jewish priests stand, offering oftentimes the same sacrifices which can never take away sin. But Christ when

He had offered one sacrifice for sins for ever, sat down at the right hand of God. A priest standing is a priest offering, but a priest sitting is one whose work of offering is completed. The doctrine of the Session is absolutely fatal to the Sacerdotal conception.

The Offering Once Made.

The 2nd observation is based upon Heb. viii., 3—"He must have somewhat to offer." The aorist indicates that the offering was already past. But even apart from any question of grammar or tense we should interpret the passage in the light of the whole context. We read of "the offering of Himself," "the offering of His body," "the offering of His blood;" and in every case the reference is to the offering once made on the cross and cannot refer in any degree to an offering in heaven. Moreover, offering implies suffering. "For else must He often have suffered." But who would dare to affirm that the pangs of Calvary are eternally borne by Christ in glory?

Swete has a theory that combines these two, the Evangelical and Sacerdotal. He speaks of a completed offering on the cross, and also suggests a continuous process of propitiation. And He does this by identifying the offering with the ever-living Offerer. Tait, however, effectually disposes of this attempt at compromise by reference to Heb. vii., 24-27—"This man because He continueth ever hath an unchangeable priesthood . . . Who needeth not daily to offer sacrifice . . . for this He did once when He offered up Himself." Here the never-ending life of the Offerer is distinctly set over against the completeness of His offering. We thus arrive at this conclusion that our Lord's present ministry in heaven is a ministry of intercession, and not a ministry of offering of any kind whatever.

The Nature of the Intercession.

The exact nature of that intercession it is almost impossible for us to define. Meyer and Delitzsch adopt the Lutheran conception that Christ's intercession is no silent presentation of Himself to God, but an intercession vocal and oral. Godet seems to adopt a similar view; so also Sanday and Headlam—"Christ is constantly at the Father's ear," if we may say so, "constantly pouring intercessions for His struggling people on earth." As opposed to this idea of a literal intercession we have the theory held by Liddon, Westcott, Dimock, Moule, and Milligan, that Christ pleads by His presence on His Father's throne. He is not merely a suppliant pleading in the presence of a reluctant God, but a throned Priest-King whose life in heaven is His prayer. Westcott justifies the latter conception by reference to the type in the Mosaic ritual when the High Priest fulfilled his work by simply standing before the Lord.

Milligan has an exhaustive note on the verb "entugchanein"—to intercede. He says that we have no one word in the English language to represent its meaning. It includes not only petition but also "that whole series of transactions in which a mediator may engage between two persons."

Conclusion.

And when we attempt to follow to their legitimate consummation these profound truths, that we have feebly endeavoured to trace, we

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Sir John Jellicoe.

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

find that they transcend even the imagination of an inspired Apostle. Even St. Paul grapples but feebly, partially and indefinitely with that grand sequence of events which are to usher in God's eternal reign, and of which the Second Advent of our exalted Priest and King forms an introduction. "Then cometh the end when He shall have put down all rule, authority and power. And when all things are subdued unto Him, then shall also the Son be subject unto Him that God may be all in all." Christ shall present to His Father a realm dominated by His will and filled with His obedient sons.

This is no ceasing of Christ's rule, but the inauguration of God's eternal Kingdom. That eternal Kingdom is still the Kingdom of Christ and of God; that throne is still the throne of God and of the Lamb.

Neither can this subjection of Christ to the Father mean any eclipse of the glory of the Son. It can mean no inferiority of nature, no extrusion from power, but the free submission of love which is the very essence of the filial spirit that actuated Christ from first to last. "His submission," says Findley (whose notes in the Expository Greek Testament are most illuminating), "exhibits the unity of the Godhead and constitutes a focus and uniting bond of a universe in which God will be all in all, and in which God's will is everywhere regnant and His Being everywhere immanent."

With these great words let us draw our meditation to a close. As we contemplate with joy and wonder this ultimate issue of the great purpose of redeeming love, let us even now anticipate the everlasting felicity by setting our affections on things above where Christ sitteth on the right hand of God—and by faith and love there continually dwell, where with the Father and the Holy Ghost He liveth and reigneth one True God throughout all ages.—Amen.

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Though one of the most distinguished admirals of the sea service, many of us hardly knew his name before that morning in August when, approved by the King, the word went forth appointing Admiral Sir John Jellicoe "Supreme Commander of the Home Fleets."

Like Sir John French, he has worked himself up the ladder of fame entirely by his own strong will and clever brains. He is the son of the late Captain John Jellicoe, of Kyde, Commodore and Director of the Royal Mail Steam Packet Company, and was born on December 5th, 1850. Educated at Rottingdean, he entered the Royal Navy, as a cadet, at the age of thirteen, passing out of the "Britannia" first of his batch by over one hundred marks, and, later, winning his sub-lieutenancy with great and unusual honours.

Young Jellicoe soon saw active service, as, at the time of the Egyptian War, he was lieutenant on the "Agincourt," and, for his bravery, was awarded two decorations—a medal and a star. Upon returning to England he studied gunnery at the Royal Naval College, Greenwich, carrying off a prize of £200. But he had not lost his courage or pluck, and, whilst serving on the "Monarch," won the medal given by the Board of Trade for gallantry at sea, having at the risk of his life gone to the assistance of a ship which had been driven ashore at Gibraltar during a fearful storm.

Nor were these all the dangers through which the future admiral passed. Commander Jellicoe, as he then was, went down in the ill-fated "Victoria" when she sank after colliding with the "Camperdown" off the coast of Tripoli, being only saved by the bravery of a fellow officer.

We next find him in China as Flag-Captain to Admiral Sir Edward Seymour on the "Centurion," and in command of the Naval Brigade. He was one of the brave little band who went to the relief of Peking and narrowly escaped death from a gunshot wound. For his services he received not only his C.B., but also a German Order.

Still more important work was now awaiting him. He became in 1886 assistant to the present Lord Fisher, joining his famous band of men, or Committee as it was called, for improving the Navy and building the great "Dreadnoughts" on which England depends for her defence. In 1905 he succeeded Lord Fisher as Director of the Naval Ordnance Department, whereupon he turned his attention to the improvement and bringing up to date of the Naval gunnery—which means good shooting at sea. The result of these labours was the building up of the splendid Navy we are so thankful to-day, and upon which, as an island, the safety of our country depends.

So you see it is quite right and proper that Sir John Jellicoe, who helped to plan and organise our Navy, should have been called upon in an hour of danger to be-

come its "Supreme Commander"; and he has been faithful to the trust, for, under his direction, it has proved once again, to use the words of the King, "the sure shield of Britain and of our Empire."

When out of uniform there is nothing in the appearance of Admiral Jellicoe to proclaim him a sailor, but his firm mouth, keen grey eyes, sunburnt complexion, and thin active figure show him to be a man who can fight in a good cause. "Strike, strike hard, and strike again," has always been his rule. But there is another side to his character, and four little girls at home could tell of a smile which plays round that firm mouth and of how the great admiral—who to them is "Father"—can enter, in times of peace, into a hearty game of hide-and-seek.

Like many another sailor, Sir John Jellicoe is a deeply religious and God-fearing man, the good seed of his simple faith having no doubt been sown by his father, for we are told that when quite a little boy he was never happier than when that father came fresh home from his latest voyage with a plentiful store of "yarns" concerning the lands across the ocean and the adventures of those who "see the works of the Lord and His wonders in the deep." We are glad to think that the supreme command of the Home Fleets is in the hands of a man who is good as well as great.

The Admiral's Tender Heart.

Nothing has so touched the public mind during the war as the kindness and simple faith of the leaders in the Navy and the Army. Admiral Jellicoe has more than once given evidence of his tender, kindly heart. The Admiral recently received from a little blind girl (an inmate of the Yorkshire School for the Blind) a navy-blue scarf knitted by herself. From Admiral Jellicoe's secretary the little girl has now received a delightful letter, in the course of which he says:—

Directly the Admiral saw your scarf he put it on, and said, "I shall put on dear little Kathleen's scarf when I am very cold." Of course, it is very cold in the North Sea, and very stormy, too. Sometimes the snow falls so heavily that we cannot see at all where we are going, and very often the great seas sweep right over the ship. We often pass German mines floating about in the water, and we know that if we do not see them, but run into them, the ship would be blown up and, while we feel that, by God's help, our ships are keeping the Germans from landing in England, and being very cruel to all our girls and boys, it is a very great comfort to us to know that dear little girls like you are thinking of us, and praying for us, and giving up your spare time to work for us. The Admiral loves little girls very much, and he has four little daughters of his own.

HOME LESSONS.

And if, in time of sacred youth,
We learned at home to love and pray,
Pray heaven that early love and truth
May never pass away.

—Thackeray.

Take heed to avoid all those games and sports that are apt to take up too much of thy time and engage thy affections. He who spends all his life in sports is like one who wears nothing but fringes, and eats nothing but sauces.—Fuller.

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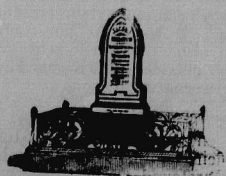
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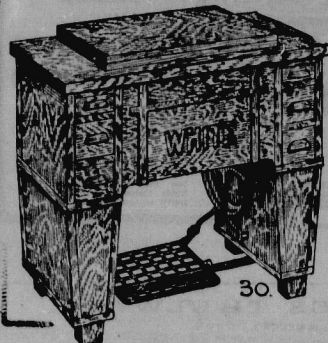
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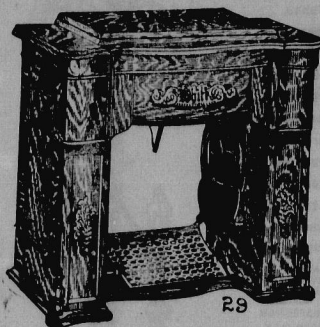
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Current Topics.

The Sunday after Ascension Day has been called the "Sunday of Expectation." We are reminded of the Lord's disciples, who had watched the Ascension of their Master, and who afterwards tarried for ten days in the city of Jerusalem, waiting for the promise of the Father, for the power from on high. A great work lay before them, and they needed power, and for our work of world-evangelisation we need the same power—the power of the Holy Ghost.

Of the Holy Spirit, the Lord Jesus in the Gospel (St. John xv. 26—xvi. 4) speaks. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me." And then the Lord adds, "And ye also shall bear witness, because ye have seen with Me from the beginning." Here is a two-fold witness. It is the special work of the Holy Ghost to bear witness, or "testify" of Christ in the world. It is also the special work of Christian people to bear their testimony to the Saviour. The disciples had of course a special witness to bear, to tell what they had seen and heard, because they had been with Jesus from the beginning. But our witness should be no less real. We should be ready always to give a reason for the hope that is in us, to tell how great things the Lord hath done for us, and not to be content until this glad news is proclaimed throughout the world.

And it is a joy to think that the Holy Ghost is always the invisible, but ever-present missionary. As words are spoken in weakness He brings them home in power. As the Gospel is preached He works in many hearts the miracle of conversion. The secret of success in all our efforts for the Lord is still the same as it was in early days when it was written of the disciples, "They were all filled with the Holy Ghost." Like them we should wait and pray for the needed endowment—"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be My witnesses."

As, during the past week, we have eagerly scanned the daily papers for the latest news from the front; our hearts have been touched both with sorrow and with joy. We have sorrowed because the lives of so many gallant young Australians and New Zealanders have been suddenly cut short, and because others

have been permanently laid aside by terrible wounds; we have grieved over homes made desolate by the loss of loved ones. But, mingled with the sorrow has been an exultant joy, because of the wonderful gallantry displayed by our men when, face to face with the enemy.

As the details of the story were told, and as we pictured the terrible task undertaken by the Australasian force in landing on the Gallipoli Peninsula, we realised what courage possessed them. Undaunted by galling fire, by constant attacks from enemies who outnumbered them, they gained the shore, made their positions safe, and advanced against the foe. Oblivious to danger, ready to die for their country, still cheering when sorely wounded, they were heroes indeed, and we are proud of them.

There is no doubt that war, with all its ghastly horrors, has another side. It brings out good as well as evil. Men who might have been pursuing their peaceful avocations, and living in comfort at home, are content to face hardships, wounds, and death without a murmur. And what is the motive which impels them? It is for their country they fight, but their country's cause is the cause of justice, liberty, and righteousness; we humbly believe it is the cause of God. Let us who remain at home take our part in intercession, never forgetting to pray for those "who encounter danger at their country's call," and remembering also to seek to know what sacrifice God asks of ourselves. Thus those at the front and those at home may unite together, and all take their part in the great conflict which must be carried to a successful issue if the world is to enjoy an abiding peace.

At first sight the alliance between Turkey and Germany seems strange.

Turkey has long stood for decadence and Germany for "kultur." The "unspeakable Turk" has used massacre and rapine as his ordinary weapons. In this he is only following the precepts of the Koran, so long as he is dealing with Christians. It will be a great deliverance when, as we hope at an early date, the Turk "with bag and baggage" is banished from Europe, and the Mosque of St. Sophia at Constantinople once more becomes a Christian Church and a centre of the worship of the True God.

But Germany is different; the birthplace of the Reformation, the home of Martin Luther and of the open Bible with its teachings of mercy and of love. How is it that those who rule in Germany, in spite of the light of the

Gospel, have by their actions sunk even lower than the Turks? When we read of atrocities in Belgium, of soldiers dying in agony as a result of poisonous gas, of a great liner, like the "Lusitania" on its peaceful voyage torpedoed without warning, and 1400 innocent people drowned; when we hear of such acts of savagery and piracy and colossal crime, we ask, whence does Germany learn such lessons of shame?

There are those who tell us that here we have the results of Protestantism; who contrast German "frightfulness" with the earnest piety of the Roman Catholics of Belgium, and plead for a return to "Catholicity." But this is not the true explanation. England and Scotland have been Protestant countries for centuries, and yet show no signs of any desire for rapine and murder. No! Germany has fallen, not because of her Protestant Religion, but because those in authority have departed from the faith, have rejected the precepts of the Gospel, and have returned to the paganism of centuries ago. So Germany has become an ally of Turkey, and the two, under present conditions, are fitly joined together.

Such an antagonist must be crushed, not in vindictive rage, but for the liberty of the world. There can be no true peace until Germany is absolutely defeated, until, so far as possible, the wrongs of Belgium are redressed, and the German people set free from the yoke of pagan militarism which now holds them in bondage. Then will emerge a new Germany, for many of her people though now deluded and led astray by the falsehoods on which they are fed by their Government, and doubtless driven to desperation by the terrible straits to which the war has brought them, are still in their hearts true to the Christian Faith, long to follow the precepts of Jesus, and to walk humbly with their God. To them, as to the rest of the world, the victory of the Allies will bring a blessing, though it be a blessing in disguise.

"HUMANITY CANNOT CONSENT."

From the "East and the West," the S.P.G. Quarterly, we learn that a leading writer—Rajendra Das—has been expressing his opinion as to the effect which the war may have on Christian Missions. It will not do, he says, to say that Christ has failed; rather ought we to say, we have failed Christ. He gave to the world Divine Fatherhood and Human Brotherhood. The world has not outgrown Christ; we have not exhausted Him. Failure of Christ would mean the failure of love to conquer hatred, of brotherhood to destroy pride. That again would mean the failure of God to establish His Kingdom. "Humanity cannot assent to such a position."