

It was a pity that an election was necessary at all, but there will be this compensation, that it should put an end to the constant strife over the question as to who really possesses the confidence of the people of Australia at this time. When Parliament assembles once more, though Mr. Tudor remain still the leader of the Opposition, the country has every right to expect on the strength of his election pledges that there will be no more obstructionist tactics or personal squabbling, but a single-minded devotion to the task of organising our resources with a view to our utmost contribution towards a complete victory over the foes of Britain, who have also proved themselves the base and treacherous enemies of the whole civilised world. Our politicians have a strenuous and responsible time ahead of them, and the Church should not cease to pray that God may give them guidance and grace and over-rule their counsels for the highest good. Criticism we cannot help, and party allegiances are inevitable, but we should suppress them to the same degree that we expect our politicians to do, and our prayers, for them and their deliberations, should be just as real and earnest as they are for our brave boys facing more dangers and hardships than ever, now that the Spring offensive is properly under weigh.

Ainslie A. Yeates,
64 Pitt Street, Sydney.

Every thoughtful person who has not already done so, should read two small publications which will delight the heart of every lover of clean, straight, hard-hitting, as well as prove a source of tremendous satisfaction to all who are concerned for the moral welfare of the Empire. The first is entitled, "Defeat? The Truth about the Betrayal of Britain," by Arthur Smee and J. Stuart Holden. An array of staggering facts and figures is set forth in such a way as to arouse the most callous to a realisation of the appalling extent to which the drink-traffic has undermined the resources of the Empire, both in men and money. One member of the Federal Ministry into whose hands a certain well-known temperance enthusiast put a copy of the book, informed the latter that he picked it up one night in order to read himself to sleep, but that he was so startled by what he read that he did not put it down till he had read it right through. We trust that this will not be without its effect when consideration is given to the growing agitation for the much to be desired anti-shouting legislation. For an Australian the most painful part of the book is that which runs as follows:—"Dozens of Colonial troops, Canadians and Australians, were fighting a day or two ago—not in France, but close by Westminster; not the Germans, but one another; and they went on fighting till one at least was mortally wounded." It is no wonder some people are fanatical on the point of the drink-traffic. The wonder is that Christian people are anything else, in view of all we know these days of the ravages of this national scourge.

The other book is entitled "Cleansing London," by the Bishop of London. It is a reprint of three of the Bishop's addresses in connection with the National Mission. Nothing he has ever published before has been so direct and fearless. It is not the kind of book that many of us would care to leave lying about in the drawing-room, but it certainly should find a place on the shelves of all clergy who realise the call to deal courageously and effectually

with the strongly entrenched vice of our cities and indeed of our large towns. The following extract is a fair example of the plain speaking of the Bishop and the grim earnestness he feels in regard to the struggle to cast vice from its strongholds:—"What are we to say to the male hawks who walk up and down this very Piccadilly night by night with twenty or thirty helpless and trembling girls under their surveillance, and who take from them the very money the girls earn by their shame. I am not a bloodthirsty man, but I say shooting is too good for them. I brought in a Bill before the War and shall bring it in again after the War, which not only raised the age of consent from sixteen to eighteen, but would have made the life of a 'souteneur' or bully too much of a hell for him to stay in London."

The evils of London are on a larger scale than those of our capital cities. But Australia has its own appalling record of vice stored up in its large centres of population. The most kindly critic of the churches cannot claim that they have done much more than manifest a desultory interest in the temperance question. Immorality and gambling go practically unchallenged as regards any organised efforts to check them. It is high time we awoke to the gravity of our duty in this respect. These two books if they gain the circulation they deserve will do much to arouse the Christian sentiment of Australia in regard to matters of social reform.

Archbishop Cerretti, officially styled by the Church of Rome, Apostolic Delegate to Australia, has been recalled to take up high office in one of the departments at the Vatican. No doubt those who have met the Pope's personal representative have found him cultured and urbane. But we see no special reason for the citizens' banquet which a small meeting, held at the Hotel Australia, with the Lord Mayor of Sydney in the chair, decided to arrange in his honour. Outside his own ecclesiastical circle, Archbishop Cerretti was scarcely known. His reported public utterances would probably not be more than half a dozen. Indeed a great many people have asked what was his particular business out here at all. There was certainly routine business with Rome, no doubt, which gained quicker despatch by his presence on the spot. But perhaps a little light is thrown on that point by some naive remarks of the Minister for Health (himself a

Roman Catholic) who is reported to have said:—

"As a Minister of the Crown he had found his Excellency a diplomat of the highest rank. He had never withheld advice, and was always available."

This certainly seems to point to the necessity for a watchful eye on the political situation, but it does not constitute a conspicuous claim for public recognition by the community as a whole. Still less does it explain the presence at the meeting of certain Protestant gentlemen. Perhaps their enthusiasm was awakened by the explanation given some months by Archbishop Cerretti of the Pope's neutrality. It was certainly clever and plausible. But their ardour would cool if they read M. Loisy's reference to the same subject in his book, "The War and Religion," which is quite as clever and much more accurate:—"The Pope does not choose to involve the Pontifical authority in the quarrel of the belligerents, or to weigh the several interests which divide them, because his duty as head of the Church binds him to a complete impartiality towards them all."

His Holiness ignores or mistakes the proper meaning of the word "impartiality," which he seems to identify here with the term neutrality; if, indeed, the former have not been substituted of set purpose for the latter.

By impartiality is understood that perfect justice which ought to be followed in the treatment of persons and the estimate of things. Neutrality has nothing moral in it, has no common link with justice; it implies a wholly passive attitude with regard to other people's quarrels, considering neither the facts nor the reasons which may influence the opposing parties. Impartiality is a duty and a virtue; neutrality is only a matter of common prudence, one might even say of policy. Thus impartiality and neutrality are quite different things; in fact, they are incompatible with one another in the sphere of morals; for no one has a right to be neutral in moral questions; and whoever pretends to be neutral in matters where justice is concerned, fails to be impartial. As a matter of fact, whoever in such a matter claims to be indifferent is in reality siding with him who is in the wrong, and against him who is right."

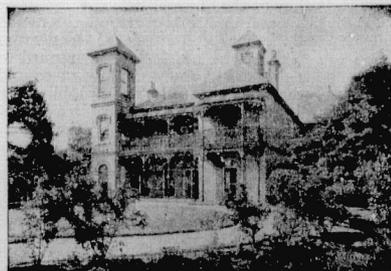
This is certainly cogent reasoning, and if it be a correct summing up of the influence of the Vatican in the world-politics of to-day, then neither Australia nor any other part of the Empire has any right to wax enthusiastic over the personal representative of the

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Pope—unless perhaps it be over his departure.

Unhappily, evidence accumulates, almost daily, showing that Germany has thrown off all restraints of civilisation, humanity and religion in pursuance of her malicious ends against those whom she finds in the way of her own selfish purposes. If any further proof were needed that she has no longer any claim to be termed a Christian land, we have had it recently from the experience of two of our East African missionaries. Miss Miller, speaking at the Annual Meeting of the N.S.W. Branch of C.M.S., told of the different way in which the Christian missionaries and their work were treated from that of the Mohammedans. While almost every vestige of Christian work was burnt or otherwise devastated, that of the Moslems was left practically untouched. And Rev. H. Brewer, at the same meeting, corroborated this evidence by something even more frightful. The German soldiers actually told the African natives that Christianity was a wash-out, they had far better become Mohammedans. Of course this line of conduct is all of a piece with the whole conduct of the War. The wild beast in man has broken loose and we see it, apart from all the restraints which a true religion provides, in all its naked hideousness. So, after all, we have in their case simply a display of the great need of religion. We humbly believe that the chivalry of our men evidenced in their regard for wounded and drowning foes, whom they often rescue at peril of their own lives, forms a bright contrast of Christian ideal and action.

The Forty Days.

The closing days of Eastertide, culminating in the great Day of Ascension, bid us for a moment consider the import to the Church of the interval between Resurrection and Ascension, during which Christ showed Himself alive to His disciples after His passion by many infallible proofs, appearing unto them from time to time during the space of forty days. Two of the Gospels, St. Matthew and St. John, are silent as to the act of Ascension, though St. John gives several references in his Gospel to the fact of it.

St. Luke, in the Acts of the Apostles, is explicit, noting the exact duration of time and indicating something of the Lord's activities during those days. He was teaching them, exhorting them, promising new power and blessing them.

Two great purposes of His intercourse with them during those days are apparent:—(1) There was need to assure their faith, (2) and also a need of teaching and direction for the days to come.

(1) The repeated appearances of the Risen Christ, with the striking and clear proofs of the fact of the Resurrection of His Body, would give them a conviction of its reality and a constant expectation of His appearing, as well as perhaps a sense of His nearness. More than once He had told them that they were to be witnesses of Him. Consequently there was need of clear conviction on their part as to the great and pregnant fact to which they were to be witnesses. The repeated appearances would give a strengthened and more permanent conviction than just one appearance. We may be quite certain that those men, who are not represented as credulous but astonishingly incredulous, would

make their certainty quite certain by means of the opportunities He gave them. The Saviour and Lord knew, what they and we have come to understand, that His Resurrection was all-important—the great justification of all His claims and the life-germ of His promises, the origin and support of the Christian life and hope. "For if Christ be not risen your faith is vain—ye are yet in your sins . . . and they who have fallen asleep in Christ are perished."

Accordingly the Lord gives them every opportunity of proving His presence in His sacred manhood's body right in their midst. He invites their examination—"Handle me and see," "Reach hither thy hand, and thrust it into my side." He also did eat and drink before them. And the result was that these men, who found it so hard to believe, and were utterly despondent because of their unbelief, went forth afterwards and with great power gave witness to the Resurrection. The conviction of the Living Christ was so strong and clear as to make them effective preachers of the great Fact. "Jesus and the Resurrection" was the content of their message. And sixty years afterwards St. John, in writing his first Epistle, emphasises the strength of that conviction in order to impress the Christians to whom he was writing and bring home to them all the blessedness of the strong conviction of the same great Fact. "That which we have seen with our eyes, which we have gazed upon, and our hands have handled of the Word of life . . . that which we have seen and heard declare we unto you." Here was the clear, strong witness of one who absolutely knew the truth of what he was testifying. The forty days with the Lord had produced this great conviction upon which their lives were builded, and for which they refused not to die.

(2) The second purpose was to teach them "the things concerning the kingdom." There would be the reiteration of truths which they at first did not understand, but which had a meaning, and sometimes a new meaning, in the light of the resurrected Christ. There would, no doubt, have been a fuller explanation of some of the mysteries of the Gospel. Teaching they were not able to bear before would be possible now. No doubt what He taught was the basis of their work and preaching, and although we are not justified in attributing to that forty days' teaching all the methods that are seen afterwards in the work of the Apostles, yet, quite conceivably, our Lord may have given them programmes, methods and details of work, suited to the days that were immediately to follow. The Son did not return to the bosom of the Father until he had made provision for the continuance of the preaching of the Gospel and for the formation of that Church which is His Body.

Of necessity, the words of the Risen Christ would come with a greater authority and would find a clearer preception in the hearts and mind of those disciples.

For ourselves, the religious significance of the forty days is clear. We see how by contact with the Lord Jesus, risen from the dead, men were made sure of His life, and that they went forth to their work of witness strengthened by that personal experience and knowledge of Him. The Saviour is ever ready to give experience of the warmth and strength of His love and life to those who seek Him. And He can and does reveal Himself to-day by many clear and unmistakable proofs. From the ground of a personal conviction of the living

Christ alone can true work for Christ be done. May we seek so to know Him that we too may be enabled to bear our witness to Him of Whose reality and love we have come to have absolute knowledge through personal intercourse with Him through His own Holy Spirit.

English Church Notes.

The late Earl Marshal.

The death of the Duke of Norfolk, who filled the distinguished office of Earl Marshal, removes a peer who was universally esteemed for his high character and his unflinching devotion to duty. He was, however, a very strict Roman Catholic, and his prejudices had a narrowing effect upon his outlook. An exceedingly generous man in all other respects, he confined his gifts for religious purposes to causes associated with the Roman Church. Some years ago a Sheffield Vicar, who had on hand a large scheme of church and school extension, wrote to the Duke inviting his assistance on the grounds that, not only had he his Sheffield residence in the parish, but owned a very large part of the land. The Duke, in a very kind letter, replied expressing his sorrow in having to send a disappointing answer, saying, "Being a Catholic I only subscribe in religious matters to those connected with the religion I believe to be the truth."

Efficient Episcopacy.

The Bishop of Exeter has continued in his cathedral city the work he began in Plymouth and Devonport of visiting privately every afternoon the various churches and parishes, and enquiring into their difficulties. The lay officials of the churches have greatly appreciated his Lordship's active interest in their work. Nothing has been officially announced, but it is anticipated that the new Bishop hopes in time to go in this way to all the parishes in his diocese.

Women and Church Work.

The Archbishop of Canterbury announced to the Upper House of the Canterbury Convocation that a committee of Bishops and scholars has been appointed to consider the question of the position of women in Church life. The committee would inquire into the sanctions and restrictions which govern the ministrations of women in the life of the Church and the status and work of deaconesses. Bishop Ryle, Dean of Westminster, is the chairman of the committee, which includes the Bishops of Winchester, Southwark and Stepney.

Supply of Army Chaplains.

Dealing with the question of the Church and the war at the Canterbury Convocation, the Archbishop of Canterbury said that his lordships had had before them in that House the question of whether the supply of chaplains was adequate for the fighting forces. There had been enrolled since the beginning of the war nearly 2000 men. Some of those had now returned, and were not at present

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...servicing, but the greater part of them were serving with the forces either at home or abroad. There were, in addition to them, all the permanent chaplains who were chaplains before the war, and who numbered a little less than 100. It was interesting to know that while the Church had been frequently asking the War Office to allow the number of chaplains to be increased, and while the War Office, on the other hand, had sometimes said that the increase they allowed had not been fully supplied, yet at this moment there was no lack in the supply of the full number allowed. Not merely did the Church desire to wish God-speed to these men, and to do everything that was right, but it must continuously keep up the supply to make up for the wastage which necessarily took place. What was needed was a supply of something like 300 chaplains a year, quite apart from those who would be required through additions to the number of troops employed. Practically the Church must send a man out every day of the year if it was to keep up to the standard now provided. That meant a great call upon the dioceses to find younger men who were suited for that particular work. He rejoiced to have the testimony as to the high standard of men who were being selected, and the satisfaction which was felt by the military authorities as to the type of chaplain that was being sent out.

An American Bishop.

It was happy circumstance that one of the most scholarly and notable of American bishops should be here in England at the time of America's entry into the War. Dr. Charles Henry Brent was born under the British flag, at Newcastle, Ontario, and the greater number of his degrees are from Canadian Universities. But he was ordained in the American Church, and has spent all his ministry within her borders. He was consecrated to the diocese of the Philippines Islands in 1901, and has refused to leave his missionary jurisdiction even for the sea of Washington, to which he has twice been elected. It will be remembered that Dr. Brent preached the special sermon on the occasion of the great service at St. Paul's Cathedral to celebrate America's decision to enter the War. In a former sermon in Westminster Abbey, he expressed the sympathy of the American people with the Allies in the War. Dr. Brent said, "Let me tell you as one whose heart throbs with the heart of America, let me tell you, men and women of England, that you have had sympathy from the beginning, even when it was least vocal. It is true that sometimes in a Republic the official voice speaks with caution and in cold terms, but that never affects the beating of the heart. The heart is warmest when the hand is cold. Every nation that knows the meaning of democracy recognises that it has a hundred, aye, a thousand, voices, and while the official voice may be neutral, yet the voice of the press, of the moralist, of the publicist may be speaking in terms of understanding sympathy. That has been the very beginning of the War, increasing with the progress of events, until it represents great areas of the country and promises to include the vast majority of our citizens."

In one of the English diocesan magazines there is an admirable account of the National Mission by a soldier, containing, among others, these excellent maxims and objects for prayer:—Energy as Christians: Try to do the most for our Church, not the least that will pass muster. Glory in our Christianity: Take as much pride in being Christian as we do in being British. Active Membership: Get rid of the old idea that a man's Christianity is judged by his silence about it. Let your conversation be known unto all men. The Lord is at hand. Christian Brotherhood: "When one member suffers all the members suffer with it." Do they? or do they not sit comfortably thanking God that they do not know and are not made miserable by the troubles of others? We must learn to bear each other's burdens, first by finding them out and doing something to relieve them. Honesty in Conduct: Call a spade a spade, and don't blink the fact that there are sins in the country by avoiding their contemplation. Trust in God: Ask for simple faith to trust God's word. Use His Sacraments, not as a strange custom of which we are partly afraid, but with a confidence based on a trial and knowledge that the Lord is true from everlasting, and His promises are for us to use and not to look at.

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**Fifth N.S.W. Mission Study School,
SPRINGWOOD, BLUE MOUNTAINS.
EASTER, 1917.**

(By a Member of the School.)

Springwood Mission Study School, 1917, held under the auspices of the N.S.W. Council for Missionary Education, has now become part of the history of the Mission Study Movement in New South Wales, and it has well maintained the good reputation and high standard of its predecessors. This is only the realisation of the hopes of those who during the past year joined the service of intercession for its success. The membership of the School, with 75 names on the roll, representing the principal Protestant denominations in fairly equal proportion, may be called a good one. It was a good increase on last year's, and the greater part of the friends had come for the first time. Amongst the students were representatives of Churches in Bathurst, Newcastle, Tenterfield, Bowral, and Lockhart, a fact which seems to indicate the wider range of influence and interest which the Mission Study Movement is gaining.

For the first time the School had to find its way without the mature experience and the guidance of its able organiser, the late Hon. Secretary of the Council, Mr. J. W. Dovey, who left for China during the year. That we were able to get on without him stands in a large measure to his credit, as well as to the credit of his successor, Mr. A. G. Thompson, assisted by Miss C. Fraser, the Organising Secretary, and Mrs. H. J. Kenwick, Vice-President of the Council and the faithful "Mother" of the School. These officers did all in their power to promote the comfort and efficiency of the undertaking.

A carefully planned programme was carried out. Under the chairmanship of the Rev. J. G. Wheen, the President of the Council, the opening session took place on Saturday evening, April 7th, when some time was spent in devotional exercises and intercession, after which the rector of the parish extended a hearty welcome to the members of the School. The Chairman, as first speaker, then gave a very suitable address on "The Opportunity of the School." He was followed by the Rev. J. R. Blanchard, who spoke in a very helpful way on "Daily Communion with God."

By these introductory addresses the right note was struck. Sunday following, most of the members of the School attended local services in the Anglican Church and in the Springwood Hall, where the Rev. W. E. Bennett, M.A., in the evening, delivered a much appreciated Easter sermon. The afternoon was pervaded by a gracious spirit of devotion and consecration. The keynote of the addresses by the Treasurer of the Council, Mr. A. W. Anderson, and Mr. Bennett, was Service "in the Homeland," and on "The Foreign Field." Both speakers were at grips with their subject, and their audience, and left a deep impression.

On Monday Bible and Mission Study work proper commenced. For five days, every morning after breakfast, the School broke up into a number of classes or circles, presided over by specially selected leaders, in order to study and discuss subjects of deep importance to every follower of Christ. The text-books were: 1. "Thy Kingdom Come," for Bible Study, and 2. "The World and the Gospel," by the Editor of the International Review of Missions, for the Mission Study Circles. Both of these books supply ample material for deep thought and reflection.

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In these Circles men and women were brought face to face with present-day facts, the glory of our everlasting Gospel, the momentous problems of, and the urgent call to, the evangelisation of the war-stricken world, and their individual part in the great task to be accomplished. Light was shed on ever-recurring difficulties of Christian life and service by the exchange of thought and experience. Thus sacred obligations appeared in a new and forceful setting, and took hold of many a soul as never before. Quite in line with these studies were the devotional addresses so ably delivered during the evening sessions by the Rev. R. Scott West on "The Constructive Forces of the Kingdom." The speaker graphically described and brought home the "Kingdom-building-forces" in Christ's unsurpassed ministry. Mr. Scott West's addresses were preceded by lectures on "The Great Missionary Epochs of the Church and their message to us to-day," by Principal Thatcher, M.A., Professor Angus, M.A., Rev. E. Owen, and Rev. Horace Crotty, M.A. These were highly instructive and in part greatly inspiring, especially for the more advanced hearers.

It ought to be said here that Principal Thatcher paid a touching tribute to the life and work of Dr. G. Brown, who had just passed away.

In between the morning Circle sessions there was a "Quiet Hour," followed by Talks on "Missionary Education in the Sunday School," given by Miss E. M. Quine, an expert on matters in connection with the training of children. These talks and practical demonstrations proved most interesting and entertaining, and it was felt that Miss Quine was quite an acquisition to the School from more than one point of view.

We were also privileged in listening to a suggestive address by the Rev. Willoughby, of Tigerkloof, S. Africa, on some psychological aspects of the life and usages of the Bantu Negroes.

To our regret, our President, owing to other imperative duties, could only remain with us for the first two evening sessions, but everybody welcomed the Rev. N. J. Cocks, of Pitt Street Congregational Church, who presided over the meetings for the last two nights. His genial presence was much appreciated and under his guidance the School was brought to a happy close.

A new feature was the daily issuing and reading of a special "Camp Paper," in which some of the more versatile and witty minds displayed their mental antics to the exhilaration of the rest who were possessed with a corresponding sense of humour.

Saturday morning, the 14th, found the happy band separating the individuals hastening away to their respective spheres of labour and service. May the good seed sown and the fresh inspirations carried away blossom forth in abiding actions of faith and love at home and abroad!

As, on rising, we should hear Him saying to us, "Take this yoke upon thee, My child, to-day," "Bear this burden for Me and with Me to-day," so, before retiring to rest, and collecting our mind for our evening prayer, it were well to put these questions to our conscience. "Have I, in a single instance this day, denied myself either in temper or appetite, and so submitted myself to the Saviour's yoke?" and again, "Have I in a single instance, shown sympathy or consideration for others, borne with their faults or infirmities of character, given time or taken trouble to help them, or been of use to them?" If so, I have gained ground; I have made an advance in the mind of Christ to-day, if it be only a single step. Let me thank God, and take courage. A single step is so much clear gain.—E. M. Goulburn.

Personal.

Bishop Crossley, late of Auckland, N.Z. is one of the Archbishops' Messengers in the diocese of Exeter, England, although he is not visiting the cathedral city itself. Preaching at Tavistock he said the nation had grasped the fact that citizenship meant duty, hence the change of opinion with regard to conscription. People had learned that no one had any right to share in the liberties of the Empire unless they were prepared to defend these liberties. We wish that the same could be said of our Australian democracy.

Rev. L. S. Quinlan has been appointed vicar of the parish of Eureka, in succession to the Rev. G. E. Ure. Mr. Quinlan, it will be remembered, was for some time acting curate at Grafton, and has been at Nimbin for the past five years.

Rev. C. J. Chambers, vicar of the Lower Macleay, recently visited Melbourne where he saw his aged parents, and had the honor of marrying his second son, Corporal J. H. Foster Chambers, A.I.I.A.V., L.B.I.A., prior to his departure for the front.

The Archbishop of Melbourne inducted the Rev. A. M. S. Wilson, of Canberra, to the parish of Aspendale, on May 3.

The Trustees of the National Art Gallery have done Archdeacon Boyce the high honour of hanging his portrait in the Gallery. It was presented by the N.S.W. Alliance, of which he was 24 years President. The picture is a large oil painting, the work of Mr. Julian Ashton, who is recognised as one of the foremost artists in Australia. It was he who painted the picture of Sir Henry Parkes, which is also in the Gallery.

After a considerable absence from active work, Miss Breteron has been able to resume her duties as a C.M.S. missionary among the Maoris in the Diocese of Auckland. She is now stationed at Te Kuiti.

Rev. J. M. Thomas has been inducted as incumbent of the parish of Adelong.

The sympathy of Churchmen will, we are sure, go out to the Rev. G. H. Jose, of Christ Church, North Adelaide, in the loss of his second son, Lieut. W. O.

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Jose, who was killed in action on April 3rd. Lieut. Jose was a young man of brilliant promise and was one of the first to enlist as a private in August, 1914. He was with his regiment at the landing, and throughout the Gallipoli campaign.

Dr. Andrew Murray, who has become known through Christendom by his devotional writings, died recently at his home in Wellington, South Africa, at the age of 88. Dr. Murray was the most eminent minister who has yet sprung from the bosom of the Dutch Reformed Church of Africa.

Word has been received that both the Rev. F. L. Sugget and the Rev. L. M. Gorrie, of Ballarat Diocese, have been severely wounded. Mr. Sugget is serving as a Chaplain, and has cabled that he is doing well, and is not likely to suffer any permanent injury. Mr. Gorrie is serving as a combatant.

Rev. C. H. H. Chambers has accepted the charge of Meredith, in the Diocese of Melbourne.

Rev. R. R. Macartney Noake, M.A., was presented with a cheque by the citizens of Armidale at a farewell gathering before his departure for Moruya (Goulburn).

Mrs. E. H. Shaw, widow of the late Rev. Archibald Shaw, has passed away, while visiting Norville, at the age of 75. She was for some time a regular attendant and worker at St. Clement's, Marrickville, Sydney.

Rev. W. C. Hawkins, first incumbent of the Manning River, N.S.W., died on April 11, at his residence, Blacktown, at the advanced age of 94 years. He was ordained deacon in 1859, and priest in 1861 for the diocese of Newcastle. In his Synod address last week the Bishop of Newcastle said, "I have just heard of the death of Walter Charles Hawkins, a veteran priest, who worked on the Manning when the best-used roads were the rivers, and who justified the heavy work he did with the oar by living till nearly 95."

Rev. R. Noake, B.A., Rector of Christ Church, Enmore, Sydney, has had a slight breakdown and is spending a short holiday at Woy Woy.

Churchmen throughout the country, and indeed we may say throughout the Empire, will bear with regret of the death of Canon E. A. Stuart, for many years Vicar of St. Matthew's, Bayswater, London. It will be remembered that Canon Stuart and Rev. A. B. Lillingstone came to New Zealand on a Mission of Help some years ago, and visited Sydney and Melbourne en route to London. He was one of the most trusted of Evangelical leaders.

Mrs. Caroline Wilson, widow of the late Venerable Archdeacon Wilson, of Dubbo, received her "home-call" on April 27. The interment took place at Rookwood. Rev. H. G. J. Howe, Rector of Leichhardt, Sydney, officiated at the grave. The deceased lady had been living for some years at Leichhardt.

Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, has been appointed Hulsean Lecturer for 1917-18.

Mr. Stephen Jones, who is reading for his degree at the Sydney University, has accepted the position of Catechist at All Souls', Leichhardt, Sydney.

Rev. H. G. J. Howe, Rector of Leichhardt, is conducting a Mission from May 9-16, at Hazelbrook and Lawson, on the Blue Mountains.

Very general sympathy is felt with Mr. Shuttleworth, of Ryde, N.S.W., who has been very seriously ill. We are glad to know that he is now on the way to recovery. Mr. Shuttleworth is well known in C.M.S. circles as a sterling worker. The beautifully painted texts and legends that are so conspicuous at C.M.S. functions, are mainly the work of his own hand.

Miss Annie Barling, of Wahroonga, has been accepted for training for missionary work by the C.M.S. of N.S.W.

Mr. and Mrs. John T. Raw, of Melbourne, have received word that their son, Sergeant Walter W. Raw, was killed in action on July 19, near Armentieres, in France.

The Rev. J. S. W. Coles, of St. Martin's, Charlton, Vic., has been appointed to All Saints', Ballarat.

A cable message has been received in Ballarat stating that Captain Virgil Tucker, a son of Archdeacon Tucker, of Ballarat, has been killed in action in France.

Chaplain F. W. Wray has been invested at Buckingham Palace by the King with the order of Companion of St. Michael and St. George. Chaplain Wray is an old Castlemaine boy. He served through the Boer War, and in the present campaign in Egypt, Gallipoli, and France. He was twice mentioned in despatches for gallantry at Gallipoli. At present he holds the position of senior Anzac Anglican Chaplain and is attached to the headquarters in London.

A new parish has been constituted at East Brunswick, Vic., and the charge has been offered to the Rev. W. A. Shaw, lately in charge of Ascot-Vale.

**FROM DEATH UNTO LIFE.
Wisdom of Solomon iii. 1-8.**

The righteous soul that seems to die
Its truest life attains,
It scales the heights it ne'er could reach
Must learn by earthly chains;
To unwise sight that can but gaze
The compass of a man,
Obscure are God's great purposes,
Viewless His sov'reign plan,
The passing of a transient soul
That hastens to be gone,
Oft deemed by men a battle lost
And not a victory won,
Is precious in the sight of Him
Who bears that soul along
Through surried ranks of angel-guards
To mingle in their throng.
No longer in this vale of tears
Its suppliant plaint is heard,
It now unravels all its heart
In the bosom of the Lord:
Released from ties that checked its course
In quest of highest good,
It meets at length its lasting peace
In the Paradise of God.
— C. H. Evelyn-White.

Public Morality.

Sex in Drama and Literature.

(Paper by the Archbishop of Brisbane.) A thoughtful paper on "Sex in Drama and Literature," by Archbishop Donaldson, was the feature of a well-attended public meeting in the Albert Hall on April 24, convened by the Council of Public Morality. His Excellency the Governor presided. His Grace said that on Friday, November 24 last, the Sydney Morning Herald printed an article under the headline "Perils of the Exhibition of Vice," and on December 16 last the Melbourne "Argus" printed a leading article from which the following sentences were quotations:—"The theatre is in danger of becoming the receptacle for the unclean scum gathered by prolific dramatic muckrakers, and "Those who never go to theatres know little or nothing of what is taking place, nor can they realise the withering blight that is settling on theatrical affairs." Undoubtedly the attitude of those two papers represented a great volume of unexpressed anxiety and indignation, and one of the objects for which the meeting had been called was to express that indignation and to call attention to the fact. It was time that the final judgment of public opinion upon this matter was tested. For undoubtedly the present tendency to overthrow reticence and parade vice was on the increase. At present the Council for Public Morality felt pressure from both sides. On the one hand public opinions, as represented by audiences at picture shows, and the semi-educated public generally seemed entirely satisfied and delighted with what they see; while the action of the purveyors of these series of sexual thrills was supported by the experts who have been crying aloud of late in the interests of public health for a much fuller publicity upon the whole subject of venereal diseases. On the other hand there was the increasing indignation and dismay of a vast number of right thinking people at the utter overthrow of reticence in modern society; at the systematic attempt by all amusements merely to give thrills through outspoken and brutal candour upon things hitherto not openly mentioned. The question before them was whether this indignation was based upon the true principles of humanity, or whether, after all, the naked plainness of speech which many advocate did not make in the long run for the common good. He might as well make it clear at once that he wrote under the strong conviction that the modern tendency was mainly evil and was heading us for the rocks of moral and sexual anarchy.

He was not dealing with the obvious attempts which were being consistently made to sail as near the wind as possible in obscenity and sexual suggestion, for he took it as certain that every attempt to parade vice for its own sake would meet with the hearty condemnation of us all. He was dealing with a phase of the question which is more open to discussion, and less easy to attack. He referred to the high-class plays and picture films whose moral was obviously good, while their offence against good taste was reduced to a minimum. If the public verdict was against these, then a fortiori it would be against the more obviously unclean. The position which he attacked was the position that, if the moral was good, outspoken revelations in sexual matters would do no harm. Two very striking productions would illustrate his point. "Damaged Goods" had been staged in Sydney and produced a profound effect. It aimed simply at setting forth the horrible physical effects of venereal disease and the gross danger involved to the community. As literature, the play stands in the very first class, and the wickedness of those who selfishly transmitted the disease was set forth with great artistic force. The moral was both excellent and urgently needed at the present time, and the whole tone of the play was on a high level. Another instance was the picture film called "Where Are My Children?" whose object was to expose the selfishness of women who refused to bear children and the grave harm and misery caused in homes where this selfishness existed. Here, again, the moral was undeniably good, and no less urgently needed than in the other case. In fiction he would only quote one novel, "Sparrows," the point of which was to show that even the humblest of the human family were cared for of God; a thesis in itself, of course, sublime. But the author took the reader through a whole series of sexual suggestions and revelations, including a lurid and detailed account of the physical experiences of childbirth.

He desired to protest, and to call upon the public to protest, in unmistakable terms, against the subtle and deadly danger which these exhibitions involved. Their methods plainly and wantonly belied the moral principle which they set out to inculcate. They reeked of sex from beginning to end. To the thoughtful the moral was plain and eloquent; but theatre audiences were not always thoughtful, and, as against that appeal, the

appeal to their sexual instincts was made in one way or another all through. Even if spectators came away stirred to a momentary indignation against the evil, they came away also with their impulses inflamed by what they had seen. It was useless to warn against evil, and suggest it in the same breath. It was not only useless—it was hypocritical.

Next, he maintained that the whole principle of outspokenness on the stage was not salutary but dangerous. A given audience attending either of these two plays might be divided into those who know the ways of the world and those who do not. In the case of those who do not, innocent ignorance was shocked through a series of sudden revelations into a knowledge for which it was as yet quite unprepared; while it was hard to resist the conclusion that those who have nothing to learn are hardened by what they see. It was high time that they uttered their protest against the insane and irreverent follies which now imagined that by merely snatching away the veil we should reform the sin.

A protest such as he suggested would stir up very strong opposition. It would come from two quarters. Some would say, "You cannot check these tendencies of popular taste; better guide without opprobrium. Moreover the very strength of a tendency is a guarantee that it is not very harmful. The popular taste is to be trusted." For answer the Archbishop pointed to the warning of Imperial Rome. There popular taste in amusements developed unchecked, and it steadily detracted from the healthy, manly sports of Republican Rome to the abominations of the gladiatorial shows. More serious opposition would come from the reasoned opinion of some thoughtful men. Mr. Bernard Shaw might be taken to represent them; and his view is that if one exhibited, as all theatres do, the allurements of sex, one ought also to exhibit the dangers to which they may lead. But two wrongs do not make a right. It was quite unnecessary, and not demanded by healthy-minded spectators, that alluring scenes calculated to inflame should be shown at all. One certainly did not rectify the evil of such scenes by equally outspoken exhibitions of the penalties of sin. A very few people were frightened into virtue. In all drama and literature sex will play, and ought to play, a part proportionate to its place in human life, and that, no doubt, was a large part; but this legitimate claim of sex to its place in the drama ought not to be confused with an entirely new claim that every sort of sex realism should be set before innocent eyes, and ears on the ground that this was the business of the stage to educate the sexual instinct. We must get back to a truer view of the functions of the stage. For, indeed, the root of the matter lay in the character and function of the stage itself. Primarily the stage does not exist to be a purveyor of morals and education at all; it exists to amuse and to refresh, and every other function it might possess was secondary and incidental to that. He did not for a moment deny that the stage had a moral function to perform. The best dramatists undoubtedly wrote their plays with a definite consciousness of a message, and the theatrical profession at its best might rightly claim to work hand-in-hand with the highest moral influences. But it was highly misleading to exaggerate this function of the stage. The stage does not exist primarily to teach morals, and the more clearly he lodged that fact in the public mind the better. Whatever exceptions there might be, the average popular theatre exists to amuse, and its power to do moral good was strictly limited and incidental. The stage exists to amuse, to refresh and recreate, and to that end it must set before us scenes and thoughts calculated to send us back to our work braced and freshened. There was danger lest the whole tone of our public performances should be infected with this unhealthy and relaxing atmosphere, and nothing could possibly stem the tide of its advance but a resolute recall of public opinion as to the true function of the theatre. It was a colossal task, but in the interests of public health, both physical and spiritual, in the interests of the future of our nation, he believed it was a task which had to be undertaken, and the object of the paper was to invite his hearers to join with him in uttering a protest before the opportunity had gone by.—(Our report is from the Brisbane "Courier.")

THE TRAINING OF THE SPEAKING VOICE.

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Correspondence.

(The Editor, "Church Record")

Sir,—In the Sydney Diocesan Magazine I see under the notice of "The Cathedral," the words "Dedicated to St. Andrew." Could you explain how they come to be there, and what they mean? Yours truly, PERPLEXED.

Vestments.

(The Editor, "Church Record")

Dear Sir,—It has been a matter of some surprise to me to learn that in this Diocese some Deacons are compelled to wear the scarf "more Romano." The surprise is because I did not know that such compulsion could be used. A little light from you in the esteemed "Church Record" will be greatly appreciated. Yours, etc., QUANGONG.

Church Huts.

(The Editor, "Church Record")

Dear Sir,—Many of your readers will be familiar with the Church Army Huts, and the splendid work they are doing amongst our soldiers in France. To them it will be gratifying to learn that word has been received by the Archbishop of Sydney (Dr. Wright) from Senior Chaplain Wray, to the effect that steps are being taken to equip similar huts of our own to be Church Huts for the use of our Australian soldiers, at a large base camp established in connection with the present offensive. The total cost will be £1000, and Senior Chaplain Wray has appealed for the money from Australia, for the comfort of Australia's own sons at the front. The Council of the Home Mission Society at its last meeting, decided to lead a subscription list with a donation of £250, and ventures to appeal to a sympathetic public for donations, large or small, to erect such huts in France, or if need be, in England. Donations may be sent to the undersigned at the above address, and will be gratefully acknowledged. The Ladies' Committee of the Soldiers' Welcome has also voted £50 for the purpose. We are, yours faithfully,

JOHN CHARLES SYDNEY, Archbishop of Sydney, President, WILLIAM MARTIN, Hon. Sec., WILFRID L. DOCKER, Hon. Treasurer.

CONDENSED CORRESPONDENCE.

Mr. Lionel Lewis writes from East Windsor urging the Church to address herself to the conservation of the rights of future generations, and to this end suggests co-operation between the Church Press, Church of England Men's Society, the various Women's Guilds and Societies, the Ruri-Decanal Chapters, Presbyteries, Quarterly Meetings and District Synods.

Moral courage, or the courage of principles, consists in the disregard of ordinary fears out of absorbing desire of and devotion to some great superior principle. When you are so devoted to doing what is right that you press straight on to that and disregard what men are saying about you, there is the triumph of moral courage.—Phillips Brooks.

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

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The Church Record.

MAY 11, 1917.

THE CHALLENGE OF THESE TIMES.

The Christian man who is privileged in these days to come face to face with the great masses of democracy, is finding himself up against such a confused welter of thought, such a medley of conflicting ideas, that he would be quite overwhelmed were it not for the mighty inspiration and boundless resources which are at his disposal—because he is Christ's man. The fact of the matter is, if a man is really a Christian and is fired with a passion for service—that man is finding himself face to face with a great challenge. Call it the challenge of the modern situation—call it what you like—there it is and it faces defiantly every man who is really concerned with the building up the Kingdom of God.

It cannot be ignored, for to do so might be to turn a deaf ear to God. For the challenge is heard, not merely in the social problem—the great modern movement of democracy, it is heard in the mission field, it is heard in the insistent demand on all sides for re-statement and re-construction. This great surging movement amongst whole nations, both in East and West, is not for nothing. There is something portentous in it,—it is fraught with great issues. It is the call of the modern world with its surging tide of men, who in their aspirations will not truly be answered and satisfied until the Christian Church meets them with the true message of Christ. And it is because the challenge of these times is bewildering in its urgency and range, that a point of contact cannot for the moment be seen, and an immediate and adequate solution is not forthcoming. To face this situation—to meet the deep need of this challenge is a work we cannot too often and too forcibly press upon the Church.

The challenge is one of thought. It is all very well for a Christian man to muse over the world's situation and the trend of events, and picture to himself people turning to God as the gospel is preached by this professing Christian and that. Such a method is not going to work. For the present something more or different is required. A point of contact has got to be found. The great mass of men do not baulk over Christianity so much as over "Churchianity." It depends upon who it is delivering the message and the content of that message. Men are not swallowing everything that is spoken and preached to-day—but it is wonderful how men are looking for social redemp-

tion and yearning for brotherhood and something even deeper. Why, brotherhood to-day, stated in international terms, immediately calls up men's enthusiasm and that in spite of the war. What are the great mass of men thinking? What are the longings and aspirations of the masses? We shall not know in church, for they don't bother about the church. Yet they have longings and yearnings. How shall we know? Christian men must move amongst them and learn. Christianity has the solution—but the point of contact, the understanding of the mind of the masses and their thought, are prerequisites for meeting the challenge of these times.

Indeed, that challenge is nearer to us than most church-people think. Take any modern city. Think of the thousands of young men and women often hailing from godly homes in the country, who go up to great cities every year only to drift away from the Church. Their religious life has really been parasitic. Because churchmanship, with vast numbers to-day, is merely an inherited or conventional religion, an outward conformity to certain rites and ceremonies, destitute of spiritual significance; when it ought to be a personal surrender of the whole life to the Lordship of Christ, and a strenuous endeavour to co-operate with Him in establishing His Kingdom on earth. Is it any wonder that these thousands of young men and women are not equal to the demands of their new environments? They relied for strength upon their old home circle, and so the faith they have is not their faith, it is their parents', with the result that when they are tested and challenged, they succumb to the new and altogether unexpected forces with which they are faced. But the sorry part is that they in turn make a faithless environment for the upbringing of their own children. There is still a further section in the congested areas of great cities: the children of those parents whom the Church in the previous generation failed to win. We are faced to-day by the problem of the third generation. They grow up without any knowledge of the Bible and to them the language of Christian teachers, when they hear it, is really a foreign tongue. Most elementary religious phraseology used before many State School scholars, leaves them floundering.

Whatever way we look at the situation in our home country, we see a vast mass of people on whom the Church is seemingly powerless on account of the pressure of other influences which have grown, mainly because the Church has got into a groove—has become a watertight department in public life, more concerned with bolstering up an ecclesiastical organisation, rather than under the inspiration of a mighty vision, building up the Kingdom of God.

In any case, and in whatever way we look at the challenge which presents itself to the Christian forces in these times, it is colossal in magnitude. Challenged by the missionary problem and its critical call for a large and rapid development of the missionary campaign, our faith and love are inadequate—and, say what we will, we are not as a whole ready for the task. Challenged by the social problem; the churchless masses—a democracy in which the elements of materialism are strong and paramount—our thought lacks thoroughness and sympathy and specific Christian insight. People to-day are not seriously praying. The challenge, then, is to face the situation. What has led to this condition? Doubtless the causes are many—de-

fective methods of education,—the failure to understand the mind of youth—and a readiness to play down to it—a refusal to keep in touch with the toilers, to learn their view-point, and even sympathise with them in their legitimate aspirations—the neglect of the personal spade work by the leaders and workers of the Church in favour of methods which offer quicker returns and so-called "success"; there are a multitude of minor causes, but after all there is only one real cause—the decay of the sense of God in the Church, and a failure to grasp the heart of the gospel which proclaims that the good news is for the whole man and the whole world.

Now, not until the Church realises how portentous in the challenge of these times, will the Christian forces to-day, and specially in the younger generation, face it seriously. At present we are in a sort of sacred circle, living in a forced and uneasy peace, evading the question. It is not merely the soundness of the Christian faith that is questioned; the whole Christian interpretation is at stake. There is far too much that is not Christian in the thought and practice of Christendom. Christ is belied in the business, politics, and the pleasures of Christians. What is wanted is a clear consciousness of the living Christ. What is wanted is a new type of Christian fellowship. A new attitude to the Church is required. Christians are demanded to study what the will of God for this modern world is. There is such a thing as the redemption of society in the programme of Christ, and there is a strong surging claim for the setting up of the discipleship of Jesus Christ in every department of life, work and conduct. What is the Church, what are the clergy, the leaders in Australia, doing to meet the challenge of these times, with all its strange conflicting movements? Surely it is a challenge to the best in us!

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.
C.E.M.S.

With a view of resuscitating this organisation, the Archbishop has just addressed a letter to the clergy of the Diocese, in which he says:—

"The problem of the mobilisation of the men in the life of the Church is ever-recurring and present.

"Many schemes have been tried, but we still feel that one of the best is the C.E.M.S. For nearly two years the Society has been passing through troubled waters, but we are thankful to be able to announce that it has weathered them, that all its financial liabilities have been met, and it is now possible to present a clean sheet.

"The Provisional Council of the Society feel that this is the time for approaching the Clergy in order that a better understanding as to the value of the C.E.M.S. may be reached. There have been strong objections to its past work and policy, and it is thought that these should be frankly discussed and a better relation between Clergy and the Society be established. This can only be done by a Conference, at which the whole question of the present and future of the C.E.M.S. could be debated. The Council would welcome suggestions of a practical and constructive character.

"As President of the Society, I invite you to a Conference of Clergy which will be held in the Chapter House at 10.30 a.m. on Wednesday, May 9th."

Provincial and Diocesan Synods.

The Most Reverend the Archbishop purposes summoning the Provincial Synod to meet in Sydney on August 15, and the Diocesan Synod for September 24.

C.M.S.

The Twenty-third Annual Meeting of the Women's Department will be held in the

Chapter House, on Wednesday, 16th May, at 3 p.m. President, Mrs. J. C. Wright. Speakers: Miss Crosshwaite (India) and Miss Newton (China).

C.M.S. New Premises.

The Committee of the C.M.S. have decided to remove their offices, etc., from 177 The Strand, to 313 George St., Sydney. Will all friends and patrons kindly take note of this. The new premises, though perhaps not so central, are very much more commodious and suitable for the extensive work of the Society.

GRAFTON.

Bishop's Letter.

The Bishop, in his letter in the Diocesan Chronicle, writes from an optimistic point of view regarding his health—justified by the expert medical advice under which his lordship is acting. It is to be hoped that the clergy and laity of the diocese will insist, by precept and practice, on loyally restraining their diocesan from the over exertion to which he will be naturally inclined by reason of his enthusiastic and energetic temperament, and also by the knowledge of the needs of the diocese. The bishop notes with delight the happy surprise he had in the arrival, from England, of Rev. H. D. Salmon, whose letters accepting the invitation of the bishop had never come to hand, as the bishop says, "they are probably at the bottom of the sea, together with 10,000 hymn books which we wanted for the Mission."

Peri's of Peace.

The Bishop has issued a "Short Litany in respect of the Perils of Peace." Many of its suffrages are a call to earnest thought and self-examination. It is a useful reminder of the prayer that is needed if we are to face aright the responsibilities of peace. There are deprecations concerning a vaunted civilisation, the glamour of selfish prosperity in commercial enterprise, hindrances to forgiving love, callousness to misery and suffering, and the claims of the wounded, class prejudice, failure to understand or face the social problem. Let us all "read, mark, learn, and inwardly digest."

VICTORIA.

THE CHURCH MISSIONARY SOCIETY.

Extensive preparations are being made for the adequate observance in Melbourne of the twenty-fifth anniversary of the Victorian Branch, from Saturday, June 16, to Wednesday, June 20. The Primate of Australia has consented to participate in the celebrations. It is hoped that every parish which in any way assists the C.M.S. will have some local celebration during the month of June.

Mission Sunday will be observed in the Diocese of Melbourne, Bendigo, Gippsland, and Wangaratta on the First Sunday after Ascension, May 20, when it is desired by the Archbishop and Bishops that sermons will be preached, intercessions offered, and, where possible, monetary offerings made for the great cause of Missions to the non-Christian world.

MELBOURNE.

(From Our Own Correspondent.)

The Coming Mission.

The Archbishop has issued a letter to the people, in which he says, "during the mission we shall aim at conversions," and the official organ of the Diocese bids us "not be afraid to demand conversions and personal witness to these." The evangelistic note is thus clearly sounded, and we trust that clergy and missionaries will be satisfied with nothing less than definite decision for Christ as the result for which we work.

The appointment of additional missionaries is announced. Rev. G. E. Aickin will go to St. John's, Footscray, Rev. W. J. Ashton to St. John's, Camberwell, Rev. F. Lynch to Coburg, Dean Hay, of Hobart, to St. Silas', Albert Park, Rev. A. A. Yeates to St. Alban's, Armadale, Rev. H. S. Hollow to Holy Trinity, Hampton, Rev. W. G. Thomas (German) to St. James', Melbourne, Canon Hughes to St. Anselm's, Middle Park, and Rev. Cyril Barclay to Brunswick. Dean Godby is doing useful work in visiting parishes to stimulate the work of preparation. He has recently conducted devotional meetings at All Saints', Geelong, and at St. Mary's, Caulfield. He has laid emphasis on the need of self-dedication and prayer, pointing out that we must realise God's presence and come to Him in the spirit of faith, hope and charity. He very beautifully described hope as "the sunshine of our faith."

The literature committee has issued some most useful circulars:—(1) What is a Mission, (2) How to prepare for the Mission, (3) Worship, (4) Cards of Prayer and book-

lets of devotion to be used at services and prayer meetings. A card entitled a "League of Witnesses for Christ" has been printed for the Rural Deanery of Melbourne. Canon Hughes and others are visiting the parishes as Bishop's Messengers, to enlist workers for the Mission. A slightly different card, entitled, "A League of Mission Helpers," is also being printed very much on the same lines. This latter card is being adopted in several parishes. It has four rules: (1) Prayer, (2) Promise of attendance at preparatory meetings, (3) interesting others in the Mission, (4) Studying the needs in the light of the Bible.

Cathedral Music.

The organist of St. Paul's Cathedral, Mr. A. E. Floyd, Mus. Bac., is an enthusiast in the subject of English music. A few nights ago the Cathedral choir gave an unaccompanied recital of anthems from the early composers, which was a great musical treat. Examples were offered of the compositions of Tye, Radford, Tallis, and Farrant, of the sixteenth century, Byrd, O'Gibbons and Purcell of the seventeenth century, and Croft and Bathurst of the eighteenth. The rendering of each number was almost a revelation, and demonstrated that the early periods of Church music were quite as rich in harmony as any modern period. We are promised another recital and it will no doubt receive much more public appreciation than the last.

Special Synod.

The Archbishop has summoned a Special Session of Synod to meet on May 25, for the consideration of certain Decisions of the General Synod of 1916. The ordinary Session of Synod will be held in October.

A Good Lead.

At the beginning of the week before last St. George's, Malvern, had an overdraft of some £450. At the end it had but £50 of its liability left. This happy state of affairs, upon which the vicar, churchwardens, vestry and congregation may all be heartily congratulated, is largely due to an enthusiastic St. George's Day parishioners' social evening. The vicar has been boasting that £1000 was recently given him in the press, so this £400 given by St. George's parishioners is just a trifle on the other side.

To Help the Soldiers.

A League of Soldiers' Friends has been formed by the Archbishop, with its headquarters at St. Paul's Cathedral, to raise funds in order that the work of the Anglican Church can go on in a high state of efficiency. It is now generally well known that the rest home for soldiers in the Cathedral grounds has proved of immense benefit to the soldiers and sailors who are in the city, and what the public does not realise however, is that the work is largely dependent upon the amount of financial support which comes from the public and especially Anglicans.

BALLARAT.

Memorial Hall.

An historic event in the life of the Parish of St. John's, Ballarat, took place on Saturday, 24th ult., when the foundation stone of a Memorial Hall (in memory of parishioners who have fallen at the War), which is being erected at a cost of about £2000, was laid by the Bishop (Right Rev. Dr. Maxwell-Gumbleton), in the presence of a large gathering. A new and up-to-date hall has been wanted at St. John's for some time, as the present one has been in use for many years and was originally portion of the Cathedral Church property.

BENDIGO.

New Clergy at St. Paul's.

St. Paul's School Hall was crowded on the night of April 30, when a welcome was accorded to the Rev. G. H. Cranswick, the new rector, Mrs. Cranswick, and the Rev. W. V. Garnett, who has come to Bendigo to labour with Mr. Cranswick as his curate. The Bishop presided. His lordship said that six months ago their beloved Dean was stricken down with a terrible illness, which had compelled him to resign the rectorship of St. Paul's. Their hearts failed them at the prospect of having to find someone who would in some measure be able to succeed him in the position he occupied. They were relieved by the selection of Mr. Cranswick to fill the vacancy. He was glad to be able to give Mr. Cranswick his warmest and most

loving congratulations on his appointment, and to express his great joy that he had come to minister among them. One of the great features of the appointment was that it had greatly pleased their beloved Dean.

Speeches of welcome were delivered by one of the churchwardens, Archdeacon Percival, and Rev. H. J. Ham (Methodist). Mr. Cranswick, in a stirring address, spoke of their appreciation of the splendid reception. He said that he recognised that he was standing on holy ground. He was standing in the shoes of a man whom they all loved and revered. Ever since he knew that the cloak of Dean McCullagh was to fall on his shoulders he had prayed that there would be a continuity of the fine spiritual work that had characterised the Dean's life among them. They could not expect him to be like the dear old man who had gone, but he would try. The same gospel of truth would be preached and taught as he had so powerfully urged for 46 years.

Rev. W. V. Garnett also responded to the welcome which had been accorded to him.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Anzac Day.

Anzac Day was well observed. Everywhere there were vast gatherings of people. Whenever possible a celebration of the Holy Communion took place. At the Cathedral there was not room for the worshippers, who overflowed into All Saints', where Canon Garland gave a striking address to a very large congregation.

Queensland General Mission.

Owing to the fact that several of the English missionaries were unable to come out there was a feeling of disappointment. News is forthcoming that the Rev. H. H. Kelly, of Kellham College, and two other missionaries—Revs. Chigwell and M. O. Hodson, widely known in South Africa and England—are expected shortly. The first-named will be asked to conduct the annual Retreat for the Clergy of Brisbane.

In Memoriam.

Our Diocese has lost one of its pioneer priests by the death of Rev. J. Wilson Henry. Mr. Henry had given up active work for some time. Two of his sons are clergymen, viz., Rev. Arthur Henry, Rector of Roma, where he has built quite the finest church in the

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diocese; and Rev. Herbert Henry, working in the diocese of North Queensland. Canon Jones and Canon Osborn took part in the burial service; the Bishop Co-adjutor gave the final blessing. Mr. Henry will be best remembered for his work as Rector of St. Peter's, Gympie. Our sympathy is extended to his widow and family. By the death of Mr. Edgar Walker the Church loses one who took a deep interest in its welfare. The late Mr. Walker was connected with the Synod from 1897 to 1906. Bishop Webber, together with our present Diocesan, greatly valued his business ability and advice. He was always willing to help, and will be greatly missed. Many others who are well able to give of their experience and business capabilities for the benefit of the Church come forward, and so perpetuate his memory. May his family receive divine consolation.

CARPENTARIA. Training College.

The most important step in advance, in the work of the Church in the Torres Straits, was taken when the Bishop admitted four men to be the first students of the Training College for a native ministry in the islands at St. Paul's, Moa.

On Sunday, February 11th (Sexagesima Sunday), the students were admitted as members of the College after the Creed during the celebration. The four men stood before the altar, and the Bishop, taking each one by the hand, mentioned his name and said, "I admit you as a student of St. Paul's College, Moa, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

SOUTH AUSTRALIA.

ADELAIDE. C.M.S.

The Annual Festival of the Society in South Australia was held in Trinity Church and Hall on Tuesday, 1st inst. There were upwards of one hundred members and friends met for tea at 6. The Annual Sermon was preached by the Rev. F. Brammall, of Victoria, at 7, and the Annual Meeting took place at 8. The Rev. F. Webb presided. Addresses were given by the Rev. F. Brammall and Professor Darnley-Naylor. Reports on the work were read by Rev. D. J. Knox, Mrs. Henshaw Jackson, Mr. H. N. Brainbridge, and Mr. R. V. Davis. Advance was reported in every department of the work. The attendances were most encouraging. Mr. Brammall is now busily engaged in deputation work.

TASMANIA.

The Need of Bequests.

The Archdeacon of Launceston has often in Synod and elsewhere. (says the Hobart "Church News") urged that Church-people ought to regard it as part of their religious duty to remember the Church when making

their wills. It seems the Archdeacon's appeals are beginning to bear fruit. Then follows a list of benefactions given recently to the Church, running into four very decent figures. Amongst them mention is made of Miss Emma Mills, who died but a few weeks ago. A saintly and beautiful character in life, she has also remembered her Church and the poor in death. Altogether Miss Mills has given something like £10,000 to be divided in certain proportions between S. John's, New Town, diocesan funds, and various institutions in Hobart. Lately the writer in the "News" made a public statement to the effect that during the past ten or twelve years probate had been granted on estates, valued at over a quarter of a million of money, in Tasmania, belonging to deceased Churchmen, and not a single penny had been left to the Church or to any work of mercy. The cases cited above, together with the example in our own diocese mentioned in our last issue, in which Church folk have bequeathed money for God's work, would seem to prove there is coming a reversion to the nobler aspect of the responsibility of wealth as held by Churchmen of two or three generations ago.

NEW ZEALAND.

AUCKLAND.

The Clergy and the Military Service.

Many of the clergy have gone to the Front, more will go shortly. We are face to face with the difficulty of maintaining the spiritual ministrations of the Church in England the clergy are exempt from military service, in New Zealand they are not. There are some people who would probably be pleased to see all the clergy go to the Front and the Churches shut up, and the ministrations of religion cease; but the majority of people are not so minded, and realise the importance of religion—for other people, at any rate. There has been much foolish criticism about the clergy and the War, and about the clergy and exemption, etc. Let me say it at once, and say it emphatically, that all the eligible clergy in the diocese are perfectly ready and prepared to do their duty, and to go to the Front if their duty lies in that direction. I venture to think that there is sometimes a danger of the clergy sometimes overlooking their duty and desiring eagerly to enlist and go to the Front without sufficient consideration of the claims of the spiritual work to which God has called them. I fully recognise that the clergy are in a difficult position, and that some foolish and malicious people accuse them of shirking and desiring to hide themselves behind the Bishop's prohibition. I know how hard it is to suffer fools gladly, or to suffer some of them at all, and I fully sympathise with the position of the clergy in having to bear what amounts to the 'reproach of the Cross.' It is easier to go than to stay at home, but we must be prepared to suffer for conscience' sake. I am prepared to take the full responsibility for refusing to allow the diocese to be deprived of all its eligible clergy, even to

satisfy the man in the street, who probably prefers the street to the trenches. I was unhesitatingly that there is no body of men in the community more anxious to go to the Front than the clergy, and I venture to say that it is a grievous wrong to the clergy to submit them to the unpleasantness (to put it mildly) of seeing their names in the ballot. I have said before, and I say it again, if any of the clergy really believe that Almighty God is calling them to leave their present work, which must suffer by their absence, and enlist in a non-combatant branch of the Service, I shall not refuse to give them permission to do so; but I certainly think that they should be reasonably satisfied that their work can be carried on before they enlist. The clergy themselves do not claim exemption if called up in the ballot, but I claim exemption for them, and take full responsibility for so doing."—(Bishop's Letter.)

The C.M.S. of Australia.

The first public meeting of the Society under this title was held on May 2nd in the Y.M.C.A. Hall in Sydney. It was a purely business meeting, attended by 30 or 40 members, including delegates from the Victorian branch.

Mr. C. R. Walsh, the doyen of missionary enthusiasts in Australia, was in the chair, and in opening the meeting cordially welcomed the Victorian members.

Rev. P. J. Bazeley, General Secretary, read extracts from the report, and the Hon. Treasurer read a statement of accounts.

N.S.W. Branch.

The Annual Sermon of this branch was preached by Rev. H. Brewer, missionary in Uganda, and Chaplain to H.M. African Rifles. The sermon contained an interesting and helpful application of "noli me tangere" (Jno. xx. 17) to Christians of these days. The preacher gave the paraphrase, "Don't stay handling Me while the other disciples' hearts are aching for your message." He illustrated, as was natural, from the War. He instanced Uganda's response to the Empire's call and went on to press home the claims of missionary work as the normal work of the Church, and not the spiritual luxury of a few enthusiasts. The preacher pointedly declared that Christians should not so much enquire if they were called to go abroad on active service as ask whether there was a call to stay at home. In spite of a wet day there was a fair attendance at the Cathedral.

The Annual Business Meeting was held at 7 p.m.; 32 were present. Mr. C. R. Walsh presided, and voiced the joy of C.M.S. sympathisers at the release of the G.E.A. missionaries. He recalled with sorrow the deaths of friends of C.M.S., Mr. John Kent, an old identity with C.M.A., and a loyal supporter of the cause, Mrs. Sully, one of our earliest lady helpers who was present at the historic meeting when the Gleeners' Union was formed in Sydney. She was ever a strenuous worker and warm-hearted supporter. The Report and Balance Sheet were

read. The Report said:—"In the operations of the Society for the year, we have had abundant proof of the Lord's undertaking for His children, who seek, though oftentimes hesitatingly, to obey His will. A noted missionary is credited with the following: 'Experience teaches me that if we are willing to follow our God's will in carrying out His plan, He always pays the fares.' We have so learned of Him in the light of His marvellous acts and attribute unto Him salvation and power and great glory and thanksgiving. "The hopes that the average of recruits sent forward for the two preceding years would be maintained were gradually dispelled as the year passed by. We have foreseen that none of the candidates in training would be ready, but there was reason to believe that the universal spirit of service would have acted beneficially in the interests of our work, but alas! our expectation was not fulfilled and we report with shame that from amongst us not one was despatched to the 'outer mission.'

Candidates.—Five accepted candidates, viz., the Misses L. Claydon, E. M. Varley, A. M. Gelding, E. Matthews, and E. Wass; A.T.N.R., are in training at Deaconess House. Of this number, four should be ready to proceed to the Fields during the current year. Besides accepted candidates, there are a number of others who are quietly preparing themselves before offering to the Society—some in hospitals, others in educational courses.

"In view of the fact that so many millions have never heard of the Name, it is lamentable that so few are disposed to place themselves in the hands of God for the performance of His will. Though 'the Lord has spoken it,' and even though He will do it, the human agent must be forthcoming to enable Him to work His will. Your Committee once more pleads that increasing prayer should ascend to the Lord of the Harvest for the required labourers."

The first resolution was moved by Rev. S. Taylor and seconded by Rev. H. G. J. Howe:—"That the Report and Hon. Treasurer's Statement be adopted, printed and circulated, and that this meeting, whilst greatly rejoicing that God has stirred up the liberality of His own people and encouraged us by an increase of revenue, resolves to face the future with renewed hope and energy, trusting by the Grace of God to further increase the number of Missionaries, and thus take advantage of the many opportunities for extending the Kingdom of God."

The second resolution, appointing the Committee, was moved by Rev. E. Claydon, and seconded by Rev. F. W. Reeve.

The delegates from Victoria each briefly addressed the meeting.

Annual Demonstration.—The Chapter House was well filled for the evening meeting with an audience brimful of enthusiastic interest in the work of the Society. The Archbishop presided, and among the clergy present were Revs. A. C. Kellaway, Newby Fraser, H. S. Begbie, D. Hudson, H. Arnold, J. W. Watkinson, Nelson Howard, R. Nelson Howard, C. H. Denman, Archdeacon Davies, J. Young, A. R. Ebbs, W. Greenwood, M. G. Hinsky, G. A. Chambers, A. E. Bellingham, W. F. Hall, H. S. Cocks, S. Taylor, H. A. Venn, E. Claydon, J. H. Wilcoxson, H. G. J. Howe, R. O. Todd, A. W. Coates and P. J. Bazeley, Gen. Secretary.

The Primate, in his opening address, said that it was an unique meeting, it being the first great public meeting in the enlarged Chapter House; he was glad it was a missionary meeting and no doubt they were glad that it was the Annual Meeting of the oldest missionary Society in Australia. The new title, C.M.S. of Australia, was the mark of important constitutional changes in the past 12 months. They had every cause to thank God for that important step in organisation. In spite of the demands of the War the funds showed an increase of £1000. The speakers who were to follow were fresh from the War Zone in Eastern Equatorial Africa. One was Miss Katie Miller, for whose deliverance they had just thanked God. When they remembered the treatment meted out to her and her companions by the Germans it gave them cause for prosecution of the War till such things were no longer possible. The other speaker, Mr. Brewer, was a missionary in Uganda, and had been a Chaplain to the forces in Africa, doing work for God and the Empire. It was good that the main topic was Missionary Work in the War Zone, or War in the Mission Fields, for they were naturally obsessed with the thought of the War. They could remember

then the great campaign against the world, the flesh and the devil in the darkest places of the earth. The War time was a testing time for the missionary work of the past, and a call to missionary endeavour for the future; a test because of the response of the native races in the time of war, and a call in that they must not stay their hand in the work, for if there was to come afterwards a knitting up together of the nations of the world, it could only be brought about through the planting of that "Tree of Life" whose leaves are "for the healing of the nations."

Miss K. Miller described some of the terrible experiences of internment in G.E.A., and pleaded for more prayer and help for that part of the country which had been devastated by the ruthless Germans from end to end. She also touched on the difficulties and needs of the work. The Moslem menace had been accentuated by the encouragement shown by the German soldiery.

Rev. Henry Brewer, who is a breezy speaker, quite captivated the audience with the story he had to tell. He spoke of the release of the G.E.A. Missionaries at Tabora and the never-to-be-forgotten thanksgiving service that was held there. "It comes," said he, "as a fresh appeal to us to go forth and conquer the world for Christ, when we recognise what our Empire has done in this present War. It is reported from France that a woman, whose four sons had gone to the Front when she heard that three had fallen, sent a request that the fourth should be sent home to her as he was her all. The reply came back from the General that he could ill be spared as the country was in sore need of men; her reply to this was, "Let the Empire keep my boy—he is my last." Not until the Christian Church faces the call of Christ as families are facing the call of Empire, would the world be won for Christ. "Grief," said a preacher, "kill it hurts." "It is doubtful," said another "whether we can be said to really give, until it does hurt." I want this meeting to say to-night on its knees that we are out to win the world for Christ. I am here to tell you what I have seen and heard. I speak as a missionary and as a Chaplain to H.M. forces, because I regard my present service as the direct outcome of the Church's work. If it had not been for Christian missions, Uganda would not have been a British Protectorate. It would have been German or neutral. In the former case it would have been a constant menace to our position in the Sudan. The campaign in East Africa, as it has been carried out, would have been impossible had it not been for the support of the Baganda. They have served not only as porters, but also as soldiers. The King's African Rifles are among the finest coloured troops of the Empire. I can speak not only for my own school, but for all the schools when I say that the Mission School boys volunteered for service en masse at the beginning of the War and I have seen their wonderful coolness and pluck in the ambulance work under shell fire, and in the dreaded plague of cerebro-spinal meningitis.

As regards the work in Uganda, the wise policy of Bishop Tucker has been followed up by his successor, Bishop Willis. The lines of the native Church have been well laid, but we do need the prayer of the home Church that we may not force the native Churches into stereo-typed channels of organisation and method. Christianity is no Western monopoly. It is adaptable to every race and clime. Consequently the Uganda Church must be allowed to develop along perfectly natural lines into a self-governing and self-supporting Church.

REVISED LECTONARY.

May 17, Ascension Day.—M.: Pss. 8, 15, 21; 2 Kings, ii. 1-15; Eph. iv. 1-16 or Heb. vii. 11. E.: Pss. 24, 47, 110; Isa. lvii. 15, Heb. i.

May 20, Sunday after Ascension, M.: Pss. 146, 147; Deut. xxx. or Isa. lxiv., Jno. xiv. 1-14 or Eph. i. 3. E.: Pss. 148, 149, 150; Deut. xxxi. 30-xxxii. 43, or xxxiv. Jno. xvi. 5, or Rev. v. 11.

May 27, Whit Sunday, M.: Ps. 68; Joel ii. 28, or Deut. xvi. 9-12; Acts xviii. 24-xix. 7, or 1 Cor. xii. 1-13. E.: Ps. 104; Ezek. xxxvi. 25-36, or Wisdom ix.; Rom. viii. 1-17 or Gal. v. 16.

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Bishop of Tasmania's Synod Address.

The Church and Democracy.

We regret that exigencies of space hinder us from giving in greater fulness the masterly address of Dr. Stephen to the Synod of Tasmania. We give some valuable extracts. In opening, his lordship said:—
 "For the third time the Synod meets under the shadow of war, and again we hope that before our next meeting the shadow will have lifted. In the meantime the death roll is lengthening, the burden of anxiety grows heavier, the problems of the future become more menacing. More than ever the Church of Christ is needed, with its message of consolation to the bereaved, its lesson of trust in God for the anxious, and its gift of grace and strength for those who have to live in times of strain and difficulty."

The new Determination re A.B.M. drew from the bishop some strong words regarding the Church's duty to missions to the heathen. He said:—
 "But this improvement in the organisation of Australian Missions only emphasises the weakness of the missionary spirit. If we take the financial aspect, the facts are painful. In 1915 over £21,000 was raised in this Diocese for church purposes. Of this less than £1000 was given to missions—less than 5 per cent."

"Personally, I think that at least 50 per cent. of the Church's income should go, and some day will go, to the support of the Church's primary work; but this at present would be a counsel of perfection. But I say, without hesitation, that in the present state of missionary knowledge, every parish should devote at least one-tenth of its income to this object, and when it has done so it may then prayerfully consider whether it has done its duty, in terms of money to the heathen for whom Christ died, and to the Christ Who died for them."

"We may, I think, expect an expansion of missionary work after this war ends. Partly, because the energy now devoted to patriotic purposes may, in many cases, be diverted into work for the larger Empire of Christ. Partly, because, in many cases, religion must be a missionary religion. Partly, because our outlook has changed. It has become the most natural thing in the world for a man to hear the call, and give up everything and go off cheerfully to offer health and life for the Empire. It is not the man who goes, it is the man who doesn't go that excites our wonder. And we shall no longer wonder at the man or woman who hears the call of Christ, and goes into another country to fight the Master's battles. We shall no longer call a missionary a fanatic. We shall no longer ridicule or oppose the idea when our children speak of going to the front."

The bishop then dealt with the important subjects of **The Church and Democracy and Sexual Sin.** With regard to the former he drew the attention of Churchmen, cleric and laic alike, to the grave social problem and urged an open-minded study of the whole question. Referring to a motion on the subject in General Synod, Dr. Stephen said:—

"If you examine this you will see that it is a call to the Church in Australia to save the nation. The Church has taught democracy to the world. She has insisted on the dignity of human nature. She has taught that it was made in the image of God; that in human nature itself there is a reflection of the Divine nature, something of the Divine powers. It has a mind to think and plan, a will to choose, a heart to love and sacrifice itself. The meanest and lowest of the sons of men is a son of God, with potencies in his nature which may develop into an ever closer likeness to his Creator. As Carlyle puts it, "Through every living soul the glory of a present God still beams."

And reverence for human nature is deepened by the story of redemption. The Son of God chose to take our manhood, and show us its possibilities and its value in His eyes. In His earthly life, in that resistance of temptation, in that endurance of suffering, in that devotion to the highest, in that obedience unto death, we learn what man can do. And we also see what the Son of God thought of human nature. He knew what was in man, all his sin and failure, all his weakness and pettiness, his inconsistencies and his shame, and yet He thought it worth while to die for man. And the story of Redemption finds its sequel in the promise of the future. Each man appears on the stage for this tragic conflict with circumstances and heredity, and to each man is offered an eternal life, with all stain and weakness removed, with all faculties raised

to their highest perfection, with character moulded into the likeness of the Perfect Man.

"And the Church teaches also the essential equality of men. The Christian conception of humanity is that of a brotherhood, in which all are on a level. All belong to the great family of God, and in His sight there are no essential distinctions. All have a moral sense, all have the same duty, namely, to obey conscience and live the best attainable life. All have the same need of redemption, the same offer of salvation. All bow as equals before the Cross, and shall stand as equals before the great White Throne. In the sacraments of the Church the same principle is visibly expressed. All are on a level as they enter the fold by Holy Baptism. All are on a level as they come to receive the Body and Blood of Christ in the Holy Communion. There is no respect of persons with God. As moral beings, all are essentially equal in His sight. The essential dignity of man, the essential equality of men, both have been taught by Christianity from the first, and democracy is simply the translation into political terms of Christian doctrine. It is not too much to say that modern democracy owes all that is best in its beliefs, and all that is lasting in its success to the Christian Church."

"But there is a danger that democracy in Australia, as elsewhere, may forget its teacher and her lessons. The popular conception of brotherhood is too narrow. The popular aims are too often exclusively material. Until recently the Labor party has had to work on narrow lines. The trades unions have been compelled to fight for their own rights, and their own needs and claims have engrossed their attention. This was inevitable, but it must not be the end of the movement. The nation is not made up wholly of the laboring class, and now that Labor has gained political power, its aim must be justice to all classes, not to one only. Class-consciousness is a necessary step, but it is only a step towards a wider brotherhood, which involves the union of all sections of the community. And that is the function of the Church, to draw together all sections of the nation by reminding them that they are all brothers, because all children of one Heavenly Father."

"And the Church must spiritualise the economic movement. There is no country where material ideals are more in evidence than in Australia. More money, shorter hours of work, greater comfort, these are the common aims, not only of the laboring class, but of all classes. So far as they are the only aims, they cause the most essential loss, "the inner poverty which touches, not the circumstances of life, but the powers of life." To the man who has set his heart on wealth, Christianity teaches the true place of the material. It can express life, it can minister to life, but it is not life. Wealth is not to be despised, but after all it is far less important than the man who produces it or the man who uses it. It may nourish the body; it may foster art or knowledge; it may give opportunity for sacrifice. But it is the life, the character, that counts. And it is the life, the character, that will be judged. These material things that we crave for, even if we gain them, can never be our own. We are but stewards, entrusted with these things for the common good, and certain to be called to strict account for the way they have been used. It may seem hopeless to preach such a doctrine to a commercial age. Probably the spirit of every age has seemed to be invincible in the hour of its supremacy. But the history of our faith is a record of a long series of victories over foes that seemed invincible. Perhaps we are more ready to learn than we were three years ago. The present war has been described as a sordid trade war. The

phrase is an insult to our nation, to our Allies, and above all, to the men who have laid down their lives in a nobler cause. It was for no material gain that they offered their sacrifice. It was for spiritual things, for ideals, for honor and humanity and liberty, just those things which can never be expressed in material terms; which are evidence that man is spirit as well as body, and that however imperious the demands of the body, the demands of the spirit are supreme, and must be satisfied, even though wealth and comfort and life itself be the cost. And the Church must impress this lesson on rich and poor, on laborer and employer, that material gains can never satisfy a being, who is in God's image, and who has eternity in his heart."

"But though these fundamental principles are simple enough, it is not always easy to apply them to particular cases; and the resolution of General Synod calls upon the members of the Church to study sympathetically the whole social problem. To study, that is a duty obvious to anyone who has learnt to estimate the difficulty and complexity of the subject. Sympathetically, that is where we fail as citizens, and that is where our Christianity must help us. To put aside the prejudice of education and environment, to be prepared to confess our own folly and our own selfishness, to understand the other side, to believe that our opponents are quite as well-meaning as ourselves, to recognise the high aims and unselfish motives that underlie short-sighted and impractical methods, to believe that a man may be really aiming at justice, even when he seems to us to be advocating injustice; that needs the Christian spirit. I am glad to know that the combined study of these subjects has begun on a small scale amongst the clergy, and I hope that it will be extended amongst both clergy and laity."

The Synod of Tasmania.

(From Our Own Correspondent.)

Probably Tasmania is unique in varying the city where Synod is held, the life of Synod is three years, of which the first and third sessions are held at Hobart, while the middle one is held at Launceston. The advantages are obvious—it enables the Hobart clergy to attend Synod without the distractions of running their parishes at the same time; it is of help to Launceston, inasmuch as not only Synod itself, but also the many meetings which naturally occur at Synod time, give a great impetus to Church work.

The first meeting of this Session was held on Monday evening, when the large Albert Hall was comfortably filled with attentive Church-people. The chief speaker was Bishop Wilson, late of Melanesia, who spoke with that quiet earnestness which we have learnt to associate with his utterances.

On Tuesday morning proceedings very properly began with a celebration of the Holy Communion at St. John's Church, when the Bishop was celebrant, and when practically all the Synod members communicated. Later on in the same day was held the devotional meeting of the clergy by Bishop Wilson, and the force of the man behind the message was most markedly felt in the helpful message on "Disciples and Apostles."

Our own Bishop gave his charge—a strong and masterly pronouncement, at Holy Trinity Church, in the afternoon of the same day, while synodical meetings were formally begun in St. John's Hall, which is our Synod Hall for the time being.

The work has not been unduly exciting, the most interesting meetings probably being some which are not formally official.

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London to obtain some more "Biff," but
could not get any. There were other
mixtures, but nothing compared to
"Biff." We used it in Liverpool Camp,
Sydney; also on the boat from Sydney to
England, and then in the Rollstone
Camp, Salisbury Plains, where we were
camped, all you, or any of your friends
know of anyone about to leave for the
front, impress it upon them to bring
plenty of "Biff." We are completely
run out now, and we can find no relief
whatever, but in the event of either of
us returning to Sydney we shall call and
see you to thank you personally. Hoping
to receive a reply from you, we shall
conclude—Remaining yours faithfully,
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Thus Wednesday was Anzac Day, when (be-
sides the services earlier in the day) a very
large service was held by the Launceston
clergy in the mother parish church of the
northern city—St. John's. This Church is
in two parts, a new and an old, the former
has architecture unsurpassed in the Com-
monwealth, and on this evening both the old
and new parts were packed by a large con-
gregation, who listened to an eloquent ser-
mon from our Dean.

We were very fortunate in having Captain
Chaplain Brewer, M.A., a C.M.S. Mission-
ary, of Uganda, amongst us. Mr. Brewer
preached at St. John's on Sunday, and ad-
dressed various meetings during the week.
The cream of all these was undoubtedly the
missionary breakfast on Thursday morning,
when Mr. Brewer delivered what was agreed
by all to be one of the finest missionary
addresses ever given in Tasmania. Fre-
quently was the speaker interrupted by loud
and prolonged applause, and when he sat
down there was quite a rush of clergy to
"bag" (as one irreverently termed it) Mr.
Brewer.

The various Church organisations held
meetings, C.E.M.S., Mothers' Union, G.F.S.,
Junior Clergy, C.M.S., etc., etc.

The official synodical business did not
appear to be perhaps of an exciting nature,
yet good quiet work was done. Thus it was
agreed to start a fund to provide scholar-
ships for the sons of the clergy; committees
to face present and past war problems were
formed, the Clergy Removal Expenses Fund
was placed on a better footing, by our new
Dean, too, his first motion in Synod. Synod
also expressed its keen sympathy with the
terrible plight of our Armenian fellow-
Christians, and respectfully asked the Bishop
to appoint an Armenian Sunday.

Some interest had been aroused by the
General Synod Determinations, but all were
accepted, by far the most important, of
course, being the A.B.M. Determination,
which was moved by the veteran Canon
Shoobridge, and seconded by the Tasmanian
Secretary of the C.M.S.

But I am glad to say that in this case a
teacher was sent. He opened a school for
the boys, and in the evenings he taught their
fathers. The high caste people did not wish
the Chamars to become Christians so they
began to persecute them. They destroyed
their crops, and beat three of them so se-
verely that one man's arm was broken, and
another had to be in hospital for a month.
But the more trouble the poor Chamars had,
the nearer they were drawn to the love of
Jesus Christ.

One day a baptismal service was held on
the banks of the Ganges canal and fifty-
seven Chamar men, women, and children
publicly acknowledged their faith in Christ
their Saviour, and promised "manfully to
fight under His banner against sin, the
world, and the devil."

One Christian boy, Sam, in another village
in India, has lately begun work as a plough
boy. He is well spoken of by his heathen
master who is now coming to the Sunday
services. Some times at dinner time the
heathen ploughmen ask Sam to sing Chris-
tian hymns, which he does, and then ex-
plains the meaning to them.

What prayer can you offer for Sam and
for the Christian Chamar boys?

Be Kind and True.

Be kind, little maiden—be kind;
In life's busy way you will find
There is always room for a girl who smiles
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother and lightens her cares,
And many a household duty shares;
Who is kind to the aged and kind to the
young,
And laughing and merry and full of fun;
There is always love for a girl who is sweet,
Always a smile her smile to greet;
Then be kind, little maiden—be kind.

Be true, little laddie, be true,
From your cap to the sole of your shoe;
Oh, we love a lad with an honest eye,
Who scorns deceit and who hates a lie;
Whose spirit is brave and whose heart is
pure.

Whose smile is open, whose promise sure;
Who makes his mother a friend so near
He'll listen to nothing she may not hear;
Who's his father's pride and his sister's joy—
A hearty, thorough, and manly boy;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call;
Who's as pleasant at work as he is at play,
And takes a step upward with each new day;
Then be true, little laddie—be true.

"Roses bloom
In the desert tomb,
Because the Saviour once lay there."

Young People's Corner.

Chamars.

To be a Chamar means that your father
is a leather worker. The Chamars are de-
spised by the richer Indians and are called
"out-castes." About three years ago the
head Chamar of a village went to an Indian
clergyman with a letter from all the Chamar
men. As most of them were unable to write,
each man had to put his thumb mark as a
signature to the letter. The letter asked for
a Christian teacher to be sent to their vil-
lage. The missionaries in many parts of
India are getting requests like this, and
there are a few Christian teachers that as a
rule the answer has to be, "No, we cannot
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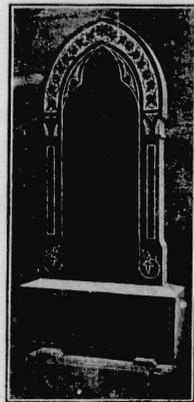
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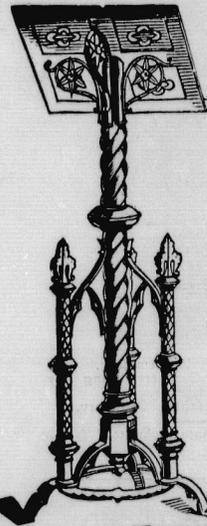
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Current Topics.

It would be interesting to know what percentage of regular church-goers communicated or even attended Church on Ascension Day. The fact that it is an ordinary business day presents great difficulties in the case of the majority. But a morning service, arranged at an early hour, or an evening service, and for that matter both of these, would be within the reach of vast numbers if the observance of Ascension Day were a matter of sufficient importance to them. It certainly is true that we cannot claim the same antiquity for its institution as for that of Christmas Day or Easter Day, though distinct reference to it is to be found as early as the fourth century. But it ranks with them in the importance of its teaching, and an ancient writer has justly connected them as "the three feasts of Godhead!"

The Prayer Book leaves us in no doubt on the point with its proper psalms and lessons, special collect, epistle and gospel, and also the proper preface in the Communion Office to be used "upon Ascension Day and seven days after." Would the list of services at the average church, or the size of the congregations suggest that there had been a very earnest endeavour to carry out loyally the requirements of the Prayer Book? The prevalent slackness in matters of religious observances is ministered to in too many parishes by the failure to provide an opportunity for communion, except at an hour when only leisured ladies and old men who have retired from business can be expected to attend. Evensong, too, is often shorn of its distinctive features and shortened almost to complete omission in the interests of an oratorio which we may charitably assume is worthily and reverently rendered, but which has no right to usurp the place of the particular form of worship ordered for the day. Difficult as is the task of securing its popular observance, there can be no excuse for the tendency to minister to slackness and disloyalty to Prayer Book provisions, and to pander to the preference to sit and enjoy music rather than engage in the strenuous activities inseparable from real worship.

No doubt the title is due to a big discussion that took place some time ago in the English "Daily Telegraph." The "Record" makes the question the subject of a leading article in which is urged a national recognition of our dependence upon God for victory in the War. The writer says:—

"Do we believe? The question has often been asked, but never has it been more necessary to face it than in connection with the war. We are professedly a Christian nation, yet, although we are well on in the

third year of this most awful conflict, the Government, as the official representative of the nation, has not sought the help of God in penitence and prayer. The Churches have had their days of prayer; intercession services have been many; and much prayer has been offered by Christian people, commending our men and our cause to the gracious mercy of God. But the nation, as represented by the Government, has held steadily aloof. What is the reason? What is it that is hindering the outpouring of the nation's soul in supplication to the only Giver of Victory? These questions are being widely asked, and no one seems able to supply an answer."

There can be no doubt in the Christian's mind that the issue is in the hand of God; but it is hard to get the general public of a professedly Christian community to adopt the Christian's point of view. We know that in our own land the services of intercession are only attracting the few, while the many are practically going on very much as usual in the enjoyment of, or searching after the worldly pleasures and riches. We have often thought in our own mind that it was our distance from the seat of war that caused this failure to appreciate the lesson of the catastrophe. It is alarming indeed to find even in the home land where the clash of arms is heard and the awfulness of war is apparent that there still persists with too large a section of the people a desire and search for enjoyment and extravagance of living. The heart of the nation is evidently not so manifestly right that our political leaders feel constrained to provide for that corporate act of worship, humiliation and intercession by which the nation would place itself and its cause in the hands of God, acknowledging thereby the sovereignty of the Divine Will. The question is indeed pertinent, "Do we believe?" For in so far as we do believe, we shall seek to bring our nation face to face with God.

Beyond all our national fete days, Empire Day has a special claim upon our attention because of the emphasis it places on Imperialism. In the heart of the Empire the need of celebration may not be so apparent as in the far-off lands where the old Union Jack—the flag of liberty—is flying. We have had for some time strong indications of the presence of anti-imperialists in our midst. There are the "little Australians" who are not big enough to see over their own backyard fences and form themselves, with other sinister assistance, into leagues such as that strange monstrosity, "The No-Imperial Federation League," in which we note a fair amount of Irish greenery. Though by no means representing the people of Australia, either in numerical or intellectual power, they sometimes appear to be stronger than they really are by the amount of noise they make in the public press or in public meetings. Consequently any emphasis in the opposite direction, such as will appeal to and strengthen the Imperial instincts of our people, is to be welcomed. Of

course we don't mean that mere flag-waving and singing national songs will do much good; but the spirit they represent may be helped and extended when behind the outward symbol there are strong patriotic sentiment and loyal service. There never surely was a time when men ought to be more justly proud of their share in the British Empire. In this strife of nations, in spite of the brittleness and gross inhumanity of our enemies, our men are not merely following, but absolutely creating, the best traditions of our race; for it does not need the mind of a seer to conjure up the place in our British history of the future that the present heroic deeds will occupy. And in addition to this, there is the important position of our Empire as the indispensable factor, under God, to the world in this conflict of liberty and right.

We are glad to notice that the work of the "Missions to Seamen" is receiving encouraging notice from several quarters. The landsman little realises the great risks of suffering, death and hardship that the sailors are submitting to at the present time. The "national heart," Great Britain, would be absolutely isolated from us by an isolation which would mean disaster to the liberties of all were it not for the courage and enterprise of those who do their business in great waters. Quite recently the Archbishop of Canterbury has thought it necessary to express the Church's recognition of the nation's debt—we ought to add, the Empire's debt—to the sailors of the mercantile marine, in a letter to the General Superintendent of the Missions to Seamen, in which he gives a worthy appreciation of the work of the Chaplains of that Society. His grace wrote:—

"Never was there a time when the work of the Missions to Seamen was more important—was so important—as at present. What the country owes to the sailors of our mercantile marine is beyond words, and the least we can do in recognition of their heroic and steadfast devotion in face of countless perils and hardships is to see that ministrations of every sort to body, mind, and soul are furnished abundantly. In such 'furnishing' the Missions to Seamen holds a foremost place, and you are at present privileged to minister also to a vast number of men whose duties lie on the border between mercantile and naval service. Surely if there is anything which constitutes National Service in the truest sense it is such work as the Chaplains of the Missions to Seamen are now doing."

In practically all the more important seaport towns of Australasia and New Zealand, the "Flying Angel" marks the presence of this useful society whose quiet yet effective work is too often unnoticed and therefore unrecognised and unassisted by the large majority of the people, whose obligation to our sailors is so immeasurable.

Very many heart-burnings have been caused in various corners of the Em-