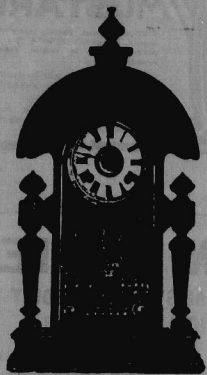


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Current Topics.

For the Fourth Sunday after Easter our subject is "The Christian's Hope in God." Formerly the Collect began thus:—"O God who makest the minds of the faithful to be of one will." It is much to be regretted that this reminder of Christianity was dropped, especially as the Gospel relates to the Lord's promise of the coming of the Holy Ghost, the Comforter, by Whom alone the unity of the Church can be restored and maintained. The present form of the Collect, "O Almighty God, who canst order the unruly wills and affections of sinful men," is probably an intentional reflection of the divided state of English Christianity at the time when the words were written. The petition of the Collect is that we may love what God commands and desire what He promises, "that among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found." In other words the soul's safe anchorage is in God alone. The Epistle (St. James i. 17-21), leads us to look forward to the approaching Festival of Whit Sunday, by reminding us that "every good gift and every perfect gift is from above and cometh down from the Father of Light, with Whom is no variableness nor shadow of turning."

On Thursday, May 21, we are again called by the Church to celebrate Ascension Day, and we much deplore the way in which this festival is neglected. It is the Coronation Day of our Lord Jesus Christ, commemorating the consummation of His redemptive work. He who died for our sins and rose again for our justification, ascended into heaven and sat down at the right hand of God, showing that the sacrifice was accepted, and the work of redemption completed.

Our Church evidently intends Ascension Day to rank among the great festivals of the Christian Year, such as Christmas, Easter, and Whit Sunday, for not only are proper lessons and psalms appointed to be used, but also a proper preface in the Communion Service. Surely in every Church on Ascension Day there ought to be a celebration of the Holy Communion, and the Evening Service should be of a festal character, with the members of the Church choir in their places, and the congregation also, as on a Sunday evening.

Most Churchpeople, as they read the details of the Bishop of Zanzibar's proposal for closer co-operation between episcopal and non-episcopal Churches in East Africa, which were published in our last issue, would not accuse him of undue breadth of view. His Central Missionary Council may not raise questions "affecting the Christian Ministry or Sacraments," nor take any share "in any policy by which communicants of any one represented Church shall receive Holy Communion in another Church"; nor any share "in any policy by which preachers of any one Church shall preach in the public services of any other Church"; nor "countenance any college for the training in common of ministers for episcopal and non-episcopal ministries."

This seems to us, to put it very mildly, a fairly narrow policy, but when we turn to the leading article upon the subject in the "Church Times," we find that we are quite mistaken, for, in the opinion of that journal, the Bishop of Zanzibar has given away far too much in his desire to be friendly with missionaries of the non-episcopal Churches.

The "Church Times" says:—"He seems to have ventured too far." "We do not like, and we are pretty sure he does not like, to talk about non-episcopal Churches." "We think again that a better word than 'co-operation' might be found for the relations which the Bishop contemplates. It seems to mean more than is actually proposed." "What combination can there be of Catholics with heretics?"

This is surely amazing language for a paper which speaks for a section of the Church of England. The Romanists in Africa are, in the opinion of the "Church Times," "Catholic, with the specific difference of Romanism; these are neighbourly enough, but for the sake of that specific difference refuse all spiritual co-operation." But the members of the non-episcopal Churches are "heretics," and with them "what co-operation is possible?" It is sad indeed that any remaining in our Church can use language of this description, or take such an extraordinary attitude. The Roman Church may be "neighbourly enough" but it regards all Anglicans as heretics and refuses co-operation. On the other side are the orthodox non-episcopal Churches, one with us in the great verities of the Faith, ready to co-operate, and they are to be regarded as "heretics." Such a conception of our position would leave the Anglican Church separated from all Christen-

dom, except for the courtesies which are occasionally exchanged with the Greek Communion. It is necessary to assert once more that while the Church of England is Catholic, it is also Protestant, and closely linked in faith and love with the other Protestant Churches of the world.

The last fortnight has been a critical period with regard to the Ulster Problem. The gun-running episode was fraught with great peril; it seemed as if no government could stand by and see the authority of its police and customs officers set at naught. It would be so under any ordinary conditions; at all costs the law must be maintained. But the position in Ulster is not ordinary; men are fighting for their religious principles, for the right to remain part of the United Kingdom to which they belong.

So, apparently, no one is to be prosecuted for breaking the law; even Mr. Winston Churchill has held out the olive-branch; Mr. Balfour, in a touching speech, has regretfully laid aside as hopeless the desire of his heart that Ireland may become happy and contented under British Rule. Compromise is in the air, and it seems, at the time of writing, that we may look forward with confidence to some settlement, bringing peace with honour, on the basis of federation, including local self-government, among the various portions of the United Kingdom. Our duty is to earnestly pray that peace may prevail, and that God may preserve our Empire from the horrors of civil war.

In the Telugu Country, north of Madras, in India, the Church Missionary Society has been working about 70 years, with the result that there are now 40 native clergy, between 600 and 700 lay workers, and 32,000 Christians in the C.M.S. Telugu Mission. Opportunities are opening up on every side, but how are they being met? Five years ago thirteen missionaries were in the field, now there are only seven, of whom three are recruits without experience or knowledge of the language. Appeals have been made to the Society for re-inforcements, but none can be sent; retrenchment is the order of the day.

During the past eighteen months the largest C.M.S. district has been partitioned off, to form, with other areas, a new Diocese, over which the first Indian ever raised to the episcopate (V. S. Azariah), has been placed as Bishop. This forward step has call-

ed forth much self-sacrifice on the part of Indian Christians, and the opportunity to develop indigenous effort and ministry is unique in the annals of Indian Missions.

But the one missionary in this Diocese, its only English clergyman, Rev. G. H. Cranswick, B.A., of the N.S.W. Wales Church Missionary Association, has been compelled to suddenly leave the country (for a time only, it is hoped), through ill-health, and there is no one to fill the gap. The largest of the five C.M.S. districts, with six pastorates, 300 congregations, six Indian clergy, 150 lay workers, and vast opportunities, is thus without a head; the Diocese has no English leader in its ranks, and the Bishop is practically left alone with no one to whom he can look for counsel.

These facts, which are set forth in the last issue of the N.S.W. "Gleaner," surely constitute a call to some in the Church in Australia (specially to the clergy) to volunteer for this great work. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I, send me."

FEEDING A BISHOP ON THREEPENCE A DAY.

Mr. F. J. Cross, a speaker at a conference of the Southwark Diocesan C.E.S. recently, at which the Bishop of Southwark presided, said that he had learned to live on threepence a day, and if the Bishop could spare three months from his Diocese he would take him away, feed him on threepence a day, and bring him back even healthier than he was at present. The Bishop has not accepted the offer, but Mr. Cross has already made the experiment, and has told a "Daily Chronicle" representative how it was done. "For 3d. a day," he said, "you can get more nutriment than is actually necessary. It is all a question of selecting the foods. I have found that I can live in luxury on 4d. a day, in comfort on 3d. a day, and, if hard pressed by adversity, even on 2d. a day. I have tried a week on each. It is all a question of recognising that the cheapest foods are the most nourishing. Oatmeal, haricot beans, and bread figure chiefly in the 3d. a day menu, and with a little trouble most tasty dishes can be prepared."

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Correspondence.

"They Have Taken Away My Lord."

(To the Editor, "Church Record.")

Sir,—Certain statements made by Dr. La Touche in an article in the issue of the "Church Record" of April 24 call for some comment. He asserts that "the Gospel springs from an empty tomb, though he later seeks to qualify this remark by saying that 'our faith in the empty tomb might not stand apart from the experience of the Risen Lord.' A book entitled 'When it was Dark,' which was published a few years ago, and has been described as 'singularly foolish,' made the existence of Christianity depend upon belief in an empty tomb. It is interesting to find that such an Anglo-Catholic champion as Guy Thorpe has an enthusiastic supporter in Dr. La Touche. Now it appears from the Gospel narratives that the great majority of the Apostolic Company never saw the empty tomb at all. The report brought by the women was received with scepticism. The empty tomb made no impression on the doubting Thomas. What removed the doubt and banished the scepticism was experience of the Risen Master. Communion with Him caused the sad hearts of Cleopas and his companion to burn within them. Further, what transformed St. Paul from a persecutor into a preacher, was the appearance of Jesus in the way. His protestation to the Corinthians was, 'Have I not seen Jesus, the Lord,' not 'Have I not seen the empty tomb.' But in what form did the Risen Christ appear to His disciples? Dr. La Touche speaks of the 'physical resurrection' of our Lord. What does he mean by this description? According to 1 Cor. xv. 50, 'flesh and blood cannot inherit the kingdom of God.' In the same epistle, Chap. vi., 12, a contrast is made 'between the belly and meats' which have only a temporal function, and are to perish, and the body which is for the Lord, and has an eternal destiny. Our Lord's answer to His Sadducean opponents, 'In heaven they neither marry, etc.'; also points to the fact that physical functions will be non-existent in the future life. In 1 Cor. xv. 44, a distinction is drawn between the psychical body of this life and the future spiritual body. Does Dr. La Touche mean by a 'psychical resurrection' a resuscitation of flesh and blood? If so, then the terms 'psychical' and 'spiritual' in 1 Cor. xv. are practically identical. Of course the incident of our Lord having flesh and bones and eating before His disciples may be quoted in support of the theory of a physical resurrection." But how is the account of this incident to be reconciled with the above-quoted statements of St. Paul? Bishop Westcott, whose words are summarised by Canon Robinson (Studies in Resurrection, p. 11), argues "that if the post-resurrection life of Jesus were really like our own, carried on, that is to say, in a body provided with heart and lungs, and other organs performing their functions as ours do—then the Resurrection would tell us nothing whatever about another life, or about a spiritual existence of a different order from our own." Perhaps Dr. La Touche will be so kind as to explain explicitly what he means by a 'physical resurrection.' The cause of Christian truth would be much better served, if, instead of laying about him in true Hibernian style with his articles Dr. La Touche would give in his articles some positive contributions to meet the difficulties earnest souls have in connection with our Lord's Resurrection and other matters of vital importance. Little or no help is obtained from reiterated heresy-hunts. When attacks are made on scholars and experts, they are carried out in an arbitrary manner. Dr. La Touche does not attempt to deal with modern critical arguments seriously or soberly. Instead, reckons less charges of 'intellectual dishonesty' and of the disregard of the 'ordinary obligations of personal honour' are made. The authors of 'Foundations' at any rate have the merit of honesty and unflinchingly facing the facts, and of attempting to meet the difficulties of the faith in these modern days so that they may be able to give a reason for the hope that is in them. As Mr. Streeter says in the introduction to 'Foundations' of himself and his colleagues, 'We fully recognise the obligations of loyalty to the traditions of the Church to which we belong, we make no claim to irresponsibility; but we are young men, and our responsibility is of a different kind. It is the responsibility of making experiments. What we have written is put forward, not as the solution, but as a contribution towards the solution of the problems we have approached. Whatever in it is of value will be absorbed into the common heritage of Christian thought; whatever is crude, misleading, or erroneous, will be soon forgotten.' Such is the spirit of modern scholarship to oppose which the Bishop of Zanzibar and Dr. La Touche march hand in hand. What a pity there is not an Anglican 'Indus Expurgatorius' ready to their hand! One final point. In his article, Dr. La Touche refers to the Virgin-Birth. Does he maintain that this is a fundamental N.T. doctrine like the doctrines of the Death and Resurrection of our Lord? Apart from the Matthean and Lucan narratives, there is no mention of the Virgin-Birth in the N.T. It forms no part of our Lord's own teaching, and did not belong to the main current of Apostolic

tradition (cf. 1 Cor. xv. 3 and 4). The early Christian preachers proclaimed the crucified, risen and exalted Christ. Professor Mackintosh, himself a believer in the Virgin-birth, yet says (Person of Christ, p. 529) that St. Paul's silence 'proves that an Apostle could hold and teach the eternal sonship of Christ without reference to Virgin-Birth.' Thanking you for the hospitality of your columns, and trusting that my anonymity will not, as in the case of a former writer, provide Dr. La Touche with an occasion for blame.

"ABELARD."

"An Apostolic Baptism."

Sir,—Every validly administered Baptism must needs be "Apostolic." But can it be proved from the New Testament that Baptism by immersion in a river is in any special sense "Apostolic"? Personally, I do not think it can be proved from the New Testament that Baptism by immersion was an "Apostolic" mode of administering the Sacrament, much less the "Apostolic" mode of doing so.

Will you allow me to briefly glance at the reasons given for believing that the "Apostolic" mode was by dipping.

1. The meaning of the root bapt., and of the word baptizo is said to involve immersion. But in the Greek translation of Daniel iv. 33, the root means, and is translated "wet." The addition of 12 strengthens the meaning of the root, and therefore one of the meanings of baptizo is I wet much, or wash. It was used by the Jews of their washings of purification, as in St. Mark vii. 4. And the purification was done with a view to dedication. The Israelites, men, women, and children, were "all baptized unto Moses" (1 Cor. x. 2) though none of them were immersed.

2. "They both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip." Acts viii. 38, 39.

If this proves that the person baptized was immersed, it also proves that his baptizer was immersed with him. For "they both" went "into" and came up "out of" the water. They came to "a certain water," but whether it was plentiful enough, and deep enough for the baptizer and the baptized to be immersed does not appear. They may have stood ankle deep in it, and as it would necessarily have been a little lower than the road, have come "up out of" it, without any immersion of both of them.

3. Romans vi. 3, 4, and Col. ii. 11, 12 are supposed to imply bodily "burial," that is immersion, and this immersion is supposed to be a beautiful symbol of the burial and resurrection of our Lord. But our Lord was not buried as we bury our dead, and putting the body under water and raising it from under water would not represent the taking into the cave, and the removal from it of our Lord's sacred body. The two members of the comparisons in these verses must be of the same order: the burial and the resurrection must both refer to the body or to the spirit.

It may perhaps best help the reader to understand what I mean if you will allow me to paraphrase the verses. Thus (Rom. vi. 2-4): "How shall we who spiritually died to sin, continue in sin? Or do you not understand the spiritual significance of your baptism, your purification and dedication by water, viz.: that all we who were purified and dedicated into or unto Christ Jesus ('eis,' as in 1 Cor. x. 2, 'unto Moses') were purified and dedicated into or unto His death, set apart for the spiritual realisation of His death? Therefore, through purification and dedication into or unto death, we were spiritually buried with Him, set apart for the spiritual realisation of His death; that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life, experience a spiritual resurrection." According to this interpretation, the burial and resurrection are both spiritual. But if the burial was bodily and the resurrection spiritual, the body, so far as the passage is concerned, would be left under the water. The principle that both members of the comparisons must be of the same order—physical or spiritual—is even clearer in Col. ii. 12. There the resurrection is distinctly said to be through faith in the working of God." But a bodily burial by immersion would be no antecedent to this spiritual resurrection. And if the burial were a bodily one by immersion, the body would have remained under the water, be-

cause this spiritual resurrection could not raise it. Baptism by immersion is ordered by our Church, and is most appropriate in such a case as that mentioned in your Paper. But it has no special claim, in my judgment, to be called "Apostolic."

MERVYN ARCHDALL.

The Church of England and Holy Communion.

Mr. C. R. Barry writes again to say that the object of his former letters was "to get information as to the Scripture warrant for the usage of the Church of England in regard to making the Sacrament of the Lord's Supper absolutely dependent upon the presence of a clergyman in full orders," and regrets that so far he has not got the information he sought.

[We take the following from Hasting's Bible Dictionary:—

"The primary charge to continue the Rite was made to the Apostles, 1 Cor. xi. 24-25, and on the only occasion when the minister is named, the celebrant is the Apostle, St. Paul, Acts xx. 11. . . . The New Testament tells us that from the first there was a distinction between the clergy and the laity. . . . This distinction is abundantly confirmed by evidence outside the New Testament, which is almost, if not quite, contemporaneous with the last of these (N.T. writers). These witnesses do not define the functions of the ministers whom they name. . . . But the clergy discharge spiritual duties. . . . It is reasonable to suppose that one of the first things that was reserved to the clergy was the right of presiding at the Eucharist. This reservation is found clearly enough in the first half of the second century." [We hope to give further information in a future issue.—Editor.]

OTHER CORRESPONDENCE.

The Mystery of Evil.

Rev. E. C. Knox sends us a letter on "The Mystery of Evil" agreeing with our own view of the subject, and Mr. E. J. Plummer writes again giving reasons for dissenting from our view. We regret that we cannot publish any more letters on this subject.

"Filia."—Thank you for your letter. The paragraph to which you refer did not express our own opinion about Dickens' use of the word "Native."

About Confession.

We have received another letter from Rev. G. L. W. Rooke, "about confession." In our issue of April 24, we gladly permitted him to criticise at considerable length "By-stander's" article on this subject, and "By-stander's" comments were appended. As in the case of the "Eucharistic Sacrifice," so also with "Confession." Mr. Rooke is criticising the position for which this paper stands; the Evangelical position, which we believe to be both Scriptural and primitive. We have given adequate opportunity for the expression of other views, and we do not think any good result would be achieved by continuing the discussion. The same remarks apply generally to another letter on the same subject received from "Young Layman."

The First Day of Lent, commonly called Ash Wednesday.

In our issue of April 24, in a note to a letter on "Palm Sunday," we said: "The name of Ash Wednesday was retained by our reformers, although the custom of blessing ashes, etc., was discarded as superstitious." Canon Archdall writes: "I respectfully submit that you are mistaken in this statement. 'The First Day of Lent' is as truly and exclusively the name of this day in the Prayer-book, as the Sunday next before Easter' is of that day." The Canon goes on to say that where the Prayer-book adds the words "commonly called," e.g., the Creed of St. Athanasius, Christmas Day, Ash Wednesday, The Churhing of Women, Mary the Virgin, The Churhing of Women, it implies "not only the frequency, but the erroneousness of the name thus identified, and set aside." We regret that pressure on our correspondence columns prevents us publishing the letter in full.

(Continued on page 7.)

Aviators and the Litany.

Flying men and women have become quite common. The fact has led a "Daily Mail" correspondent to ask if it is "possible to add a word, phrase, or sentence to our Litany with reference to flying." In reply to the suggestion, the Rev. R. Grosvenor Bartolet, Vicar of Fordington St. George, Dorchester, writes:—In the Premier Church of our National Patron Saint within the Royal Manor of Fordington during the past three years we have added two little words and prayed thus: "That it may please Thee to preserve all that travel by land, by air, or by water." Why wait for the cumbersome process of Prayer-book revision and Acts of Convocation and Parliament before adopting so simple and suitable a petition as the above? Our gallant aviators need our prayers more than we sometimes realise.

This is by no means the only Church where a similar course has been adopted. In the early days of aviation, when an attempt was made to fly from London to Manchester, Mr. Grahame-White managed to reach Lichfield on a Saturday. His mother the next morning returned thanks in one of the local Churches for his safety, and the incumbent added a suffrage in the Litany similar to the one used by Mr. Bartolet. There is also a "Hymn for Aviators," written by Miss Hamilton, a relative of Captain Hamilton, who was killed in September, 1912, during the Army Manoeuvres at Litchin. One verse runs:—
Direct with Thine all-seeing eye,
Watch each dread journey through the sky;
Through every storm and danger zone
Bring each brave pilot safely home.
O God, extend Thy saving care
To those in peril in the air.

—C.F. Newspaper.

Sir Edward Grey and Bishop Creighton.

Reference has been made, says the "Church Family Newspaper," to the fact that Sir Edward Grey is the only member of the present Cabinet who has not changed office since the Liberals came into power in 1905. All parties are agreed that Sir Edward makes an ideal Foreign Minister. Possibly not a little of Sir Edward's success is due to the early training he received at the hands of Dr. Creighton when Vicar of Embleton. Dr. Creighton always followed his pupil's career with the greatest interest, and usually wrote to him as "Dear Edward."

Here is an extract from a letter that Creighton wrote when Sir Edward made his first political appearance:—

"Use every opportunity that may offer itself of making yourself a political personage, with a distinct line. . . . I should say that a speech of a quarter of an hour was about the right thing. If you aim at a quarter of an hour you will perhaps take twenty minutes, which will do very well. Remember that it is better people should say, 'I am sorry it is over,' than 'I am glad it is over.' Therefore, I say, prepare a definite statement carefully, which you are going to lead up to. You may trust your inspiration of the moment how you get there. But when you have got there, say it clearly and sit down."

Those who have heard Sir Edward Grey speak know how well he follows his old tutor's advice. It is an interesting fact that Sir Edward went over with Creighton in the library at Falloden what he thought of saying at the meeting referred to in the above letter. Some time afterwards stories were circulated that the speech was composed by Creighton! But this was absurd, as Creighton did not approve of the sentiments Sir Edward uttered.

CABBY AND HIS BIBLE.

An Edinburgh cabman was driving an American round the sights of the northern city. In High-street he stopped and with a wave of his whip announced: "That is John Knox's house." "John Knox!" exclaimed the American, "who was he?" This was too much for cabby. "Man," he exclaimed, "did you never read your Bible?"

Personal.

Bishop Sadlier, of Nelson, needs nine more clergy and two laymen for his Diocese, and he cannot obtain them in Australasia. He has therefore arranged to start on a visit to England on August 20, hoping that the necessary workers may be available there. Mrs. Sadlier will accompany him.

Archdeacon Samwell, of Adelaide, who has been on a month's holiday in New Zealand, passed through Sydney last week on his return to South Australia.

Archdeacon Lewis, of Armidale, has gone to Ballarat to take charge of the Cathedral Parish until the end of the year.

The Standing Committee of the Diocese of Sydney have elected Archdeacon D'Arcy-Irvine as a Diocesan Nominator, in the place of Archdeacon Boyce, who has resigned the position.

Rev. R. J. Ross Edwards, formerly Rector of Tumut, New South Wales, and now of Marulan, was elected by the Lay Representatives of the Synod to be Canon of St. Saviour's Cathedral, Goulburn.

Rev. H. E. Hetherington has resigned the Parish of Binda, New South Wales. He will probably be succeeded by Rev. H. F. Hawkins of Junee.

The Rev. C. E. Burgess, formerly Registrar of the Diocese of Goulburn, has been appointed Rector of Adelong.

Rev. W. Knox is acting, for three months, as locum tenens in the Parish of Cook's River, Sydney.

Much sorrow is felt and expressed in Melbourne at the news of the death of Rev. J. F. Macrae, the well-known and highly-respected Minister of Toorak Presbyterian Church. Two months ago Mr. Macrae started, with his wife, on a trip to the East with the intention of visiting his eldest son, who is a missionary in Korea. He contracted a chill before reaching China, and at Shanghai, after an operation, he died on April 27.

The Bishop of Rockhampton, Queensland, Right Rev. Dr. Halford, is going early in July on a business visit to England. His object is to obtain eight or ten additional clergymen for his Diocese, and also to interview Church people living in England who have vested interests in Central Queensland, with a view of obtaining contributions from them for Church work in the Rockhampton Diocese.

Bishop Featham, of North Queensland, expects to leave England at the end of May, and to reach his Diocese in July.

Rev. C. M. P. Heath, Vice-Principal of the Brotherhood of the Good Shepherd, and Rector of Bourke, New South Wales, will return to England next month. He will be succeeded at Bourke by Rev. J. E. Hardy, who has been working at Gilgandra.

Mr. C. H. Taylor, who has been for 31 years a Warden or Trustee of Holy Trinity, Dubbo, New South Wales, was presented at the Annual Vestry Meeting with a silver inkstand, as a token of appreciation of his devoted labours for the Church.

Rev. Harold Standish, who recently arrived from England, was admitted to the Community of St. Barnabas', North Queensland, by Canon Crozier, the Bishop's Commissary.

Rev. R. Macartney Noake, who has left Sydney to take the position of Curate at the Cathedral, Armidale, was presented by the parishioners of Christ Church, Enmore, at the Annual Vestry Meeting, with a portmanteau, and Mrs. Noake was presented with a handbag.

Rev. C. C. Lefroy, formerly Secretary of the Australian Board of Missions, who has resigned his Parish of Woodville, S.A., and is leaving for England, has received several farewell presentations from his parishioners.

The Bishop of Kalgoorlie has appointed the following clergymen as his commissaries:—New South Wales, Rev. Arnold Conolly, Rector of St. Paul's, West Maitland; England, Rev. G. Golding-Bird, D.D., Vicar of St. Peter's, Great Windmill Street, London, W., and Rev. C. E. C. Lefroy, late Rector of Woodville, S.A., and formerly General Secretary of the Australian Board of Missions.

Rev. W. H. Croft, on leaving St. Matthias', Paddington, where he has been Curate, received a presentation from the Rector, Rev. S. G. Fielding, on behalf of the parishioners.

Rev. L. L. Wenzell, of St. John's, Malmesbury, Victoria, has been appointed Rector of Christ Church, Echuca, in succession to Rev. J. C. Herring, who has resigned.

Rev. Gordon Nelson, Rector of Tallangatta, Victoria, is taking temporary charge of the Parish of Yarrawonga. Owing to the shortage of Clergy in the Wangaratta Diocese, Mr. Nelson has, at the request of the Bishop, postponed a contemplated trip to Japan. Rev. R. F. Tacon, of

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Our London Letter.

(From Our Own Correspondent.)

April 3rd, 1914.

Unrest in the Church.

Dookie, will take charge of Tallangatta.

Rev. B. A. Rowell, Curate of St. Columbs', Hawthorn, Victoria, who has accepted the position of Curate of St. Andrew's, Summer Hill, Sydney, was entertained by the parishioners of St. Columbs' on the eve of his departure, and received presentations from the parishioners, the vestry, the Sunday School, and the Men's, and Young Men's Associations.

Rev. K. E. Hamilton, late C.M.A. Missionary in the Soudan, has been appointed Curate of St. John's, Launceston, Tasmania, as from June 1.

The Right Reverend George Nickson, Bishop of Jarrow, has been appointed Bishop of Bristol, in succession to Bishop Browne, who has resigned the See.

A public meeting was held at St. Peter's, Cooks' River, Sydney, to take leave of the Rector, Rev. George Middleton, who is retiring from active service. The Superintendent of the Sunday School, Mr. Witcombe, presented him with a gold watch from the teachers and scholars. Mr. Page, M.L.A., handed to Mr. Middleton a purse of sovereigns from a number of friends, and Mr. Witcombe also presented him with a purse of sovereigns.

The Diocese of Sydney has suffered a great loss by the death of Mr. Edward Henry Rogers, who died at Croydon, on May 2. Mr. Rogers was a conspicuous figure in Synod, having held the position of Chairman of Committees for some years. He was a splendid Chairman, deliberate and careful, yet wasting no time; he won the esteem of all the members. He was also a highly respected member of the Standing Committee of the Diocese, and in every possible way sought to promote the best interests of the Church. He will be much missed. He was the eldest son of the late Rev. Edward Rogers, of Holy Trinity Church, Miller's Point.

GIFT OF A PEARL NECKLACE.

The Bishop of Gloucester mentions in his "Diocesan Magazine" a most interesting incident. Many were disappointed at the attendance at the Diocesan Missionary Festival last year, yet a few days after the meeting the Bishop received a communication from a lady, saying that never before had she so profoundly realised the call to personal sacrifice for the cause of Foreign Missions, and that she wished to hand over to him a pearl necklace to be disposed of, and the proceeds to be given to Missions. It has now been sold in London, and from the proceeds there were sent the following sums, viz.: £350 to the S.P.G.K., £350 to the C.M.S., and £100 to the Colonial and Continental Church Society, making a total of £800.

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It was the way which Charles Simeon deliberately and resolutely adopted for the definite purpose of securing faithful and continuous teaching in days which were High Church and Latitudinarian. He charged his successors to "examine carefully, and judge as before God, how far any person possesses the qualifications suited to the particular parish, and by that consideration alone must they be determined in their appointment of him." These are the principles which it is apparent animate his successors to-day, with such results as we see. It is evident that Divine blessing has been and is being vouchsafed to the careful labours of our Trustees, and prayer must be made that the insidious attack now being made against them may be warded off. It should be said that when a Trust acquires an adwoson it cannot afterwards be disposed of by sale.

Contributions for Foreign Missions.

The Missionary Press Bureau—a new venture of which a zealous journalist is "editor"—publishes some interesting statistics concerning contributions for Foreign Missions. It appears that the total amount received during the last completed financial year, is £2,046,-

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The Call of the World!

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126, as follows: Church of England, £1,041,543; Free Churches, £834,509; Interdenominational, £140,869; Church of Scotland, £29,205. I prefer to look at the figures from an Evangelical standpoint, from which it would appear that the amount contributed from non-Evangelical sources is about £350,000, and from those Evangelical, the remainder, say, £1,696,126, or 83 per cent. of the whole. Similar figures of America would present an even more striking contrast.

New Church Paper.

There is to be an addition to our Church newspapers on May 1st, when "The Challenge" is to appear. It is to be illustrated and will deal with Church affairs "in the language of the layman," as the prospectus runs. Whether that is flattering or otherwise to the "layman" need not matter. It is to be without party bias, and have various other attributes, to wit, standing for breadth of vision, progress and unity. Encouraging messages have been given in advance by the Archbishop of Canterbury and by the Bishop of Liverpool, the latter stating that a weekly paper, non-party, thoroughly religious, educative, absolutely fair, and free from all sectarian bitterness, is greatly needed. The Bishop must read the "Church Times" and not the "Record"! However, the new venture will be received with an open mind if not with open arms, and if it justifies its promises and its existence, it will doubtless come to stay. The existing papers, however, are exceedingly well conducted from their own respective standpoints, and the new paper will have to make a public of its own.

C.M.S. Anniversary.

The C.M.S. Magazines for April announce the arrangements for the Anniversary, which will be about in full swing when this letter reaches you. Special interest attaches to the Anniversary this year because of the altered position of the Society's finances. Last year the future seemed a blank from this standpoint; increased deficit and uncertain outlook. Retrenchment seemed to be the only possible course,

and that of a drastic and extensive character. Then came Swanwick, inspired as we may well believe, as was also that layman's suggestion to raise a fund of one thousand gifts of one hundred pounds each. How well that has been responded to is now known all the world over, not only in the more than complete realisation of the amount suggested, but in the promises of advance. Many centres report substantial increases in the normal contributions. One of the first results is a revival of Islington College and an earnest call for men. An appeal is in circulation for twenty new students to enter Islington in the autumn, when the College year begins. They will receive three years' training under Principal Lightfoot, and then proceed to Durham for a year to obtain their degree. The summer schools take place this year at Lowestoft (May 22-30), and Greystones, Ireland (June 22-30). The latter will precede the celebration of the centenary of the Hibernian C.M.S., in connection with which there will be sermons and meetings in Dublin and many other places, and both the Archbishops of Armagh and Dublin have promised to attend.

The Bishop of Zanzibar.

The Bishop of Zanzibar has put forward an impossible plan, absurdly inadequate in character, to meet the Kikuyu crisis, publishing it in pamphlet form at the price of 3d. It is entitled "Proposals for a Central Missionary Council of Episcopal and Non-Episcopal Churches in East Africa." No questions affecting the Christian Ministry and Sacraments are to be entertained, nor arrangements for communicants of any Church to receive Holy Communion in another Church. There must be no exchange of preachers between the Churches, nor any training in common for the ministry. In fact, the things that matter are left out. Against this we have the warning of the Rev. Norman Maclean, who was Commissioner for the Church of Scotland to the Kikuyu Conference, and knows the district, as his new book, "Africa in Transformation" well shows. Preaching last Sunday in the Scottish

National Church, Covent Garden, London, he said that in Central Africa, Mohammedanism was united with a great passion behind it, while Christianity was divided, riven, and torn. Mohammedanism was spreading over the whole of Africa steadily and persistently and Christianity was divided hopelessly. Unless Christianity would repent and reunite, Africa would be handed over to the Mohammedans. I quote from the "Times," but this testimony is amply corroborated by Bishop Willis, and it is the desperate position that has provoked the statesmanlike scheme which is to be submitted to the Lambeth Conference Consultative Committee next July. A great responsibility rests upon the Colonial Members of that Committee. Rumours are rife that some of them do not intend coming, which may involve their places being occupied by others who will not have the wide outlook and experience which almost alone are the safest guide to a sound conclusion.

Notes on Books.

The New Era in Asia, by George Sherwood Eddy. Oliphant, Anderson, and Ferrier. 4/- Copy received from C.M.A., The Strand, Sydney.

This is a remarkable book, written by a man who has come into personal touch with the great movement of which he writes. Mr. Sherwood Eddy has carried on fifteen years of active work among the educated classes in all parts of the Indian Empire, and in 1912-13 he went with Dr. Mott to conduct a series of evangelistic campaigns in both the near, and the far East.

The attendance of students at the various meetings was phenomenal. The audiences averaged 800 a night in Japan, 1000 a night in India, and over 2000 a night in China, where the interest became so intense that in the last two cities visited—Mukden and Foochow—the attendance rose to 3000 a day. In the first chapter of the book Mr. Eddy's subject is "The Renaissance of Asia," and he shows that more than half the world's inhabitants are passing through a renaissance, a reformation, and a scientific awakening, all at the same time. The other chapters deal with different countries, Japan, Korea, China, India, and Turkey; and a concluding chapter tells of the New Era in World Missions.

The book is primarily intended for students of missions, but to one who is interested in the world-enterprise should fall to read it. From cover to cover it is full of interest.

MAGAZINES.

The Churchman for April is a very good number. One article is of exceptional interest: "What is Evangelical Churchmanship," by Dr. Griffith Thomas. We do not remember reading anything so clear and so powerful on this subject, and we hope to publish part of it in the "Church Record." Rev. E. C. Dewick writes on the "Sacredotal Idea," and his words give much food for thought, especially in the light of modern priestly pretensions within our Church. A study of the "Resurrection Body of Our Lord," by Rev. T. A. Gurney, is most opportune, dealing as it does with a much-debated question. Another article is entitled "St. Paul as a Man of Science," by Rev. F. W. Orde Ward, who tries to prove that St. Paul in scientific knowledge followed the teaching of the Stoics, but transformed their theories into new ideas and immortal hopes. Under the title "Famous Quotations from the Psalms," Mr. J. Ewing gives interesting instances of the way in which the Psalms have been quoted on remarkable occasions. The Editorial Notes deal mainly with the Revision of the Prayer Book; the Missionary World is hardly so interesting as usual; and there are some good reviews of books, including the Bishop of Manchester's "Sacrifice or Sacrament."

Correspondence (cont.)

The Common Cup.

(To the Editor, "The Church Record.")

Sir,—In your "Current Topics" column of last issue, you have drawn attention to the motion passed by the Goulburn Synod, emphasising the need of arranging for some other method of administering the consecrated wine than by means of the common cup.

This resolution, and your admission that "there is no doubt that a large number of Church people dislike the present mode of administering the cup" is an indication of the awakening of Church-people of all schools of thought upon this question. You, however, go on to say that the use of individual cups will not solve the problem... because... "they do not fit in with Anglican ideas." May I ask what alternative system does fit in with Anglican ideas? Two other methods have been suggested, viz.: to place a drop of wine on each piece of bread, and to dip the bread in the wine before administering. Is either of these alternatives more in keeping with Anglican ideas than the use of the individual cup? If it were Anglican, it certainly would not be Scriptural, for the communicant would not drink the wine at all.

It is a well-known fact that for many years, more than one cup has been used in a number of Anglican Churches. In some of our Cathedrals two, three, four, or perhaps more cups are used. If the Bishop of London may add three extra cups to the one cup without violating Anglican ideas, why may not I add thirty? You object to the change being made by individual clergy, but your objection is too late, for surely someone must have started this practice of having more than one cup, and that, too, a considerable time ago. Changes, both useful and otherwise, legal and illegal, have been started by individuals. Our Church does not forbid variation, provided it is within the limits of the law. As to the legality of the individual cup system, the late Archbishop of Canterbury (Temple) and the late

Archbishop of Sydney, both declared that there was nothing illegal in it. Why then is it objected to? It cannot be because of the number of cups, for—as I have shown—more than one cup has been used for many years. It cannot be because of the size of the cup, for some are large, some medium size, and in some pocket sets, the cup is as small as the individual cups. It cannot be because of the material of which the cup is made, for some are of gold, some of silver, some of pewter, and some of glass. I have used the individual cups in my parish for the past ten years, and I have never seen anything in the practice that is inconsistent with Anglican views. It has got over a very real difficulty, and it is in my opinion, just as reverent and just as Scriptural as the common cup. I admit that sentiment is sometimes against the adoption of the individual cup system, but my experience has been that this almost invariably disappears after a very short acquaintance with the newer method.

Still, sentiment is not to be ignored, and I recognised this when I introduced the individual cups into this parish ten years ago. It was not until I was thoroughly satisfied that the new method was thoroughly legal, and valid, that I seriously entertained the idea. Even then I did not depend upon my own judgment as to the necessity for the change, but submitted the question to three of the leading medical specialists in Sydney. After receiving their replies I submitted the whole question to the communicants of my Church at a special meeting convened for that purpose. The decision was almost unanimously in favour of the new system, which I then adopted. I certainly think that no clergyman should introduce the change, except at the request of his communicants, who, after all, are the people most concerned.

I have already trespassed at some length upon your space, but as this question is of considerable importance, I shall, with your kind permission, deal with other aspects of the matter in your next issue.

S. E. LANGFORD SMITH.

The Rectory, Wahroonga, N.S.W.

Prayers for the Dead.

(To the Editor, "Church Record.")

Sir,—("F.L.A.") says, "The practice... is banished from our Prayer Book." If so, is it not done ambiguously? That we with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory," reads like prayer for the perfecting of their bliss. What do you suggest as the purport of this passage?

Some take such phrases as, "Remember not Lord... the offences of our forefathers," and, "We and all Thy whole Church," as including the "living" departed.

G. L. W. ROOKE.

[When we examine the changes made in the Liturgy by our Reformers, there can be no doubt of their intention to banish prayers for the dead from our Prayer-book. One example must suffice. The prayer quoted by our correspondent, from the Burial Service contained in 1549 a definite prayer for the departed. It said, "both we and this our brother departed, etc." And was changed to, "a most significant alteration. 'We, with this our brother, etc.' and in 1662 all reference to 'this our brother' was omitted. We remember the dead, but do not pray for them.—Ed.]

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Having heard so much about the good Vitadatio is doing I thought I would try it, and to my great joy in due course I found myself cured, and can go about my work as driver of a laundry wagon with perfect comfort, which before had been a misery to me. I am pleased to give you this testimonial as an appreciation of my cure by Vitadatio, when I had thought I should never be really well again.

Yours sincerely,

(Signed) N. GIBSON.

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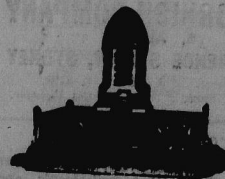
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May 8, 1914.

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'The Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney.

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The Church Record.

MAY 8, 1914.

THE FORMATION OF A NEW PARISH.

It seems to us that this subject may be considered from two standpoints—the personal and spiritual—and the material or financial. It is presumed that due consideration has been given to the desirability of the formation of the parish; thereupon follows the appointment of the Rector and upon him depends much. At the outset he must assert his authority—not harshly but firmly. He must lead and around him gather perhaps conflicting schools of thought. He will be well advised to steer a moderate course. Careful as to the dignity, reverence, and beauty of his Church Services, and careful also to avoid on the one hand excess of ritual, and on the other that irreverence which unhappily is sometimes exhibited by treating God's House as a sort of Social Hall for ordinary conversation. He should inculcate a spirit of humble service and sacrifice, so that his Church officers may reflect those qualities in the discharge of their duties, and thus promote a large spirit of tolerance and brotherly kindness. Nothing tends to kill personal arrogance in any particular individual, so much as an example of dignified humility, set by both Rector and Church officers.

The difficulty of avoiding cliques sometimes presents itself—this leading in turn to unseemly differences and disorder. Here comes in the spiritual factor which will always prove a sure and efficient solvent of such troubles. It must be distinctly remembered that a spiritual enterprise is entered upon, as distinguished from those other undertakings of a worldly character, where the strife of contending minds is so much in evidence. Assuming then, that the foundation is well laid by the appointment of a worthy Rector, and by the existence of an earnest body of parishioners we can address ourselves to the actual work of the Parish. In order to fortify his position the Rector must be not only a teacher and preacher of the Gospel, but a real Pastor—the shepherd of his flock. And what splendid opportunities here present themselves.

A man set apart—removed from the stress and strain of competitive life he is free to devote himself to the privileged task of "ministering to a mind diseased," and of "pouring out some sweet oblivious antidote to cleanse the stuffed bosom of that perilous stuff which weighs upon the heart."

God alone knows the sorrows of the world. The Rector has a pretty good idea of them, and to no one like himself is the laden soul prepared to pour out its woes. Domestic troubles of whatever character—bereavements, joys, sorrows, and all such experiences should find in the Rector a ready sympathiser and adviser, and so as the years progress, he becomes a real influence in guiding the destinies of his people towards the highest ends. We live in a progressive age—old opinions require revision, and while the essentials of Christianity remain unchanged and unchangeable—matters of faith require careful consideration, and this can only come from wise study and reflection so that a Rector may be able to stand four square to the world, and give a reason for the faith that is in him.

Leaving spiritual matters we come to material affairs. A carefully thought out policy of Church building should be determined upon. Temporary buildings are mostly wasteful. Let a worthy Church be decided upon and built gradually if need be. A partially built structure upon a worthy design will always prove an incentive to ultimate completion. Funds may be raised by three methods: Direct giving, a loan by way of debentures either bearing interest or not, and an application to the Church Building Loan Fund. Of course if the direct giving be generous the ultimate burden will be minimised, but it is difficult to open people's purses if the result be in doubt, hence a bold wise policy of borrowing with repayments extending over a series of years is to be commended. By this procedure things are done, and when done the people are put in good heart and will pay for the privileges they enjoy, as against privileges they are told will be theirs when laboriously and over an extended period they have gathered the money together. We are now face to face with real weakness in some Dioceses; we refer to the comparative smallness of the Church Free Loan Funds. If these funds were adequate it would be possible to lend up to £1000—spread over 20 years. That is, the moderate annual payment of £50—in 20 years would extinguish the debt; expressed in other words, the money now wasted in paying interest at 5 per cent. would extinguish a debt in 20 years. Some Loan Funds are too small to permit liberality in either the sum loaned or the period fixed for its repayment.

It is desirable that the income of a parish be sharply divided—on the one hand income for ordinary obligations, and on the other special income for extinction of Church Debt. Pew Rents may or may not be decided upon—the subject is debatable and must be determined upon by each parish. If abolished, then some system of regular self assessment must be carried out. Again, a band of earnest women should be got together and the parish divided into districts, primarily for the object of visiting the homes of the people and relieving the Rector to some extent, and in the second place

to collect such sums as the people feel disposed to give monthly. As regards arranging for the annual payments for debt extinction, we strongly deprecate Bazaars and advocate a great freewill offering, upon a certain Sunday each year. The result is made independent of adverse weather conditions and the unworthy effort of a Bazaar is abolished.

We suggest these broad lines of spiritual and material activity in forming a New Parish quite conscious that numerous details remain to be filled in. Loyal and united effort and thought will supply these details and bring our new parish into line with so many others now engaged in furthering the Kingdom of God on earth.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

In his letter in the "Sydney Diocesan Magazine," the Archbishop says:—

"The great function of this coming May is the Festival of our Diocesan Home Mission Society, to be held in the Town Hall on the evening of Tuesday, May 19th. Reports from those in charge of the preparations are most encouraging and gives us the best hopes that we shall have a large and representative and enthusiastic gathering. It is most important that every parish should do its utmost, and that no Churchman should imagine that his own assistance can be dispensed with. This annual rally of loyal Church people has an invigorating effect upon Church life throughout the year. Every parish feels the reflex benefit. In addition it is an incentive to renewed ardour in that joint effort of supplying the weak branches of our Church life with help from the stronger by which the prosperity and vitality of the whole is so materially fostered. I hope that all parochial engagements will be postponed for that night, that every clergyman within reasonable distance of Sydney will be found on the platform, so as to give an inspiring welcome to Rear-Admiral Sir George Pate, when he steps upon the platform to take the chair."

The Archbishop also says:—

"Another engagement of great importance during the month is the Commemoration of Moore Theological College on Tuesday, May 26th. This great Clergy Training School of the Diocese is more and more winning its way into the hearts of the Diocese under the able leadership of Principal Davies, who is so well carrying forward the work bequeathed to him from the hands of the late retired Principal, Canon Jones. Principal Davies commands the confidence of all who truly know him, by his soundness of theological attainment, his historical scholarship, and his invigorating personality, together with the devotion of his unsparring labours. I am glad to think that the College is more than full, and friends are beginning to contribute more systematically to its maintenance, recognising its need, though it is here that we specially need assistance, and to this we trust that the Commemoration will effectually work."

Home Mission Festival.

The following letter has been sent to all the clergy of the Diocese, signed by the Hon. Secretary, Canon Martin, and the Organising Secretary, Rev. A. A. Yeates:—

"Permit us to remind you that Tuesday, 19th May, is the date of the Home Mission Festival. As this is the one occasion throughout the year on which the Church of England makes a united public demonstration in the city of Sydney, it is essential to the due impressiveness of the occasion, that our people should regard it as the Diocesan red-letter day."

May we rely on you once more to use your best endeavours by means of pulpit announcements, and personal influence to arouse your parishioners to a sense of the unique claims of the Festival upon their enthusiasm and active co-operation. Let us

May 8, 1914.

work for a mightier and more representative gathering than ever before.

Australian Board of Missions.

The income, from Australian sources, of the Australian Board of Missions for the year closed on March 31, was £13,098, or £845 in advance of the total for the previous year. This would undoubtedly have been larger but for the fact that Easter fell in April instead of March, and, therefore, there were no Easter collections during the year.

St. Paul's, Redfern.

The new Choir Vestry at St. Paul's Church, Redfern, was dedicated by the Dean of Sydney on Thursday, April 30. A contingent from St. Andrew's Cathedral Choir came to assist the Choir of St. Paul's, in rendering the musical portion of the service. The Dean, in his address, spoke of the importance of praise in public worship. A welcome tea, provided by the ladies of the parish, was held in the Parish Hall before the service, at which the Acting-Rector, Rev. H. J. Noble, presided.

Deaconess House.

A Garden Fete in aid of the Deaconess House, Newtown, was held recently. The net proceeds amounted to £70.

St. John's, Parramatta.

At the Vestry Meeting it was mentioned that St. John's, Parramatta, had given over £200 during the year to outside objects, chiefly to the Church Missionary Association.

St. Philip's, Auburn.

Some time ago a generous friend promised £100 towards a new Church in Auburn, if the sum of £600 was raised by the parishioners by Easter. At that date the Fund stood at £552 17s. 6d., and the promised £100 was paid in, although the stipulated amount had not been reached. The total in hand now amounts to £652 7s. 6d. When £800 is reached, a start will be made with the first part of the new Church. At the Vestry Meeting a resolution was passed recommending the Church Committee to raise the stipend of the Rector, Rev. A. J. A. Fraser, to £250, thus enabling Auburn to become a parish, instead of a conventional district.

St. Mark's, Granville.

It is proposed to complete the Church of St. Mark's, Granville, by adding transepts and chancel. By the end of this year, the Rector, Rev. A. E. J. Ross, hopes that £1000 will have been raised, when a start may be made. Several hundred pounds are already in hand.

St. Stephen's, Penrith.

The new Rector, Rev. M. G. Hinsby, is much encouraged in his work. Good services were held on Easter Day, and there were 140 communicants. A Parochial Association is to be formed, to band together all the Church workers. Regular meetings will be held to discuss matters of general interest to the Church. Mr. Orth, who has been for about 40 years superintendent of the Sunday School, has resigned this position during the past year, and has been succeeded by Mr. H. J. F. Neale.

C.M.A. Anniversary.

In our last issue we gave particulars of the C.M.A. Anniversary, which is to be held on Tuesday, May 12. There will be a service in the Cathedral at 4.30 p.m.; tea in the basement of Concordia Hall, Elizabeth Street, price 1/-, at 6.15; and the public meeting in the Concordia Hall at 7.30, at which the Archbishop will preside. All friends of the C.M.A. are cordially invited to be present.

New School Chapel.

The Archbishop, last Monday afternoon, laid the foundation stone of the new chapel at the Church of England Grammar School, North Sydney, in the presence of a large number of people, including about fifty clergy. The Archbishop said that the establishment of the school was one of the things nearest to the heart of Bishop Barry, and he was really the founder of it. It was right that the school should have its own chapel, because it was a religious institution. The generosity of the trustees of the Eliza and Walter Hall bequests had made the erection of the chapel possible. However, they would be £2000 in debt if no more money was raised till the building was completed. It was really a venture of faith,

and he did not believe that the friends of the school would allow such a debt to remain. The collection realised £245. The total cost of the chapel will be about £6000.

Ladies' Home Mission Union.

The Annual Service in connection with the L.H.M. Union was held in the Cathedral on Thursday afternoon, April 30, Rev. Dr. Digges La Touche being the preacher. He took as his text, Gal. 6, 2, "Bear ye one another's burdens, and so fulfil the law of Christ." The Annual Meeting was subsequently held in the Chapter House, Archdeacon Gunther presiding. The Secretary, Miss Newton, read the report, which told of a prosperous year. The membership has reached 2000, and the Union had handed over £600 to the Home Mission Fund during the year. Mrs. Wright paid a high tribute of praise to the self-sacrificing work of Miss Newton as general secretary. There was a splendid exhibition of work, representing the labours of 2000 women, consisting of women's and children's garments, fancy-work, etc.

ARMIDALE.

(From Our Own Correspondent.)

Movements of Clergy.

Rev. W. P. Best left Manilla, for Armidale, on April 30th. He is to act as locum tenens for Archdeacon Lewis for about 8 months, whilst the latter is the Acting-Dean of Ballarat. The Rev. T. N. Phillips has arrived from Victoria to take Mr. Best's place during his absence.

We are glad to hear that Rev. H. M. R. Rupp, the Vicar of Barraba, who was thrown from his sulky on Sunday, April 10th, and broke his collar bone, is progressing favourably. He was thrown out head first, and narrowly escaped a broken neck.

Rev. E. H. Stammer, Vicar of Uralla, sailed for England on a 12 months' leave of absence, on Saturday, May 2nd, by the S.S. "Benalla." During his absence the Rev. G. Ure, assistant Curate of Armidale, will act as locum tenens.

BATHURST.

Forbes.

At the annual meeting of St. John's Church, Forbes, the Rector (Rev. A. J. Gardiner), said that he had been requested by parishioners at Eugowra, to ask the Bishop on the occasion of his next visit in June, to hold a conference at that centre, of delegates from Goolagong, Murga, and Eugowra, with the object of establishing a missionary district and appointing a resident clergyman there.

Grenfell.

The great event of the past week was the visit of the Primate, Archbishop Wright, to Grenfell. The meeting which was held is said to have been the largest ever held in the town. Besides the Primate, the Bishop of Bathurst, and the Rector, Rev. Edward Walker, delivered addresses. It is the first time that a Primate has visited the district, although Bishop Barker was there once.

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VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Among the Yarra Bankers.

The C.E.M.S. campaign among the motley multitude of socialists, anarchists, and curious people who throng the park near the Yarra, just behind the morgue, is a promising effort. This is one spot where a man is allowed by the authorities to preach



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Rev. H. C. Beasley, Rector of Christ Church, is pushing forward a movement for

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"Nor, again, have we any difficulty in believing that God's purpose might culminate in a Divine revelation. If God made the world, so that it should create man, then in the time and way that His wisdom would suggest, it is natural that He should reveal Himself to mankind. And when we look at the history of the world, so far as we can trace it, we can see it developing gradually up to the revelation of God in Christ. And,

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if God thus gave a revelation to the world, which meant, of course, the union of the world which He had created—the offspring of His wisdom—with His wisdom itself, then it is not unreasonable to think that He would give adequate and sufficient sign of that revelation, and that that sign would consist of events which would make those that saw them say—“Here certainly is the power of God.”

Dr. Headlam, in his fourth lecture, dealt with the “Evidence for Miracles in the Gospels.”

He held that the years had brought no fundamental change in the general character of the text of the Gospels. “About some details,” he said, “there may be uncertainty, but about the general character of our Lord’s discourses or the narrative of His life there is on textual grounds no doubt at all.” During the last eighty years, he continued, early Christian history had been in the melting pot. Every traditional view had been combated. But the result, as far as the synoptic Gospels were concerned, had placed traditional opinion on a sounder basis. On one point, indeed, the traditional view was rejected. Few would now consider the first Gospel to have been written by Matthew. On the other hand, the position of the fourth Gospel as at the present moment one of great uncertainty. But it was recognised more clearly than formerly was the case, that the theological teaching of the book had undergone some translation into the thoughts and ideas of a later period, and that the comments of the Evangelist were mixed up with the sayings of Jesus. “Personally, however,” concluded Dr. Headlam, “I am of opinion that a careful examination of the whole question will ultimately prove that the information contained in the Gospel was derived from an eye-witness, and that that witness was undoubtedly ‘the disciple who testified these things.’ We do not, however, know enough to say whether he was directly the author or only the source from which the author derived his information. This disciple was, I believe, John, the son of Zebedee, and the main outline of our Lord’s teaching represented in this Gospel is drawn directly from the teaching of our Lord.”

Helps for Quiet Moments.

The Bible.

Here is the spring where waters flow
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our lives therein;
Here is the judge that stays the strife
When men’s devices fail;
Here is the bread that feeds the life
Which death can not assail.
The tidings of salvation dear
Come to our ears from hence;
The fortress of our faith is here;
The shield of our defence.
Then be not like the hog that hath
A pearl at his desire,
And takes more pleasure in the trough
And wallowing in the mire.
Read not this Book in any case
But with a single eye;
Read not, but first desire God’s grace,
To understand thereby.
Pray still in faith with this respect
To fructify therein;
That knowledge may bring this effect
To mortify thy sin.
Then happy thou in all thy life,
Whatso to thee befalls;
Yea, doubly happy shalt thou be
When God by death thee calls.

—ANON.

OBJECT OF THE LORD’S DAY.

“I was in the Spirit on the Lord’s Day”: that is what we should all strive to attain; to be raised at least for one day in the week above the grinding toil of our daily work, above the debasing influence of frivolous amusements above the jangling of business and controversy.—Stanley.

FANCIED INJURIES.

We make ourselves more injuries than are offered us; they many times pass for wrongs in our thoughts, that were never meant so by the heart of him that speaketh. Words do sometimes fly from the tongue that the heart did neither hatch nor harbour.—Feltham.

The Woman’s Page.

PURITY.

Notes of a Lesson suitable for Girls.

Age—14 years and upwards.

Subject—Purity.

Aim—To make the subject so solemn yet attractive, that each girl may make the happy choice of living a pure life.

Introduction—Symbols—the snowdrop, the lily. Answer once given by a child: “Purity means to be clean inside.”

Matter for presentation of subject, to be worked out by the teacher. Reasons for being strongly emphasised for keeping unspotted the virtue of purity.

1. Our bodies are meant to be the temples of God. St. Paul says: “Whoso defileth the temple of God, him shall God destroy.”

2. The Incarnation or flesh-taking of our blessed Lord makes every human body sacred.

3. Our bodies will rise again. We want to keep them pure for the resurrection day. Sin leaves its mark on the body as well as on the soul.

4. We live always in the presence of God. (Should I like to do this or say that if I could see my Lord standing visibly by me?)

5. By bad example we help to destroy the souls of others.

Safeguards of Innocency.

1. Prayer.—In prayer we, as it were, hold God’s hand tightly, and He holds ours. (“Hold Thou me up and I shall be safe”).

A prison chaplain said that nearly every prisoner he had known had neglected prayer for a long time before falling into crime. Morning Prayers are of immense importance, for the day’s temptations lie before us.

2. The Reading and Learning of the Scriptures will keep us strong in resisting the attacks of Satan. (Our Lord, Himself, resisted Satan in this way). They will bring to our remembrance the promises, the vows that we have made, e.g., in Baptism, Confirmation, to parents, teachers, or friends.

3. Friendships.—Nothing drags a girl down more quickly than a bad friend. No bad or impure words will come from the tongue of a good friend. There is great

danger in making friends with a stranger and in going out with him for a day in the country, or elsewhere. Many a girl has been entrapped and ruined by so doing. All undue familiarity should be guarded against when with men friends. Men respect girls ten times more who respect themselves. The meaning of the white array of the bride is that she comes spotless in innocence to her future husband. If a girl finds herself in a strange town and does not know where to spend the night, she should go to a Y.W.C.A. or G.F.S. Lodge, or she should go to a clergyman and ask to be recommended safe lodging. If she loses her way she should ask direction from a policeman, or go into some respectable shop. On no account should girls ask help from strangers.

Public dancing halls, and often picture shows, are dangerous to girls both in villages and towns as well as in our large cities. Men of bad character may be met there, and many a girl to-day regrets the friendship she has made in such places.

4. Another safeguard is to be a total abstainer. Stimulants, especially when taken as a treat on holidays, and at parties, excite girls, and cause them very often to lose their self-control.

The Avenues of the Senses.

We will take three which lead to the soul.

1. The Eyes.—“Turn away mine eyes lest they behold vanity.” Be careful what you read. Put away the book which makes an evil life attractive and that speaks lightly of sin. Do not look at coarse suggestive pictures. Show your good taste for beauty and innocency.

2. The Ears.—Get away from those who use profane talk and jests. Mortify that terrible curiosity about evil which is so great a temptation to many. Ask someone whom you respect for her goodness to tell you sensibly and reverently about the sacred mysteries of life which you ought to know about in a right way. Avoid entertainments where the songs and sketches make fun of the dreadful sin of drunkenness, and hold love and marriage up to ridicule and contempt.

3. The Tongue.—Try to keep from ever joining in evil talk, or repeating impure stories or from laughing and making fun of sin—sin which crucified our Lord. If the mind is filled with healthy interests, the tongue will speak healthy words. It is the corrupt heart which prompts the corrupt tongue. “Keep Thou the door of my lips that my mouth may not offend.”

Humility and distrust of self are great helps to a pure life. Great dangers surround those who say proudly, “You need not warn me. I can take care of myself. I should never lower myself so.” It is our likings that lead us astray, and it is by new likings implanted within us that we can be restored. Unless in our hearts Christ, Himself, finds a place—and that the first place—there is no other sufficient purifying influence. If religion is a dull thought to us, it is because we do not know Him. To learn to know Him—His love, His pardon, His power will make new creatures of us, and give us a joy deeper by far than anything the world can give.

watchers who serve their Lord in heaven could have told that Walter was linked by prayer to someone far inland, whose gray hair spoke of trouble as her face did of long watchings and faithfulness. He himself did not know, then, that his mother was praying for him.

A day or two had passed, and then came a night which the captain described as being “as black as a wolf’s mouth,” and through the leaden waves the Serpent plunged but heavily. Suddenly came a grating sound and a slight shock: the ship struck something unseen, shivered violently, then crashed upon the reef.

The sailors did not flinch, though their faces had whitened under the tan; they fell into order—each man ready to stand by his ship.

“Lower the boats!”

That order was obeyed, but when they reached the water the boats instantly capsized. As for the lifeboat, it was dashed to pieces like a toy by the mighty billows.

“Save yourselves, men,” cried the captain. “The officers will stand by the ship.” And so the men were separated in the agony of those moments; some leaped overboard and tried to save themselves by swimming; some clung to the rigging until they were swept from it to death; and the officers stood calmly on the bridge until the ship settled down under the swirling waters.

Walter had girded on his cork jacket and been amongst the first to leap. He was a strong swimmer, and fought hard for his life, but the sea whirled him round and round, and in spite of all his efforts he sank—once—twice.

And then a marvellous thing happened. He was sinking, as he thought, for the last time, and before his eyes there flitted a vision: a very simple vision of a woman whose hair was gray and her face worn with long watchings and faithfulness, kneeling at her bedside, praying—as he realised without doubt—for him, her son. He saw her clearly.

The vision changed. Instead of his mother, in her patience and loyal love, he saw his past life as it must appear in the sight of a Holy God, and the evil so far outweighed the good that he was awestruck, and in that supreme moment—before he had prayed that his life might be saved—he prayed that his many sins might be forgiven for the sake of Jesus Christ.

And then, as if by magic, the force of the water carried him against the rock. He clung to it for dear life, pulling himself out of the cruel sea and standing on a ledge with his arms holding to the rock. Already his heart was praising God for answering his prayers: this little bit of safety was a token of that salvation which his soul desired, just as the paralytic’s power to walk was a sign that his sins were forgiven. And he knew that much of this was due to his mother.

But all danger was not past, for as Walter stood there the waves beat against his legs with such force that he thought they would surely be broken; and, worse still, they were rising higher and higher—to his waist, to his chest, to his neck. After all, was he to be drowned?

Walter was young, and life to him was sweet, just as God meant it to be. Once more he prayed—and while he prayed the tide turned.

It must have been a strange sight, surely. A raging storm, a wild and furious sea, and one rock with a solitary man clinging to it. As the water subsided, Walter took off his cork jacket, made of it a pillow, and fell fast asleep, trusting to his rock for safety.

And before he slept he felt, like David long ago, that in another way also he had found deliverance: “The Lord is my Rock,” Walter too, could say. “The Lord is my Rock.” He sent from above, He took me, He drew me out of many waters. Or like another prophet—“Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me . . . yet hast Thou brought up my life from corruption, O Lord my God.”

When he awoke the morning had dawned, and he saw that he was not very far from the shore. For awhile it seemed as if his stiffened limbs would never carry him again, but at last, by wading and crawling, he reached the land.

And so his mother heard how her prayers had been answered.

And afterwards? Did Walter keep true to the Saviour whom he found among the deep waters?

The Saviour was true to him. Satan made fierce attacks, after a while, upon Walter, and once or twice it almost seemed

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THE ASSOCIATION SUPPORTS:

10 Missionaries in China, 7 in Africa, 4 in India, 1 in Palestine, 2 at Roper River Mission to the Aborigines in Northern Territory and 2 amongst the Chinese in New South Wales.

THE FUNDS of the Association amounted last year to over £6,000.

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

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Organisations in connection with the Association are: The Gleaners’ Union for adults, The Young People’s Union, which embraces the Sowers’ Band and Girls’ and Boys’ Missionary Bands.

as if he were gaining the victory, and the temptation ended in making him love the fold more dearly.

Not long ago, he might have been seen on the platform of the "Sailor's Rest" in Plymouth, telling his story to a great crowd of bluejackets and pleading with them "to set their feet upon the Rock of Salvation."

"Come to your Saviour," he cried, "Come to Him who died for you! Come to Him as I did—He was waiting to welcome me. He was expecting me, for He had heard my mother's prayers."

The Bystander.

THE STORY OF ARTHUR CAMBRIDGE.

In a recent article I mentioned that I might have something to say about what the Bishop of Manchester calls "The Romeward Drift" in the Church of England. I will do this by telling the story of the life of a man well known to me; every detail will be absolutely true, only for obvious reasons I will give him and his family new names. I will call him "Arthur Cambridge."

Arthur's Younger Days.

Arthur Cambridge was the son of a professional man in England, who died when he was six years old, leaving a widow with three sons, Charles, George and Arthur. As the boys grew up the family moved to London to be within reach of the best educational opportunities. From a religious point of view they were carefully trained in the ordinary moderate lines of the Church of England, and taken by their mother to Church every Sunday, until they grew to the age of independence.

Arthur, though compelled to go to Church, remained careless with regard to spiritual things until his Confirmation, when he began, so far as he knew how, to try to do right, to serve God, and to receive the Holy Communion regularly. But about a year later came his conversion. Attending an Evangelist Mission he learnt that salvation was obtained not by "doing good," but by accepting the free gift of pardon from the Lord Jesus Christ. His eyes were opened to the glorious Gospel; he made it his first desire to live to please his Lord, and in the way of "doing good" was far more successful than before.

How Arthur became a "Catholic."

After his conversion, Arthur, who had been in Scotland, returned to London, with all the fervour of his new

spiritual experience. His brothers had before this developed religious ideas of their own. Charles had become a devoted worshipper at St. Alban's, Holborn, under "Fathers," Maconochie and Stanton. George went to St. Cuthbert's, Philbeach Gardens, under Mr. Ben-Oliel, where Mr. Westall was subsequently Vicar, and which became so notorious for the "Creeping to the Cross" which Mr. Westall instituted on Good Friday. Both Charles and George subsequently joined the Church of Rome; the former did so just before he was to be ordained deacon in the Church of England at St. Augustine's College, Canterbury, becoming eventually a Dominican monk; the latter took the step some years after, remaining a layman.

Arthur, back in London, happened to attend an evening service at St. Matthias, Earl's Court, which I have already mentioned more than once. The brightness of the service attracted him, and after a while he began to attend on Sunday mornings as well as in the evening. The morning service was High Mass, set to beautiful music. He was taught a doctrine little differing from transubstantiation. When the priest consecrated the elements he learnt to bow in adoration before the sacred presence of Christ, which he believed to be in the bread and wine. Having communicated in the early morning, as he always did, he "assisted" at the mid-day service in offering the "Eucharistic Sacrifice." Masses were offered there for the dead as well as for the living, and Invocation of the Saints in a modified form became part of his religious exercises. Finally he made his first confession, and went regularly to the "Sacrament of Penance."

Catholic Tradition.

All this teaching was based mainly on the practice of the "Catholic Church" on tradition, which was always declared to be "primitive." Although the Lord's Supper is said in the New Testament to have been instituted after a meal, and in the evening, yet Arthur was taught that it was wrong to take the Communion unless fasting, and a positive sin to receive it at night. Although in the New Testament not a word is said about any Eucharistic Sacrifice, or any change in the elements after consecration, the main purpose of attending the mid-day "Mass" was to offer a sacrifice, and also, as at other Celebrations, to worship Christ present in the bread

and wine. Although in the New Testament there is no trace of invocation of saints, or of any undue exaltation of the Lord's mother, but distinctly the reverse, yet, it was argued, why should their powerful intercession with God not be availed of, and asked for? In fact, "The Word of God was made of none effect," by "Catholic" Tradition.

Arthur thinks of joining the Church of Rome.

Step by step, under the process of "Catholic Tradition," and under the influence of the English Church Union of which he became an enthusiastic member, Arthur had come to believe nearly all the doctrines of the Church of Rome. There only remained the Immaculate Conception and the "Infallibility of the Pope" to be accepted. Is it any wonder that he began to consider whether it would not be better to have the real thing in the Church of Rome with its cosmopolitan ideals, and its wonderful world-wide organisation, rather than the paltry imitation of so-called "Anglo-Catholicism"? So he read Roman books. At this stage he came out to Sydney, and found few Churches to his taste. St. Mark's, Darling Point, under Canon Kemmis, suited him best, but he looked in from time to time at Roman Churches on week-days just to smell the incense, and feel at home. He brought a letter of introduction to Archbishop Vaughan at St. John's College, and for four years was so uncertain of his position that he dare not teach in an Anglican Sunday School, and hesitated whether or not to take the final step into the Fold of Rome.

All this happened because in an Anglican Church he had been taught most of the doctrines, and been trained in most of the practices of the Church of Rome. Is it any wonder that many of us are troubled because of the "Romeward Drift" in our beloved Church?

F. L. A.

[The next article will tell "How Arthur became an Evangelical."]

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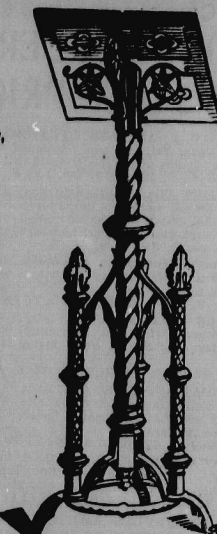
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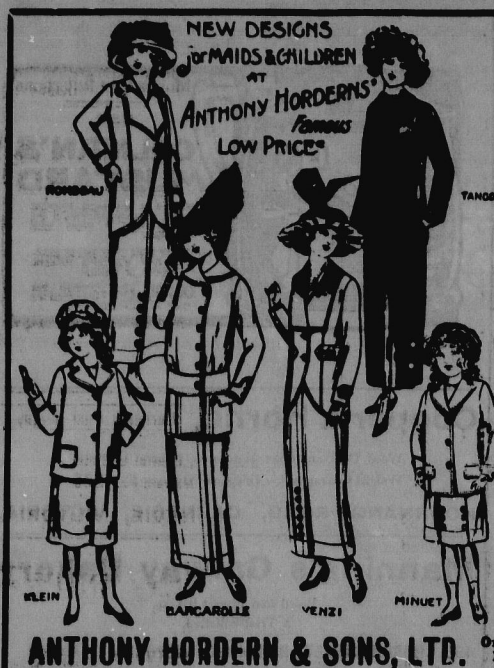
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Current Topics.

The Fifth Sunday after Easter is also called "Rogation Sunday" from the three Rogation Days occurring during the week. The special subject for the Sunday is "Inspiration." In the Collect we acknowledge that all good things come from God, and ask that by His holy inspiration we may think those things that be good, and by His merciful guiding may perform the same. In the Epistle St. James reminds us that we must be "doers," and not merely "hearers" of the Word. The Gospel contains the Lord's promise that whatsoever we ask in His name the Father will give us, and is appropriate in connection with the gifts of Pentecost, and the Rogation Days which follow this Sunday. It also announces the coming Ascension: "I leave the World and go to the Father."

The Monday, Tuesday, and Wednesday before Ascension Day are called the "Rogation Days" or "Days of Asking." They derive their name from the fact that Mamertus, Bishop of Vienne (A.D. 460) appointed special litanies to be used on these days. No special service is provided for Rogation Days, and the custom still existing in England of perambulating parishes, or "beating the bounds," is a survival of the old processions formerly observed. These have been revived to some extent in recent years, with the special object of asking God's blessing on the growing crops. The Collect, framed in 1680 shows the idea of the service which was proposed in 1661, and in 1680, but was not adopted. "Almighty God, Who hast blessed the earth that it should be fruitful, and bring forth everything that is necessary to the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, &c."

The festival of the Ascension has been observed from early times. St. Augustine reckons it as of equal importance with Good Friday, Easter, and Whit-Sunday. (We would naturally add Christmas to his list of seasons). The word "The" before "Ascension Day" was omitted in 1559, and restored in 1662, but in ordinary speech it is generally

not used. The framers of the Prayer Book evidently intended Ascension Day to be celebrated with special honours, for it has assigned to it Proper Psalms and Lessons, a special Collect, Epistle, and Gospel, and a Proper Preface. In the Collect, after confessing our belief in Christ's Ascension into heaven, we pray that we may ascend thither in heart and mind, and with Him continually dwell. We shall deal in our Leading Article next week with the great truths involved in the Ascension of our Lord.

In a previous issue we noted the publication of a series of "Kikuyu Tracts," and now we have received four of these manuals from the publishers, Messrs. Longman, Green and Co., per Messrs. George Roberston and Co. The writers of the tracts do not attempt to discuss the actual points raised at the Kikuyu Conference, but "rather aim at giving help towards clear thinking on the larger questions which lie behind." The Bishop of Durham writes on Unity, "That they all may be one," and, as is usual with him, he takes us up into the "heavens," dealing with the great bond which underlies unity, viz., union of all true Christians with the one Lord. Dr. Guy Warman deals with the subject of the "Ministry and Unity," proving that the Church of England, while insisting upon Episcopacy within her own borders, nowhere condemns the lack of it in other Christian Churches. Dr. G. Watkin's Tract on "The Confirmation Rubric" is lucid and convincing; he makes it plain that the rule of Confirmation before Communion is a domestic regulation for members of our own household and does not apply to guests. Chancellor Smith writes a valuable pamphlet on "The Limits of Ritual and Ceremony in the Anglican Communion."

These tracts are issued at one penny each, and are well printed. We hope that they will be widely read, and especially that the Evangelical clergy will do their utmost to bring them under the notice of their people, for the topics with which they deal are of vital interest, and the whole future of the Church depends upon the satisfactory solution of the problems which have been raised at Kikuyu.

No one who has studied the history of great religious movements can doubt the value of suitable literature as a means of advancing the cause which men have at heart. The Tractarian Movement is a specific instance; its

very name reminds us of the Tracts which were issued consecutively, until after Tract xc., they were discontinued. The successors of the Tractarians have not failed to learn their lesson; the "Anglo-Catholic" movement has produced a multitude of popular little books, Mirfield Manuals and the like, and in every Church Porch, where this party reigns supreme, is to be found a supply of booklets, to be taken by those who attend the Church, and who are asked to place their pennies in a box provided for the purpose.

This method has also been adopted by many more moderate Churchmen, but so far only a few Evangelicals have taken it up. Is there anything against it? There is plenty of suitable Evangelical literature available. Penny books such as the English Church Manuals, have been published both in England and Australia, and now the Kikuyu Tracts are a welcome addition to our supply. A writer in the "Record," Rev. S. R. Cambie, gives his own experience thus:—

"When I was Vicar of Felixstowe, with a Church always open and visited in the course of the year by literally thousands of people from all parts of the globe, I distributed hundreds of Evangelical publications. I had a home-made frame—a large board covered with baize and fitted with pockets of the same material, and I kept this filled with the Penny Manuals and with booklets upon a variety of subjects. Rev. E. W. Moore's little book on Christian Science, for instance, was in great demand, and Dr. Jessop's Penny History of the Church of England was evidently popular. Besides, I had pamphlets on inspiration, betting and gambling, and other subjects. These brought me many interesting conversations with visitors, and letters from all sorts of people. Once or twice a year I hunted round Paternoster Row in search of what I thought would be useful, but I am quite sure it was well worth while. The box which I now use is a great improvement on my frame, and I hope that many will be encouraged to circulate Evangelical literature in this way. I found that people more than paid for what they took."

We shall be glad to receive letters dealing with this method of circulating Evangelical literature in Australia, and to learn what our readers think on the subject.

Evidently the missionary spirit is steadily growing in our Church in Australia. Both our great missionary organisations report that the past year has been one of progress. The money test is not the

highest test, but it has the advantage of being easily applied, and speaking generally the increase of monetary gifts signifies an increase in interest, prayer, and personal service.

The year's income of the Australian Board of Missions, from Australian sources, reached £13,098, and the