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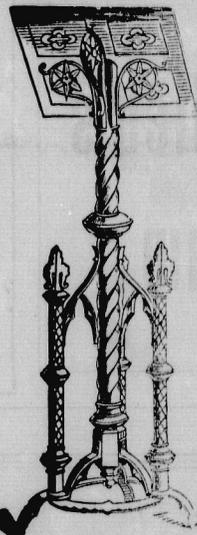
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Current Topics.

It was only to be expected that some irreconcilables would respond to German blandishments, and use the hour of the Empire's trouble for their own selfish and petty ends. But these rebels do not represent by any means the heart of the Irish people. The pity of it is that the likelihood of such a movement was not anticipated and rendered impossible. Not only would much bloodshed have been avoided, but Germany would have been unable to get any capital out of it for relieving the pressure of a growing opinion against the War, or of the War's futility amongst her own people. We have in the rebellion only another indication of the resourcefulness of one who has been well styled "the craftiest tempter since the days of Eden."

For not only in Ireland, but in almost every part of the British Empire, have his emissaries been at work seeking to foment division. When we consider the unscrupulousness of German methods, and the secret preparation so long continued, it is indeed remarkable that they have had such infinitesimal result. The South African difficulties were very quickly overcome. The Moslem menace, which the entry of Turkey into the War was thought to accentuate, has vanished, and revealed an almost inconceivable loyalty to the British Throne; and India (where the Germans, according to a statement of the Secretary of State in India, have made every endeavour to create trouble) stands absolutely firm in her devotion to the Empire. The Viceroy has reported that the situation could be hardly more favourable. The wealth of India's resources in men and money is practically at the disposal of the King-Emperor, a spontaneous offering from India's sons. Surely an encouraging token of "the good hand of our God" upon us.

The tone and contents of the reply of Germany to the American Note are, as usual, plausible and false. It is to be hoped that America will adopt a righteous attitude. Too

long has she been "rail-sitting," while the most inhuman crimes have been perpetrated. It is, to say the least of it, disappointing that a nation so largely sprung from our own loins should even affect to listen to gross libels on the nation that gave her birth. Belgium will always stand out as proof most positive that from the very beginning Germany had decided

to conduct the war in utter defiance of the most sacred principles of God and humanity. The wanton crimes of that nation against humanity can hardly have been forgotten so soon by America as to warrant her listening to this lying indictment of Great Britain. Fancy Germany asking America to "insist that Britain shall observe the laws of humanity." To a nation of men the very suggestion should be regarded as an insult. We do not wonder that some of the leading American newspapers are indignant and describe the Reply as "arrogant, insolent, and insulting." We also wonder how any country can submit to such an ultimatum and yet preserve its self-respect.

We welcome the attention given at the Conference of the N.S.W. P.L.L. to certain social evils in the community. The more public attention is directed to the existence of plague spots in our social life the better for us. The various diseases constituting the Red Plague are receiving a fair amount of attention, and we hope that some satisfactory method will be formulated in order to deal with them. We wish that the P.L.L. resolution had gone more generally and deeply into the venereal diseases question. The soldiers at Milson's Island are really only a small part of the menace to our social health.

The other matter which formed the subject of a resolution at the Conference brings to the front one of the gravest of social crimes. Child-murder, to call a spade a spade,

is frightfully common in these days, and in classes of society in which one might expect a healthier tone to prevail. It is one of the forms of race-suicide which is at once detrimental in the largest degree to physical, moral, and spiritual welfare. The murder of the unborn child is really just as terrible a crime as the casting aside of the child that has come to the birth. The P.L.L. action is good in the way of deterrent by making compulsory the notification of all cases of illegal operations. But what is needed is a strong and clear public opinion on the question. The thing which is now too much a matter of jest or a shrug of the shoulders on the part of our womanhood in all classes of society, must be viewed in its true light as an awful crime in the sight of man and of the God who has said, "Thou shalt not kill."

On another page of this issue of the "Church Record" will be found par-

Extra
Revenue
Campaign.

particulars of an "Extra Revenue Campaign" which is being conducted on behalf of the Victorian Church Missionary Association during the months of May and June. The object of the Campaign is to raise £2500 before June 30, 1916, to meet all obligations and to prevent the withdrawal of missionaries from the field in this day of great opportunities. The income of the Association for 1915 was £7641 (being a decrease of £1133 as compared with the previous year). This deficiency, added to the deficit of the previous year, leaves a total indebtedness of £2325. The position has arisen because 51 missionaries are maintained by the Association in various fields (in Australia as well as in Africa and Asia), and sufficient funds have not been provided to support them. The home expenditure has been kept at the lowest possible level, and cannot be further reduced. To avoid recalling missionaries from the front the present appeal is made. We commend it to the hearty support of our readers. The active work of the Campaign will be confined to the Southern States of Australia, but we feel sure that there are also Churchpeople in New South Wales and Queensland who would like to assist in this time of need. We trust that many self-denial gifts will be forthcoming, so that at the end of June we may all be able to rejoice together when this burden is lifted, and the way is again open for the Victorian C.M.A. to send further recruits to the Mission Field.

In his address to his Diocesan Synod last September, the Archbishop of Sydney (referring to the Kikuyu question) said that it was difficult to prove that Confirmation

is Confirmation indispensable? "was laid down by Christ as amongst the things necessary for His Church," and added: "It is, in my judgment, a rule that the Church of England has laid down as a disciplinary regulation for her members." For these utterances the Archbishop has been severely taken to task in a section of the Church Press, on the ground that he is willing to sacrifice the doctrines and formularies of his own Church rather than appear to condemn other Christian bodies.

An unprejudiced student of Holy Scripture could hardly come to any other conclusion than that of the Archbishop. Much as we value Confirmation, which we regard as an Apostolic Ordinance, it is certainly not "laid down by Christ as amongst the things necessary for His Church." It is interesting, in this connection, to note

that an advanced High Churchman (Rev. Peter Green, Canon of Manchester) writing in the "Church Family Newspaper," takes up an attitude which does not much differ from that of the Archbishop of Sydney. Canon Green is dealing with the unhappy divisions in the Christian Church, and urges that we should seek to get rid of those things which cause division between ourselves and other Christian bodies. He says:—

If we want to get any forwarder we must seek rather to find what can be surrendered consistently with loyalty to truth, and not remain in an attitude of mere hostility. Now can it be said that Confirmation is a thing which cannot be waived for a sufficient reason? I would not underrate it for the world. A consecration of every man and woman to the priesthood of the laity seems to me a part of the true Christian scheme. But a Churchman can be admitted to Communion before being confirmed, if circumstances demand it. And having been confirmed, he can be, and often is, consecrated again with the Holy Ghost if he takes Holy Orders. Confirmation then is neither indispensable nor final. Why should it not be waived in the case of those who are full and loyal members of other religious bodies?

If it were, there would be nothing to prevent our allowing members of other bodies to communicate at our altars, or to preach in our pulpits. Wesley desired that his followers should meet for prayer and exhortation in their own meeting-houses, but go up to the Parish Church for the Blessed Sacrament. Many old-fashioned Dissenters (though I fear the number, through the folly of the Church, decreases daily) like still to worship occasionally in their Parish Churches. Twenty years of open Communion and of interchange of pulpits would work such wonders that many things impossible to-day might well be easy and obvious then.

Some people will ask, "But would not such action tend to make our own people despise and neglect Confirmation?" I might reply "What proportion of professing Church-people are confirmed as it is?" I prefer to express my own conviction that the more Nonconformists are encouraged to see and understand Church life and teaching, the more they will come to desire to share it, while at the same time not giving up, but rather sharing with us, what they have of what is good."

SECURITY.

House within,
Hearts akin,—
Naught the tempest's wrath availeth—
Wrapped in sleep,
Calm and deep,
Walls so strong, their strength prevaieth.

Soul within,
Freud from sin,
Sorrow vanquished, fear is fled—
God on guard—
Entrance barred—
Bars and bolts Christ-riveted. —E.M.R.
12/4/16.

THE BRITISH WAY.

The Germans have their "frightfulness," the British their chivalry. Surely the "Christian Soldier" has no finer exemplar than an English private of the Regular Forces who lay in a London Hospital recently, very near to death from the effects of the German poison gas.

A lady visitor was seeking to comfort him as he was gasping for breath. "We shall soon be using poison gas against the Germans," she said.

"Don't say that, lady," the sufferer replied. "I wouldn't want to think my worst enemy had to go through anything like this."

The Potter and the Clay.

LENTEN ADDRESS BY THE BISHOP OF LONDON.

In Bow Church, on March 14, during the luncheon hour, the Bishop of London delivered an address to a crowded city congregation on "The Potter and the Clay." The service was arranged by the London Branch of the Christian Social Union.

A Misunderstood Illustration.

The Bishop directed special attention to the words upon which his address was based: "The vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah xviii. 4). There were few illustrations in the Bible which had been more misunderstood, he said, than this illustration of the potter and the clay. When the human conscience has ventured to rebel against apparent injustice in God's dealings with mankind it has too often been met by a reference to St. Paul's words: "Who art thou that repliest against God? Shall the thing formed say to him that formed it: Why has thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Romans ix. 20, 21). In this way an idea has been spread that God is an arbitrary tyrant guided by no principle of action, over-riding all human free-will and human aspirations; in fact such a God as Browning makes Caliban conceive Setebos to be. Upon that idea had been built up a vital misrepresentation of Christianity which had made more atheists than any other in the world. Some of it led to despair; in some it induced a fatal yielding to temptation, to the temper which said, "I can't help it; God made me like this." And perhaps in most cases it led to defiance and hatred of God as a non-moral tyrant.

A careful reading of the original passage in Jeremiah showed at once the fallacy of such a view. We were presented with the picture of a very patient, humble man, eternally engaged in making new experiments. The potter is governed by the conditions of his clay; does it prove unsuitable for a cup, then he will use it for a basin or a candlestick. We are amazed at his patience. Again and again the clay discloses a flaw, and again and again he perseveres; he will make something of it; and at last he succeeds. Instead of the imposition of an arbitrary will, we find dependence on the responsiveness of the material. With one kind he can do one thing, with another something else. Above all we are struck with his resourcefulness—his Gospel of the second best if the first fails. The clay which he cannot fashion into a splendid vase, he will at least make into a flower-pot.

Light upon the War.

Such a picture exhibited God's dealings with man, nations and individuals alike, in a totally different aspect, and this picture of the potter threw a wonderful light upon the problems of the War.

At the bottom of their hearts many people were inclined to regard the spectacle of nations at each other's throats as implying the breakdown of Christianity. If there is a God why does He permit this massacre? So they question.

No one could doubt, of course, that God's will is brotherhood, peace and love, that all nations are to be of one mind in Christ

The Tasmanian Synod.

THE BISHOP'S ADDRESS.

The Synod of the Diocese of Tasmania met this week, and on Tuesday the Bishop delivered his Presidential Address, which, besides dealing with events of diocesan interest, also had a wide outlook upon the problems of the world. The Bishop briefly reviewed the changes in his Diocese, warmly approved of the proposal of the Senate of the University of Tasmania to confer degrees in Divinity, and touched on the topics of the Seamen's Mission and gifts to the Church. The remainder of the address was concerned with After-War Problems and the Life of the Church. We give the following extracts:—

AFTER THE WAR.

"It may seem premature to speak of what may happen after the war, but our thoughts naturally turn in that direction, and it is at least possible that our next session may be held in times of peace. As we look forward, the optimist and the pessimist see different scenes, but we must remember that in the nature of the case the Christian must always take a hopeful view. To despair of the future is treason against the King of Kings. But that is when we take long views. The final victory of good is certain; the immediate future may be full of disaster."

The Duty of the Church.

With regard to the Duty of the Church in facing After-War Problems, the Bishop summed up the matter under three heads:—

"(a) To guard against racial deterioration by bringing her influence to bear upon family life.
"(b) To purify the social life of the community by a persistent war upon social evils, believing that the grace of Christ is still the most powerful force in the world.
"(c) To develop the spirit of patriotism in its noblest sense; to teach that a nation's ultimate and highest function is not to secure its own wealth or develop its own power, but to make its contribution to the progress of humanity.
"And, we must add, that it is for her to

Jesus. But like the potter God is hampered by His material. His purpose can only be accomplished if men and nations accept and follow of their own free will the principles of the New Testament. But if any of them reverts to the pagan gospel that might is right the Great Potter may not by a coercive miracle change the clay or eliminate this awful fault in His material. Cruelly disappointing as it is, He will wait; the mystery of iniquity must be allowed to work, for to crush free will would be to banish the hope of seeing the ideal realised at last. Some day indeed He will see of the travail of His soul and be satisfied. Nevertheless in this tragic failure His resourcefulness is seen at work. If He cannot fashion the priceless vase of peace, there shall be at least the fair bowl of self-sacrifice and willing service.

And so it has been. In all ranks and classes of the nation we have witnessed this great outpouring of unselfish service. It was a spectacle that we must never forget. Never, by God's help, could we go back to the condition of things before the War. It removed the worst sting of the War. It made us certain that in spite of all the horror and the welter of blood God rules; those heroic boys have not died in vain who laid down their lives for the cause of national honour and just dealing. There will yet dawn a day when God's patience will be rewarded and we shall see a new heaven and a new earth in which dwelleth righteousness.

A Message from God.

But this picture of the potter and the clay had a message to us as a nation. We were fighting in a just cause. True. Still, we had much to repent of. Nothing would be more fatal than that our nation should let this day of God pass without going to the root of its national evils, and purging itself of its sin. Nothing could do more to bring peace than national repentance for our shortcomings, so that we might be made fit to be an instrument in the hand of God which He could use for His divine purposes.

As with the State so with the Church. We must pray the Great Potter to make it into a vessel as it seems good to Him. Why was it that in a camp of 5,000 men only perhaps twenty made their Communion on a Sunday morning, or on a battleship with 1000 men only a handful came? Why was it that the Labour Movement to a great extent seemed

hardly to expect any sympathy from the Church? Surely the Church should be the link of brotherhood between class and class; and this day of God must not pass without our finding out what was wrong and putting it right, whatever it might mean in recasting our services and methods and temper and attitude.

Finally, there was the message to the individual. It was an inspiring thought that the Great Potter had a special design for each one. No individual soul was lost in the crowd. And the way to produce humility was for each to compare what he was with what he might have been. If we did that with singleness of mind we should be forced to cry out: "God have mercy upon me, a sinner." And following upon our repentance would be the determination to be again the clay in the hands of the Great Potter; to return to prayer and communion so that our lives might be fashioned according to His will and design for us, knowing and believing that His resourceful power is able to make every man and woman one of His saints.

THE SERVIAN NATIONAL HYMN.

God of Justice! Thou who saved us
When in deepest bondage cast,
Hear Thy Servian children's voices,
Be our help as in the past.
With Thy mighty hand sustain us,
Still our rugged pathway trace;
God, our hope, protect and cherish
Servian crown and Servian race!

Bind in closest links our kindred,
Teach the love that will not fail,
May the loathed field of discord
Never in our ranks prevail.
Let the golden fruits of union
Our young tree of freedom grace;
God, our Master, guide and prosper
Servian crown and Servian race!

On our sepulchre of ages
Breaks the resurrection morn,
From the slough of direst slavery
Servia anew is born.
Through five hundred years of durance
We have knelt before Thy face,
All our kin, O God, deliver!
Thus entreats the Servian race.

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awaken the nation to her spiritual needs and to present Christ as the only means of satisfying those needs."

Social Evils.

On the question of the social life of the community, the Bishop said:—"The real effects of the war upon these States will be deep and far-reaching, but they will appear but slowly, because they come of new thoughts and changed ideals, which take time to express themselves."

"But there is one point to which I may refer. We may expect a great increase of population in this State during the next few years, and the Church should be prepared to deal with it. We must have money for the purchase of sites for Churches, we must have clergy, and the means to support them, in new and growing districts. We have often lost ground in the past through not being prepared for new developments, and we must not repeat our mistakes. But we must welcome our visitors in another way. We must strive to secure a cleaner, purer social life for ourselves and for the newcomers who are likely to settle amongst us. The trinity of evil—intemperance, gambling, impurity—are flourishing in our midst. As regards intemperance, the result of the recent referendum came as a surprise to many, but it shows unmistakably that a large majority of the people of our State are alive to the evils of the present system, and determined to make some effort to reduce them. We must not regard the victory as won. Both Houses of Parliament have to give their decision, and we may expect that every effort will be made to influence their decision in favour of vested interests. But the influence will not be through argument, unless the advocates of late closing can supply more convincing reasons than those put forward in the recent campaign. It is clear that the public conscience is roused on the subject of the liquor traffic, and in the years to come we may expect that the temptations to intemperance will be largely reduced. But we have no reason to believe that the public conscience is awake on the subjects of impurity and gambling. I do not intend to speak at length about them, but I will refer to one argument often used in relation to them both. They are said to be a part of human nature; too deeply rooted to be eliminated, too strong to be conquered. They may be regulated, but not suppressed."

"Now, even if this were true, it would not justify the attitude of this State towards gambling. It is one thing to regulate a vice. It is quite another to derive a profit from it. We should be shocked, at least, I hope we should be, if the Government charged a heavy license fee for houses of ill fame, in order to reduce taxes in other directions. We should feel it an iniquity to make money from conniving at a sin. But here we are not ashamed to receive a considerable part of our State revenue through the licensing of a demoralising and degrading practice. So even if it were true that gambling is so deeply rooted in

human nature that suppression is impossible, that does not absolve the State from the disgrace of being the only part of the British Empire that profits by gambling, and from the greater disgrace of feeling no shame.

"But is this argument true? Are impurity and gambling so deeply rooted in human nature that it is useless to fight against them? If so, why did the Son of God come to earth? If so, why did He give His life on Calvary? If so, what is the use of the Church that the Incarnation of the Son of God, His Cross, His Resurrection, and the coming of His Spirit, had one object in view, and that was to take away the sin of man, and at last make him perfect. And the sin of man does not mean venial offences, trivial faults, which might be corrected by good advice, followed by a mild effort at reformation. It means that corruption of his nature which alienates him from God, that ingrained selfishness which finds expression in the deadly sins. And the salvation that Christ offers is a full salvation, not from minor offences only, but from those deeply-rooted sins which nothing else can remove. Here lies a simple test for our faith."

"Do we believe that Christ can save men from sin, or do we not? It is true that gambling and impurity are too firmly fixed for any human effort to remove them. But it is true that the grace of God is powerless to do this? The whole object of the Church is to bring to men's aid divine teaching, divine example, and divine grace, so that these serious sins may be conquered; and we must not begin by affirming that sin is invincible. No, the Church is ready to recognise the strength of her foes. She sees the thousands slain, or maimed, in soul and body, by drink; and the tens of thousands by impurity. She notices the selfishness and moral callousness produced by gambling. She knows that she is at war with human vices, as well as with unscrupulous men who make a profit from these vices. But she believes in her divine mission, and in her divine Master. She refuses to believe that sin is stronger than Christ, and that the sacrifice on Calvary was made in vain. And here in Tasmania is our work, to fight not only with energy, but with faith in ultimate success, against these sins which make our social life unclean."

THE LIFE OF THE CHURCH.

Answering the important question, "Is our Church fit to do the great work which is before her?" the Bishop said:—"Surely it is a significant fact that her leaders are everywhere calling for special efforts to change the tone and spirit of the Church. In nearly every part of Australia missions are to be held within the next year or two. The Archbishop of Canterbury has announced a great movement which will embrace the whole of England, to be termed a "National Mission of Repentance and Hope." But these special calls and efforts imply a widespread belief that in her present state our Church is not fitted to meet the great opportunity that lies before her. If we ask wherein lies her weakness or failure, we shall get answers that differ, perhaps, more in words than in meaning. For myself, I should say that one of the most serious faults of our Church here is the lack of enthusiasm."

"Some of you may remember how Brewer, in his history of the reign of

Henry VIII., describes the religion of an Englishman of the middle class. 'Though his Christianity is decorous, it is never enthusiastic; though it enters into his daily life, it is not elevated. He is moral, but not devout; religious, but not fervent.' And this middle class, decorous, religion without elevation or devotion or fervency, is sadly characteristic of our Church life to-day. And then we wonder why so few are attracted from the mass of outsiders, so few persuaded by the truth, so few converted in life. But if we remember the real meaning of the word enthusiasm we shall see the meaning of our failure. An enthusiast is one who is inspired by God, so fully inspired that his words and actions show a new energy and power. And though we are inspired by the Holy Spirit, we do not allow ourselves to respond to the inspiration. He calls us to a life beyond the conventional and commonplace. He calls us to put aside our fears and trust wholly to His leading. And we are cautious and timid, lest we should say too much, and do too much, and promise too much, and love too much. And so our Church life is wanting in intensity, and our generosity is limited and our missionary spirit is dormant. We want a new spirit in the Church, one that does not measure life wholly by earthly standards, but allows for the presence and power of God. We want the spirit that will let itself go, on the wings of an unselfish or heroic impulse, that will not always stop to calculate the cost or reckon up the difficulties. We want an enthusiasm which in our prayers will show itself in earnestness and fervency, in our worship will show itself in devotion, and in our life will find expression in a burning love and a willingness for sacrifice. When Christianity was first preached and took the world by storm, it was the throbbing vitality, the sense of reality, the glow of enthusiasm that appealed so strongly. Here was something that spoke of God. And now that a new age is dawning it can only be a living Church, a Church that responds freely to the divine inspiration, a Church afire with God, that will attract and satisfy the hearts of men."

A LITTLE TE DEUM.

We thank Thee, Lord, For mercies manifold in these dark days; For Heart of Grace that would not suffer wrong; For all the stirrings in the dead, dry bones; For bold self-steeling to the times' dread needs; For every sacrifice of self to Thee; For ease and wealth and life so freely given; For Thy deep sounding of the hearts of men; For Thy great opening of the hearts of men; For Thy close knitting of the hearts of men; For all who sprang to answer the great call; For their high courage and self-sacrifice; For their endurance under deadly stress; For all the unknown heroes who have died To keep the land inviolate and free; For all who come back from the Gates of Death; For all who pass to larger life with Thee, And find in Thee the wider liberty; For hope of Righteous and Enduring Peace; For hope of cleaner earth and closer heaven; With burdened hearts, but faith unquenchable. We thank Thee, Lord! —John Oxenham.

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Personal.

Rev. W. G. Hilliard, Headmaster of Trinity Grammar School, Dulwich Hill, Sydney, has been appointed to succeed the Rev. Alfred Arnold as Rector of St. John's, Ashfield.

Miss R. Bachlor, missionary of the N.S.W. Church Missionary Association in Hunan, China, returned to Sydney on furlough by the s.s. "Empire" on Friday, April 28.

Rev. W. T. C. Storrs has just completed 21 years of service as Incumbent of St. Matthew's, Prahran, Melbourne. In addition to the faithful work accomplished in his parish, Mr. Storrs is a leader in the missionary cause, and the Victorian C.M.A. is deeply indebted to him for his constant advocacy of the world-wide enterprise. The congregation of St. Matthew's, Prahran, judged by their contributions to C.M.A. is possibly the most missionary-hearted congregation in Australia.

The Bishop of London announces that he is to visit the Fleet instead of the Army this year. During the first three weeks of April he was to visit most of the Dioceses in England and Wales to start the National Mission.

Rev. C. Dainty, Rector of Whitton, in the Diocese of Riverina, has been appointed to the charge of Lake Wangary district, in South Australia.

Rev. C. C. B. Bardsley, Hon. Clerical Secretary of the Church Missionary Society, London, has been released by the Committee from his duties until the end of the year in order that he may act as one of the secretaries to the forthcoming National Mission.

Rev. E. N. Wilton, who, since 1907, has been Precentor of St. Andrew's Cathedral, Sydney, and Principal of the Cathedral Choir School, has been appointed Sub-Dean and Canon Residentiary of All Saints' Cathedral,

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Bathurst, in succession to Canon Fors-ter.

A meeting was held in St. Andrew's Parish Hall, Summer Hill, Sydney, on Thursday evening, May 4, to bid farewell to Canon and Mrs. Vaughan. Mr. Justice Pring presided, and spoke with deep appreciation of their work in the parish during the past 35 years. A substantial cheque was presented to them by parishioners and friends. Opportunity was taken to say farewell to the Rev. F. W. Harvey, Curate of St. Andrew's, who was leaving for Egypt as a Secretary of the Y.M.C.A. Mr. Harvey was presented with a cheque, and a Pocket Communion Set by the parishioners. Rev. S. E. Langford Smith, the new Rector (who had been inducted on the previous evening) received a most hearty welcome to the parish.

Rev. H. E. Lewin, Rector of Cootamundra (Diocese of Goulburn), has been granted three months' leave of absence through ill-health. Rev. R. Hamilton, Curate, will remain in charge of the parish.

Rev. George Burns, Missionary of the N.S.W. Church Missionary Association in British East Africa, has been appointed a Canon of the Mombasa Cathedral. The appointment was made by the late Bishop Peel, shortly before his death.

Archdeacon Hindley, of Melbourne, has been in ill-health for some time. He is still unable to leave his room, and it will be some time before he can resume his official duties.

Mrs. C. H. Barnes, wife of the Incumbent of St. Hilary's, East Kew, Melbourne, has recently undergone a

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serious operation at Dr. Moore's private hospital. She is now resting for a fortnight at Upper Macedon.

Mr. H. J. Phillips, eldest son of the Vicar of St. Agnes', Glenhuntly, Melbourne, who has already lost two brothers in defence of the Empire, has sold a lucrative business in New South Wales, and is going into camp at Broadmeadows.

We regret to hear of the death of Rev. Edwin Allanson, at "Frogmore," near Sorell, Tasmania. Mr. Allanson some years ago, was Diocesan Missioner in the Ballarat Diocese and Vicar of St. Arnaud, and also did mission work in other Australian Dioceses. Subsequently he went to New Zealand, and afterwards settled in Tasmania.

Rev. H. T. Langley, Vicar of St. Mary's, Caulfield, Melbourne, and the Rev. G. H. Cranswick, Rector of St. Paul's, Chatswood, Sydney, left for Tasmania this week to conduct a 17 days' Parochial Mission at St. George's, Hobart.

Rev. R. R. Macartney Noake, Curate of the Cathedral, Armidale, has passed his examination for the degree of M.A., at the University of Sydney.

Rev. R. Nelson Howard, Junr., who has been Curate at Lawson, N.S.W., for the past twelve months, has accepted the position of Curate at Wollongong, and entered upon his new duties this week.

Rev. E. S. Yeo has been appointed Curate of St. George's, Hobart, vice the Rev. W. J. Forbes. He arrived at the end of last month, and is throwing

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himself with vigour into the work of the Parochial Mission.

Rev. C. J. Whitefield, of Murray Bridge, has been appointed Rector of St. Jude's, Brighton, S.A.

Our Melbourne Letter.

(From Our Own Correspondent.)

Anzac was fittingly commemorated in town and country. The services in the Cathedral on April 25 were largely attended. Over 800 Anzacs paraded at the 11 o'clock service, and it was worthy of the occasion. About £50 was given in the offertories for the soldiers' work carried on by the Church of England. Most of the Parish Churches were well attended, many holding two services. On Sunday, April 30, Anzac Remembrance Services were held, and the sermons dwelt on the brave deeds and the lessons of Anzac and the War. The "Age" very properly reminded the Churches that full Churches on such occasions do not necessarily betoken a revival of religious life. The appeal to patriotism, love of the heroic, fond memories of brave lads departed—all this may don a Sunday dress and come to Church. The real test of love to God and loyalty to Christ would be found in the attendances on Good Friday and Easter Day. We may well rejoice over the observance of Anzac Day, but let us not draw false conclusions from it.

There was something typically Australian in the spirit of the day. What won the day at Anzac? It was the victory of personal over material forces. Personal daring and audacious dash took the heights. The late Primate used to say that if sagacity was characteristic of the Englishman, tenacity of the Scotch, and so on, then he would say the characteristic of the Australian was audacity. It is certainly a national trait which is exemplified in our literature, politics and social life. Would that it were characteristic of our religion. It may be negatively so. We are not, as a people, reverent over much. But positively, has not the Church much to learn from the Anzac spirit—a little more daring and enthusiasm would lift us from many a narrow confined danger-swept strand to the heights of victory over entrenched evils and hindrances.

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The Armidale Synod.

THE BISHOP'S ADDRESS.

The Synod of the Diocese of Armidale began its Session on Tuesday, May 2. The Bishop, on account of illness, was unable to be present. In his address, which was read by the Vicar-General, Archdeacon Johnstone, the Bishop spoke in detail of the events of the past year, both in the Diocese and elsewhere in Australia. Referring to his absence from the Synod, he said:—

"A few weeks ago I thought it quite possible to address you from this place, everything seemed favourable, when a relapse came on and stillness has been necessary; stillness I have certainly had, with sleepless nights notwithstanding many sleeping draughts of various efficacy. This week something new is being tried, and we are hoping for success; most faithful has my doctor been in all his efforts, and our earnest prayer is that God's blessing may rest upon them."

The Bishop then dealt with the need for a Diocesan Missioner and the raising of the stipends of the clergy in these hard times.

The Need of Revival.

On the subject of a "Mission," the Bishop said:—

"We need not trouble ourselves as to what we mean by the word Mission; what we need are special services for special purposes. Go where you will, you will be told 'we need stirring up,' and an endeavour to discover the particular way will disclose an endless variety. You will find it among the clergy, though here the difference is great. Choose your best man, get him to talk about spiritual things, let him open his mind to you, and you will find that the One great desire of his soul is still unsatisfied. Why do we ask for Quiet Days, for short breathing times when we can shut ourselves from outside things and get nearer to God? Why do we at this time consider the high dignity, and to how weighty an office and charge we are called; why do we call to remembrance that we have to teach and to premonish, to feed and provide for the Lord's family; why do we seek to remember that there are Christ's sheep that are scattered abroad, and His children in the world, and that all these are to be saved through Christ for ever? Ah! is it not that Christ's own people are sometimes neglected by us? That there is fault in the teaching and premonishing, and neglect in our seeking and finding? We have our Churches fairly filled, and we are satisfied; our teaching fairly up-to-date, and we are content; our scattered sheep—are they too many?—and scattered they must remain. Ah, brethren, when Ordinations come round and I read this pathetic exhortation, how my mind runs back over the many years my ministerial life covers, how my heart goes forth in prayer that those upon whom I shall lay my hands will 'continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.' This is why we ask for Quiet Days, that the sober ones shall search themselves by the light of God's spirit, and tell out to others what they have been taught. No great goodness disclosed; just the outpouring of the Spirit's teaching."

The Laity.

For the laity as well as to the clergy the Bishop had a message:—

"But if I could have an hour's talk with you men, and find out how things really are in your Parish, what strange things you could tell me. Think of the men you know; are they regular at Church? In your mind go down the streets of a town, the stations and farms surrounding you: where are these men on Sunday? Some are quite ready to tell you Religion has lost its power for them; they will argue with you, quote Scripture to you, show the folly of it all. But these are few. The bulk of the others are just indifferent. Talk to the men employed on the stations, and find here and there splendid fellows, well read, but they have made up their minds and religion has nothing for them. The remainder are quite careless. So it is; ought it to be so? One knows the difficulties, often on the move, travelling much, mixing with all sorts and conditions of men, not much hope of amendment. And yet, these men are Christ's men, powers of

J. F. NUNAN,
326 Elizabeth St.,
Melbourne.

goodness in them. Can nothing be done for them? Yes, much can be done. But, first, the Church must be touched."

Revival to begin with the Church.

After speaking of the National Mission to be held in England this year, and quoting the Archbishop of Canterbury's stirring words on the need of revival, Bishop Cooper concluded as follows:—

"This must come first: a steady, earnest, faithful effort to reach the Church—Clerical and Lay. We have heard much of the alteration in tone of men in the front. Chaplains have told us of their many services, of the heartiness of them, of the way in which the men have looked for and joined in them. Bishops have gone with fresh vigour to them, and found in them that which ministered to the needs of the men. A wonderful unity has been there, the unity of individuals, if not of the Church. Altogether it would seem strange indeed if, coming back from services beloved, they should find in many parts services hurried through, belittled, deadened."

Except in our large towns, we may not notice the change here; but is there not something more to think of—ourselves? No new graces needed, no Christ-like effects to put on? As we have examined ourselves, were we quite satisfied that all was well in every part? Nothing new to learn in God's way of doing things? We all need the teaching of God's Spirit, hearts touched by His influence, eyes opened by His power, wills moulded by His breath. Can nothing be done to bring this about? Will the clergy make the attempt? Let there be earnest prayer to this end, and I am sure a way will be opened up."

THE SYNOD.

From Our Own Correspondent.

The Synod of the Diocese was held this year in Armidale. The absence of the Bishop through illness was a matter of deep sorrow to the members. The changes among the clergy during the two years since the last Session show that there is no need to legislate in this Diocese to shorten their tenure of office. The Bishop's Presidential Address (read by the Vicar-General) dealt with many topics of interest, both diocesan and general.

On Wednesday morning there was a celebration of the Holy Communion in the Cathedral at 8 a.m., and at 11 a.m. the Session of Synod opened. A vote of sympathy with the Bishop in his illness was carried unanimously.

St. John's College.

The presentation of the Report of St. John's Theological College led to an interesting speech from the Retiring Warden, Canon Garnsey. Always interesting and to the point as he is, the Canon was listened to with even greater attention than usual (if that was possible), owing to the fact that this is probably his last attendance at the Armidale Synod. Speaking of the College life and work, he reminded Synodsmen that its motto had always been simplicity and strenuousness. He quoted from an article which appeared in last week's "Church Standard" from the pen of the Principal of Moore College, Sydney, on "The Ideal Theological College," and showed that in many respects "St. John's" approached that ideal, at the same time showing the need of an increased staff and pleading for an increased endowment.

The Bishop's Income.

The principal business was the following resolution, moved by Mr. G. R. Blaxland, "That this Synod is of the opinion that a capital sum of not less than £4,000 should be raised as promptly as possible, of which the interest shall be available for the following objects:—

- (a) As an addition to the income of the present Bishop during his occupancy of the See.
- (b) As a retiring pension for the present Bishop when, or if necessary.
- (c) As an addition to the income of future Bishops when not required for the above objects.

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The Use and Abuse of Alcoholic Drinks.

Pastoral from the Bishops of Victoria.

The Archbishop and Bishops of Victoria have issued a Pastoral Letter on the important subject of the Drink Traffic, as follows:—

"After careful consideration of the question of the use and abuse of Alcoholic Drinks, and in view of the question of future restrictions in the regulations for its sale in licensed houses, we are addressing to you this letter, and we ask for your most careful consideration of its contents. We are impelled to speak because of a full knowledge of the present evils and from a desire to appeal to all that is best in the minds of the members of our Church. When the battles of right and wrong are being fought we must all choose our sides. "He that is not with me is against me." There is no more self-deceiving drug in nature than alcohol, and only the truth about it can set us all free from the traditions of centuries and the thralldom of habit. The nations of the world have now, for the first time, become awake to the evils of its abuse. Great Britain, whose true greatness has been retarded throughout its history by the abuse of alcohol, has taken drastic measures to deal with its national folly. France and Russia have taken still more decided steps to put a stop to national degradation. The conscience of the world is, in fact, aroused, and the nations which deal most effectually with this evil will alone prosper in the future. There must be no place henceforth in true national ideals for the misery and loss caused by excessive drinking. The Drinkshop, as distinguished from the place for food and drink, must be stigmatised as a plague spot to be stamped out like every other injurious disease. The Diocesan Synods of the Province of Victoria have spoken with no uncertain voice on the subject of Temperance Reform, and the best of our Church of England opinion is ready for further action. We rejoice over the work done by the Licensing Reduction Board, and over the present earlier closing of Public Houses. This latter is, however, only a temporary measure which terminates with the war. The need at present is for something permanent, and we appeal to all our people throughout Victoria to take part with courage and faithfulness in demanding that this shall be provided. We ask you to join in the request for a Referendum to be taken on the subject without delay, and our hope is that every member of the Church of England will help in giving to Victoria the evening closing hour of 6 o'clock. We consider that the present hour for opening in the morning should be maintained, as urgently needed in the interests of an honest day's work."

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The Church Record.

MAY 12, 1916.

A CRISIS IN MISSIONARY ORGANIZATION.

We are face to face with a crisis in the Missionary Organisation of our Church in Australia, which, if not wisely handled, may cause disaster to the best interests of missionary work. The crisis concerns the relations between the Australian Board of Missions and the Church Missionary Associations (commonly known as A.B.M. and C.M.A.). In Adelaide recently there has been considerable friction, owing to the action of the Bishop, who ignored the just rights of C.M.A. secured by the A.B.M. Constitution. Full particulars of this matter have been already published in our columns, and, in the "Church Standard" during March and April, the same subject has been fully discussed. We desire to express our appreciation of the fact that our contemporary gave the fullest opportunity for the C.M.A. point of view to be set forth in its columns.

With the present A.B.M. Constitution, the C.M.A. has no fault to find; full liberty of action throughout Australia is guaranteed to it thereby; all that it desires is a fair field and no favour in all the Dioceses. From the A.B.M. point of view, however, the position is not considered to be satisfactory. This dissatisfaction has been expressed on many occasions, and it was set forth in detail by the Gen. Secretary (Rev. J. Jones) in a letter published in the "Church Standard" of March 17. He expresses the hope "that the day will soon come when we shall have one organisation to press home upon the whole Church the missionary claims of the world," and says that "there is only one solution of the problem, namely, the amalgamation of C.M.A. with the A.B.M."

The problem thus stated has been carefully considered by C.M.A. with an earnest desire to secure the greatest possible unity of action without sacrifice of principle. The question is not, however, so easy as it looks, and amalgamation is not, under present conditions, possible. But, as a matter of practical politics we urge, that, in view of the proposed new A.B.M. Determination which is to be brought before General Synod in October next, some genuine effort should be made to ar-

rive at a working agreement which could be accepted by all the parties concerned.

If this is not done there will be disaster. Many are looking forward with confidence to the passing by General Synod of the Bishop of Willochra's new Determination. But have they considered what would be the results if it were passed? All who know the Bishop's loving spirit and wide sympathies are aware that he drew up the Determination with a view to promoting unity, but, as a matter of fact, it will only cause discord. At present the C.M.A. is secure in its position in Australia, because the A.B.M. (by its Constitution) is bound to "assist" it, and not to "interfere" with its management. The new Determination will take away this guarantee of liberty, and, instead, it will invite C.M.A. to become an Auxiliary of A.B.M. under conditions which could not possibly be accepted.

Suppose that the new Determination were passed, what results would follow? No Determination of General Synod is binding in any Diocese until it is first accepted by that Diocese. It is quite certain that the Bishop of Willochra's Determination (in its present form) would not be accepted by several of the Australian Dioceses (including the Mother Diocese of Sydney). At present one A.B.M. Constitution is accepted throughout Australia, but, under the conditions we are considering, there would be two Constitutions, binding in different Dioceses. What a position we should be in! What a tangle for the lawyers to unravel! There would be one Board of Missions in Diocese A and another in Diocese B. It would be like the rival Popes in the Middle Ages, for it would be exceedingly difficult to say which was the true A.B.M.

There may be difficulties now, but then they would be multiplied tenfold. We trust that wiser counsels will prevail, and that such a solution may be found as will result in an A.B.M. Determination being submitted to General Synod which all can accept. We understand that the Bishops, assembling in Sydney for conference this month, will consider this knotty problem; surely their united wisdom should succeed in solving it. Would it not also be well for a number of representatives of A.B.M. and C.M.A., thoroughly conversant with the practical questions involved, again to meet in conference as they did in 1912, with the Primate (who is President of both organisations) as Chairman?

But, in seeking a satisfactory solution of the problem, it must never be forgotten that the C.M.A. has, under the present law of the Church, as much right to organise and carry on its work in the Australian Dioceses as A.B.M., for that right has been clearly safeguarded in the present A.B.M. Determination. C.M.A. is not an intruder into the domain of another organisation, it is a member of the household, and its rightful position there should be clearly recognised. Since its inception it has worked with great self-sacrifice and intense earnestness in seeking to interest Churchpeople throughout Australia in its world-wide work. In this effort it has been most successful. The figures we published in our last issue showed that A.B.M. and C.M.A. (from Australian sources) received practically the same amount of net income last year (A.B.M. £14,265, C.M.A. £15,025). An organisa-

tion which has accomplished so much as the C.M.A. has achieved cannot be ignored, or invited to come into a federation on any other terms than that of equality with all other Anglican Missions. Again, the supporters of C.M.A. must be considered. Many of them are making great sacrifices for which it stands. Independence in managing its own affairs must therefore be guaranteed to C.M.A. so that these distinctive principles may always be maintained. The whole subject is very complex and bristles with difficulties, but we should never despair of a workable solution until every effort has been tried to find one.

The Church in Australasia.
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SYDNEY.

Clerical Prayer Union.

The monthly meeting of the Sydney Clerical Prayer Union was held at Holy Trinity Schoolroom, Dulwich Hill, on Monday, May 1. Over 40 clergy were present. Rev. A. Yeates gave a Bible Reading on "John the Baptist," in the course of which he warned the clergy against lowering their ideals with the view of gaining popularity, or winning more of the comforts of life. A paper was read by the Rev. G. A. Chambers, his subject being "The Relation of Evangelicalism to Symbolism, Catholicity, Sacramentalism, and the Needs of the Modern World." He spoke of the need for beauty in worship, for the best, he said, should be given to God. Many people were aesthetic and artistic in their tastes, and they should not be ignored. Our Churches should be as beautiful as possible, and the services should be bright, and in the best sense, dignified. Symbols had their due place, where they were symbolical of truth. A strong preaching of the Gospel was needed, but there should also be careful attention to outward reverence. Symbols should be used, but not abused. As to Catholicity, "Where Christ is, there is the Catholic Church." The whole round of Christian truth should be preached, and Evangelicals should seek to develop a warm-hearted Churchmanship, staunch to principle, but broad-minded to others, rejoicing wherever Christ was preached. The Holy Communion should be celebrated each Sunday as in New Testament times, and the service should be very reverently conducted. In Social Reform the Evangelicals had led in the past and should lead to-day. Evangelicalism was the strength of the Church, but it should be constructive rather than destructive.

A most interesting discussion followed, in the course of which diverse views were expressed and it was decided to further consider, at the next meeting, the important questions which had been raised.

The clergy were entertained at lunch by the Rev. G. A. Chambers, to whom (as also to the lady workers of Dulwich Hill who attended to the needs of the guests) a hearty vote of thanks was passed.

Church of England Homes.

The Annual Free-will Offering Service in connection with the Church of England Homes was held in the Chapel at Glebe Point on Wednesday afternoon, May 3. There was a fair congregation of friends and subscribers. The Archbishop preached, taking as his subject, "The sufferings of this present time." He commended the committee of the Homes for having an Annual Service, thus emphasising the need of looking up to God, and spoke of the suffering and self-denial which of necessity came upon those who followed in the footsteps of Christ. The offerings (including sums collected by ladies of the Committee) amounted to £135 9s. The visitors were entertained at afternoon tea at the close of the service.

The Vivifying of the Church.

In his letter in the "Sydney Diocesan Magazine" the Archbishop notes with gratitude the increased attendances at the Holy Week and Easter Services, and the earnest demeanour of the worshippers. He then continues:—"We pray that these hope-

ful signs may be a precursor of blessing coming to us from the great spiritual effect of the Mission in October and November next. I repeat my appeal for definite and expectant prayer that God will use it as a means to draw us nearer to Himself. The first preliminaries for the Quiet Day for Clergy, and the Convention of Workers have, we believe, been fruitful. The next stage is the Gatherings of Communicants; that will, I trust, be comprehensive. I should like also to see a Quiet Day for Churchwardens and Church Officers, and another for Women Workers.

"In particular I ask for intercessions on behalf of the Conference of Archbishops and Bishops to be held at Bishopscourt from May 17th to 19th. It is of deep spiritual moment for the whole Australian Church. It will begin with a quiet devotional morning for Bishops, conducted by the Archbishop of Brisbane. I, myself, hope for great things from the gathering for the vivifying of the Church.

"In the different parishes I lay urgency upon the members of the Church to rise to the privilege of their membership. It is the spiritual witness as a united body of believers that counts. All parishes can join in this, though they are unable to arrange a systematic Mission. The chief work will not be done by preaching, but by the interpretation of the home life of the parish through lay-people inspired by prayer and preaching to do their Master's work."

Licensing Day.

The Archbishop held a Licensing Service in the Episcopal Chapel at Bishopscourt on Tuesday, May 2, when the following Clergy attended to receive licenses:—Revs. W. Corner, W. A. Fletcher, V. H. Jenkin, N. M. Lloyd, J. W. A. Watkinson.

C.M.A. Women's Department.

The Annual Meeting of the C.M.A. Women's Department was held in the Oxford Hall on Friday afternoon, May 5, when a large number of friends were present. The 23rd Annual Report showed that excellent work had been done during the year. The total receipts amounted to £1,322. Mrs. J. C. Wright, who presided, spoke with much appreciation of the work done by the Women's Department, reviewed the various spheres of their activity, and called for still more earnest efforts to send the Gospel to the whole world. Miss Palister, Superintendent of Deaconess House, showed that woman's work was an outcome of Christianity, and that a woman could have no higher ambition than to serve her Master in the mission field, or to help in missionary work. A revival of spiritual life was needed, which should begin with ourselves. We should aim at the very highest, seeking to serve the Master in whole-hearted consecration. Rev. George Burns, for 16 years a missionary in East Africa, said that we needed a vision of the crucified Christ and of the redeemed world. In East Africa it could be easily seen what heathenism meant to women. In Mombasa, even a Moslem man desired a woman missionary to visit the Moslem women, and bring light into their lives, yet there was only one lady missionary there. To train the Christian girls on the mission station, more helpers were needed. At Nairobi the heathen girls were crowding the classrooms for instruction, but the staff was inadequate, and multitudes in East Africa had never heard of Christ at all, and were living in terrible suffering and darkness. Mr. Burns earnestly appealed for more women workers to go out as missionaries.

Quiet Day for Missionary Workers.

On Saturday, May 20, there will be a Quiet Day for Missionary Workers at St. Jude's Church, Randwick, conducted by the Bishop of Grafton. At 8.30 a.m. there will be a celebration of the Holy Communion, and the Day will close at 4 p.m. Breakfast, lunch, and afternoon tea will be provided in the Parish Hall. The Rector and Mrs. Cakeread have most kindly promised to superintend the arrangements.

New Church at Chatswood.

The parish of St. Paul's, Chatswood, is progressing with its work of the erection of a new Church at the corner of William and Macquarie Streets, East Chatswood. Rapid progress has been made with the building, which is well advanced, and the official laying of the foundation stone by the Rev. W. L. Langley, Rector of All Saint's, Woollahra, took place on Saturday afternoon last. The service was conducted by the Rev. G. H. Cranswick (Rector), assisted by other clergy. A large number of parishioners and friends were present. The building, when completed, with the land, will cost £1,200, and accommodation has been provided for 200 worshippers. The structure is of brick, and is being erected on the southern portion of the ground, ample space having been reserved for the future building of a larger Church and a Rectory.

St. Luke's, Mosman.

The annual statement of accounts of this small parish is interesting as showing what can be done without new rents. The offertories amounted to £325, and donations to various branches of parochial and extra parochial funds £414. This Church supports its own missionary at a cost of £110 per annum, and, in addition, gave last year £32 to other missions, and also £20 to diocesan objects. The debt on the building was reduced £170, and a balance carried forward to the credit side of £55.

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For some months past services have been carried on, with very encouraging results, in a large room attached to a private dwelling, and a considerable number of young people are attending the Sunday School, also held in the same place. A very gratifying offering was laid upon the foundation stone, and it is hoped that the new building will be ready for Divine Service by July 15.

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Diocesan Festival.

The Diocesan Festival of the Home Mission Society and The Mission Zone Fund will be held on Tuesday next, May 16. There will be a service in the Cathedral at 4 p.m., at which Archbishop Martin will be the preacher. From 5.30 to 6.30 tea will be provided in the basement of the Town Hall. At 6.45 there will be an Organ Recital in the Town Hall, followed by a Public Meeting at 7.45, at which the Lieutenant-Governor, Sir William Cullen, will preside. The speakers will be the Archbishops of Sydney and Melbourne, and the Rev. P. Stacy Waddy.

Sydney Diocesan Directory.

We have received a copy of the Sydney Diocesan Directory for 1916. It is compiled with great care as usual, and contains much valuable information (not only about the Sydney Diocese). The names and addresses of all the clergy in Australasia are published, and the book will be found to be invaluable to all Secretaries, Churchwardens, and others, who want to be in touch with Church life. Copies may be obtained at the Diocesan Registry, George Street, Sydney, at 1/- (posted 1/1).

St. Peter's, Cook's River.

At a Thanksgiving Service at St. Peter's Church, Cook's River, last Sunday night, it was announced that the renovation of the Church and Cemetery had cost £600, of which £90 was still owing. The Archbishop, who was the preacher, said that the newspaper comments regarding the state of the Church and Cemetery had resulted in people who had relatives buried there and others who had been associated with the Church coming to their assistance. The result was that only a small debt was now owing.

C.M.A. 91st Anniversary.

The N.S.W. Church Missionary Association celebrated its 91st Anniversary last Tuesday. A service was held in St. Andrew's Cathedral in the afternoon. Canon Burns, of Nairobi, East Africa, was the preacher. He spoke of "the things that are behind," and "the things that are before," urging his hearers to self-examination, a deeper spiritual life, and a new vision of the Lord Jesus Christ. At 6.30 the Annual Business Meeting was held in the Town Hall, presided over by Mr. C. R. Walsh, when the Report and Balance Sheet were adopted, and

the Committee elected for the new year. Archdeacon Batchelor, of Japan, who was to have spoken at the Public Meeting, was detained in New Zealand. In his absence some beautiful pictures of Japan and Palestine were shown, and described by Miss Harper. At 8 p.m. the Archbishop took the chair, being supported on the platform by many clergy and laymen. The Hall was well filled with the friends of C.M.A. The Report stated that six new missionaries had been sent out during the year, and that the income was the largest on record. The keynote of the meeting was praise, fifty expressed in the singing of the Doxology. The Archbishop gave a stirring address, speaking of the noble heritage of 91 years into which the C.M.A. had entered, and of which we should prove ourselves worthy. He showed the opportunity which the War had brought to understand the Moslem peoples better, that we might win them for Christ, and said that if we were to have a Revival at home, the missionary societies should lead the way. Canon Burns was the other speaker. He alluded to the death of Bishop Peel, of East Africa, which was a very deep sorrow to him. Prayer was needed that a fitting successor should be appointed. The Moslem Menace was a grave danger in Mombasa; pagans were being won to Mohammedanism. Nairobi, the capital of British East Africa, was a strategic centre. The C.M.S. work of the past ten years had been wonderfully fruitful, extending in its influence to villages nearly 400 miles away. Canon Burns concluded with an earnest appeal for greater missionary effort.

NEWCASTLE.

Communicants' Mission.

A Mission for Communicants is to be held this month in the Diocese in two centres, in the Cathedral, Newcastle, and at St. Mary's, West Maitland. The object is the deepening of the spiritual life, and the quickening of the spirit of service among communicants, both clerical and lay. The meeting of Bishops in Sydney has made it possible to secure a very strong body of speakers. The Archbishop of Brisbane, the

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Bishops of Tasmania, Wangaratta, Riverina, Goulburn, Bathurst, and Grafton, have promised to give addresses.

Clerical Changes

Rev. H. S. D. Portus has been appointed Stanton Chaplain. Rev. C. M. O. Stretch taking temporary charge of Mayfield; Rev. R. E. Woodhouse leaves Jerry's Plains to become Curate at All Saints', Singleton; Rev. F. S. Griffiths has been transferred from Gosford to Hamilton.

COULBURN.

(From a Correspondent.)

Cathedral Parish Self Denials.

The Lenten Self Denial for Missions amounted to £16 2s. 9d., of which £14 10s. 6d. was earmarked for the Australian Board of Missions. The children's Lenten Self Denial effort amounted to £14 0s. 10d., making the sum total contributed by the Cathedral Parish for this year to missions £33 11s. 9d. A special appeal was launched for the reduction of the Cathedral debts by direct giving at Easter. The collection at all the Easter Services in the Cathedral amounted to £83 15s. 7d.

Synod Elections.

The elections of Synodsmen are taking place this year at the Easter vestry meetings throughout the Diocese. Judging from the returns that are to hand it will be a very different Synod from those of recent years. For many years past many of the country parishes have been in the habit of electing Goulburn residents as their representatives. Of the parishes that have come in so far no parish has done this, but all have secured local members.

Cunning.

The Bishop visited Gunning on Thursday, May 4th, and inducted the Rector, Rev. T. A. Cato, at Evesong.

GRAFTON.**Commonwealth Mission of Help.**

In his letter in the "Diocesan Chronicle," the Bishop, writing on the subject of a Diocesan Mission, expresses the hope that from the meeting of Bishops in Sydney this month may proceed "some corporate movement on the part of the whole Church" with regard to an Australian National Mission. The Bishop adds:—

"So pray that something more than sentimental co-operation may result! Let us do something! My supreme desire is that we may help each other, pouring into each Mission effort all the forces at our disposal, and getting a great accession of strength from beyond the seas—A Commonwealth Mission of Help—to back up our effort.

"Now that we are informed that 'The National Mission of Repentance and Hope' is to be held in October and November of the present year in the old country, might we not cherish a reasonable expectation that a splendid band of well qualified Missioners might come to us from England in 1917? And would not they come to us 'in the fullness of the blessing of the Gospel of Christ' after their recent experiences?"

"If all the time and energy which we devote to Synods and Congresses for 1917 could be put into preparation for our own Mission of Repentance and Hope, might it not be an advantage? Why not concentrate upon this one thing for a year—six or seven months in preparation for the effort, four or five in the co-ordinated execution of the project?"

Missionary Organisation.

"The result, in the mercy of God," continues the Bishop, "might be such a quickening of our spiritual life, that our miserable little squabbles about unessential things would be buried forever! The great campaign would unite us, and make us sink our partisanship in a common effort to bring the thousands in our midst who are 'out of touch' altogether with spiritual things back to the great fundamentals of the Faith. But that would be only the beginning of holy results. We should emerge from this warfare with unbelief and misbelief with a widened horizon of missionary zeal. And we might even then hope that some great captain of the Lord's host would present us with a strong policy for the guidance of our Home Base, in the matter of Missionary organisation. The idea of winning the world for Christ ought not to become a battleground of contention, but a rallying point of united enterprise."

VICTORIA.**MELBOURNE.**

(From Our Own Correspondent.)

Church Missionary Association.**Our Missionaries.**—Miss E. J. Digby, of Ellore, South India, arrived in Melbourne on Monday, May 2. Miss Digby has been working in India for over 20 years, and she has much to tell of the transforming power of the Gospel in the lives of people amongst whom she has worked.

Mrs. P. W. Stephenson, wife of Rev. P. W. Stephenson, of Peshawar, North India, arrived in Melbourne on May 2 on a brief visit, for the restoration of her health, and to escape another Indian summer. Mrs. Stephenson says that the people of Peshawar and district are very unsettled. She expects to return in August. Her address is: C/o Mrs. Romson, Hamlet Street, Quarry Hills, Bendigo.

Rev. H. R. Holmes, of Santalia, India, and Miss V. C. Mannett, of West China, were interviewed by our General Committee on Monday, May 1. They both had a most encouraging story to tell. Mr. Holmes was able to report that there were 170 conversions from heathenism in 1915, and Miss Mannett related the enquiries of Chinese women to be taught, and told of the superb openings in West China, which, unhappily, are not being availed of through shortage of workers.

Rev. T. L. Lawrence, who recently went to Uganda, writes in glowing terms of the openings for work there. He went with another missionary on an iteration, and saw hundreds of people attending the services held for them.

Extra Revenue Effort to raise £2,500 additional income before 30th June next. We are glad to be able to report that this effort is being warmly taken up throughout the Association. The Gleaners' Union is throwing itself into it with great devotion. An Inaugural Day of Prayer was held on Monday, May 1, and a Public Meeting at St. Stephen's, Richmond, on Monday, May 8. The Hon. Treasurer, Mr. H. L. Hannah, and others are addressing meetings in different parts of the State. One of our Victorian Bishops has set a fine example by a gift of £25 to the fund. The Laymen's Missionary Movement has entered upon a comprehensive campaign to win the help of other men. The effort is having a stimulating effect all round, and being steeped**CHARLES KINSELA**

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in prayer will certainly redound to the glory of God.

The Secretary of the Association was able to report to the General Committee on May 1 that there were several offers of service from men and women, and many enquiries as to service, which is distinctly encouraging. It was also reported that the income for the first four months of 1916 was £400 better than for the same period of 1915.

Birthday Celebrations in June.—The 24th Birthday will be celebrated on Monday, June 12, by a reception tea to returned missionaries, and by a large public meeting in the Melbourne Town Hall. The speakers will include the Bishop of Gippsland, Rev. H. R. Holmes, Archdeacon Batchelor, of Japan, and Rev. A. J. H. Priest.**Study Schools.**—Bible and Mission Study Schools are arranged as follows:—S. Hilary's, Kew, May 21 to 24, Heidelberg, May 28 to June 1.**Clerical Conference at Richmond.**

Arrangements are completed for the Annual Conference, known among the clergy as "Islington." It will probably come to be known as "Richmond." Rev. G. E. Lamb has invited the Conference to make its home at St. Stephen's. This Church is so central and has such excellent appointments that it has been decided to meet here rather than in the Chapter House. The subject is to be "Spiritual Revival in Church and Nation." The Bishop of Gippsland will preside, and papers will be read by Revs. W. R. Cooling, A. J. H. Priest, Canon Colebrook, and H. R. Holmes. Clergy reading this are asked to note the date and keep morning and afternoon free.

Visit of Rev. A. J. H. Priest.

The effort to assist in reviving the spiritual life of the Church in order that it may adequately meet its missionary obligations will be assisted by Rev. A. J. H. Priest in June. He will speak at various centres, and visit his old parish of St. Mary's, Caulfield. At St. Mary's he will conduct a series of meetings for revival and renewal. It is hoped also that a meeting of friends of the "Church Record" will be arranged while the Editor is with us.

The Seamen's Mission.

The annual meeting of the Seamen's Mission is to take place on Friday, May 12. His Excellency the Governor, the Archbishop and Justice Hodges will speak. Rev. G. Goldsmith and his helpers are to be congratulated on the way in which the work has been sustained during a time of stress. The annual report reveals how widespread is the support given, and how manifold are the activities of the Mission. The Mission has had notice of its removal to another and even better site. The Harbour Trust will bear the expense of removal, but the cost of a new Chapel will have to be borne by the friends of the Mission. A scheme is afoot to raise £500 for this object by getting every guinea subscriber to raise £1. We wish the scheme the success it deserves.

St. Luke's, South Melbourne.

The parish magazine of St. Luke's, S. Melbourne, has a rather novel feature. In place of the Vicar's letter to his parishioners is a letter from the Vicar to the boys from the parish who have gone to the front—a good letter and a long one. We presume that all the boys will receive a copy. They will value it.

Boys' Camp.

The Annual Camp of the Boys' Missionary Band was held this year from April 21 to

26 at Lilydale, and proved most delightful in every way.

One could scarcely conceive of a more suitable camping ground. The splendid warm, yet airy, pavilions belonging to the State School, which were used as dormitories and dining rooms, defied the (at times) inclement weather. In all, there were some 60 or 70 boys in camp, and they, together with the controlling officers, were a very happy family. On Easter Day the whole party attended at the Parish Church. Those lads who were eligible partook of the Holy Communion at 6.30 a.m., and later in the day as many as could be accommodated in the limited capacity of the little building enjoyed the privilege of public worship. The preacher in the morning was the Vicar (Rev. A. M. Capper), and in the evening the Rev. A. R. Ebbs. On Easter Monday a splendid programme of sports was provided, beginning with a cricket match between the boys and the staff. At night a concert was given by the campers in the Mechanics' Hall, and a collection was taken up for the local patriotic funds.

On Tuesday, 25th, at 10 a.m., all the campers and their friends, together with a few local visitors, gathered round the flag-staff to hold a Service in commemoration of the Anzac landing. The order of service followed in Westminster Abbey was adopted and used as far as possible under the circumstances. The speaker was Mr. A. Lormer, M.A., who paid a tribute of respect and honour to the memory of our fallen heroes, basing his remarks upon the words "Anzac—not in vain." Rev. A. R. Ebbs, A. M. Cooper, E. S. Chase, and F. P. Edwards also took part in the service.

Christ Church, South Yarra.

The Diamond Jubilee celebrations were continued on Sunday, April 30. In the morning the Annual Communion and Breakfast of this Branch of the C.E.M.S. was held, after which an address on the text, "Be perfect as your Father, which is in Heaven is perfect," was delivered by Mr. Justice Hodges. The preacher at both Martins and Evesong was Bishop Green. The Churchwardens and Vestry are appealing to former and present parishioners for £1,000 so that they may be enabled to remove the debt of £550 left remaining on the building after the Diamond Jubilee, to effect necessary repairs to the organ, and to complete improvements lately begun.

Farewell to Rev. C. E. Perry.

A well-attended meeting of clergy and laity of the Melbourne Diocese was held in the Chapter House on Thursday, May 4th, to bid farewell to the Rev. Chas. Perry, who lately resigned the Incumbency of St. John's, Camberwell, to take up an important work at St. Michael's, Christ Church, N.Z. The Archbishop, who presided, spoke in eulogistic terms of Mr. Perry and his 20 years of service in the Diocese. Presentations were made to Mr. Perry by the Dean of Melbourne of a valuable robe case, and to Mrs. Perry by the Archbishop of volumes of Browning and Bridges.

Mr. Perry and his family left by the Sydney Express on Saturday afternoon en route for New Zealand.

BALLARAT.**A Veteran Clergyman.**

Rev. Jas. Wagg, for thirty years Vicar of Mortlake, has retired under the provisions of the Superannuation Act. Mr. Wagg was ordained 48 years ago, and has successively filled the incumbencies of Kingston, Colac, Talbot, and Mortlake. His ministry has been characterised by great fidelity and de-

[A CARD.]

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vation. He has gained the love of his people, and the deep respect of the community. On Friday evening, April 29, at Mortlake, the Administrator, Archdeacon Tucker, presided over a large gathering of parishioners. The Rural Dean (Rev. C. J. T. Martin) and the Rev. T. P. Bennett, Vicar of Warrnambool, also took part in the proceedings, and bore testimony to the regard in which Mr. Wagg is held by clergy and laity of the Diocese. The presentation from Mortlake parishioners took the form of a cheque for more than £85. Gifts of money have also been made by the Church people of other parts of the parish, and also by the general residents of Mortlake and district.

The Sub-Warden of St. Aidan's.

Rev. Walter Green has intimated to the Administrator of the Diocese that he hopes to resume his duties as Sub-Warden about the end of September. Mr. Green has had, as a Military Chaplain, some experience of frontier work, and much more, owing to medical orders, as Chaplain in a General Military Hospital in Egypt. The outlook for St. Aidan's is somewhat perplexing, due to the fact that after the ordination on St. Matthew's Day there will remain only some four students, who have been rejected as medically, or otherwise physically, unfit for military service. Fit men are not likely to be found in St. Aidan's for some little time to come.

BENDIGO.

(From Our Own Correspondent.)

Clerical Changes.

The following changes have taken place during the past month:—Rev. E. Griffith has been appointed to take charge of Cohuna, to replace the Rev. F. Brammall, who has joined the Young Men's Christian Association movement with the troops. Rev. A. S. Nicholas has been appointed to Newstead, in the place of the Rev. E. S. Yeo, who has left for Tasmania. Canon Rowell, of Tatura, has been appointed to Echuca, in place of the Rev. L. L. Wenzel, who has left for Melbourne. Rev. W. P. Bunbridge, of Eaglehawk, has been appointed to Tatura.

Evangelistic Services.

During the Lenten season, the Clergy of the Diocese, and the students of the Theological Hall, have been carrying on special evangelistic services, and there has been great encouragement in the results. The number of communicants in all the Churches has been a cause for much thankfulness. The students of the Theological Hall, under the direction of the Rev. F. Kilbey, B.A., are holding weekly open-air services in Bendigo, which seem to be much appreciated.

Our Soldiers.

Archdeacon Percival, and the Rev. H. W. R. Topp, Chaplains to the Military Forces, have been actively engaged at the Bendigo Camp, and every Wednesday evening special services in connection with the Church are being held, and are largely attended. At St. Luke's Church, White Hills, on Sunday evening, May 7, a service of thanksgiving was held for one of the returned soldiers, whose family is residing in the district. The Bishop preached the sermon, and presented to the Church on behalf of himself and members of his family, a Union Jack Flag.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

The General Mission.

A cable has been received from England stating that the Rev. G. Perry-Gore and Rev. A. Langford-Brown, who are coming

to Queensland in connection with the preliminary arrangements for the General Mission next year, have sailed in the R.M.S. "Medina," and hope to arrive in Brisbane during the second week in June. Their arrival will thus coincide with the session of the Diocesan Synod, which is due to meet on Tuesday, June 13 (Whitsun-Tuesday).

Rev. B. F. Brazier.

Rev. B. F. Brazier, formerly of St. Andrew's Church, South Brisbane, and Mrs. Brazier are settling down in their new home on Norfolk Island under delightful surroundings. The centre of interest on the island is the beautiful little Melanesian Mission Church, erected at a cost of £6,000 as a memorial to Bishop Patteson, the martyred Bishop of Melanesia.

Easter Meeting.

The Easter meeting of the congregation of St. Francis' Church, Nundah, showed that good work had been done during the year, £70 having been paid off the Church land account, the property fenced, and a Parish Hall erected. The Sunday School had increased. Canon Micklem, Vicar, had left on active service as a chaplain, but expects to return at the end of the year. During his absence Rev. A. H. Orway (Vice-Principal of St. Francis' College) is in charge, assisted by the College students. It was resolved to increase the Vicar's stipend. The residents at the Northgate end of the parish have purchased a Church site, and the Sunday School in that district has proved a great success.

The Easter meeting of Christ Church, Boonah, was of an encouraging character. The Rector (Rev. A. F. Eya) occupied the chair. The year ended with a credit balance, except the Rectory Building Fund. During the war all moneys required had been raised by straight giving, and this method is to be continued. It was decided to make horse feed a charge upon the parish. A new organ fund was started, and a parish motor car fund.

WEST AUSTRALIA.

PERTH.

Conerous Benefactions.

The late Sir Winthrop Hackett has made the following bequests:—£5000 for augmenting the incomes of the Perth clergy, £5000 to Perth's Diocesan Trust towards the maintenance of a Church of England Boys' and Girls' Grammar School, £2000 to Trinity College, Dublin.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

The provisional Provincial Council met in Adelaide on May 3. The Bishop of Adelaide presided. Rules were adopted defining the functions of the Council, and stating that it should have for its object the securing of common action on—1. The provision of means for training candidates for Holy Orders. 2. Relations to other Christian organisations. 3. Missions and missionary assessments. 4. Social and moral questions. 5. Naval and military chaplaincies. 6. Religious instruction in State schools. 7. Uniform marriage regulations. 8. Pensions and superannuation. 9. Mutual transference of clergy.

The following resolution with regard to missionary work was carried:—"That assessments for missionary work among the heathen be based upon the amount that should be contributed by South Australia, each Diocese taking its proportionate share, such proportion to be Adelaide 10, Willochra

1, and that this council recommends to Synod that the contribution of South Australia to missions be fixed at the average sum contributed for the last five years."

Scripture Instruction in Schools.

At the Provincial Council Meeting Mr. S. W. Halcombe moved:—"That the Council commends to the Church people of South Australia the cause of Scriptural Instruction in State Schools, and asks that more earnest efforts be made to obtain further signatures for the referendum."

He said that about 14,000 names had been obtained on the petition asking for a referendum, but three times that number would be needed. The motion was carried unanimously.

TASMANIA.

From Our Own Correspondent.

Synod.

By the time this is in print Synod will have come and gone once more. As far as can be judged from the agenda paper (which, however, is not a sure guide), beyond elections to various committees, etc., the Session will be remarkably quiet. The Bishop's charge will be delivered on the Tuesday afternoon, and an episcopal garden-party on the Thursday will vary the proceedings. One new feature will be a missionary breakfast, to be held on the Thursday. Last year the Junior Clerical Society had one at the C.M.A. Rooms; this year it will be a much bigger thing, combining the above J.C.S. and the two great missionary organisations—the A.B.M. and the C.M.A. At the breakfast the Rev. J. Jones will speak for the former, and the Rev. H. N. Baker (Launceston) for the latter. It is hoped that this missionary breakfast may become an annual event.

Parochial Mission at St. George's.

A Parochial Mission begins on Saturday, May 13th, at St. George's, Hobart, with a welcome service to the two Missioners, the Rev. G. H. Cranswick and the Rev. H. T. Langley. The work of preparation has been carried on on very similar lines to that of St. Stephen's, Richmond, last year, when the same two Missioners were used by God so richly. It is hoped that great blessing may result from this special effort. The parish has been diligently canvassed by some 60 special workers, while there has been a splendid roll-up to the weekly prayer meeting.

Altogether there seems assured showers of blessings for this Mission, but the prayers and intercessions of friends on the mainland are earnestly asked for.

NEW ZEALAND.

CHRISTCHURCH.

(From Our Own Correspondent.)

Easter.

The Holy Week and Easter Services were well attended throughout the Diocese. Each day in Holy Week the Bishop held a Children's Service at 4.10 p.m., which was well attended.

Anzac Day.

The first anniversary of the historic landing was commemorated throughout the Diocese by celebrations of the Holy Communion and special Memorial Services, which, on the whole, were well attended, and were a help and blessing to many. Public gatherings were also held, at which many of our clergy were speakers.



Thoughts on the Church Seasons. Some Aspects of Truth.

(Communicated.)

THE PERSONALITY OF CHRIST.

Third Sunday after Easter (May 14).

STRANGERS AND PILGRIMS.

The Epistle (1 St. Peter ii. 11-17) expresses the thought embodied in St. Paul's words: "Our citizenship is in heaven." Because we are citizens of heaven we should always see that our earthly lives are governed by heavenly principles, never forgetting that we are only "strangers and pilgrims" here for a while, but passing on to the heavenly home. Such a view of life leads to a spirit of detachment; especially from sin, "abstain from fleshly lusts which war against the soul." To the powers that be the Christian should pay due allegiance, in all lawful things; "Submit yourselves to every ordinance of man, for the Lord's sake." The higher motive of love to the Lord is to dominate all our human relationships. Among the careless and godless, Christians are to live in such a way as to commend their religion. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." The whole passage is splendidly summed up by a four-fold command, "Honour all men. Love the brotherhood. Fear God. Honour the King."

Fourth Sunday after Easter (May 21).

THE FATHER OF LIGHTS.

On the last two Sundays after Easter the Epistles are taken from the Epistle of St. James (in two consecutive passages). In the portion for this Sunday (St. James i. 17-21) God is represented as the "Father of lights." As the sun in the sky shines down upon the earth in radiance and warmth, so God, in His love, is ever pouring forth His blessings on mankind. With Him there are no periods of darkness, no eclipse, no change; all His gifts are of the very best. "Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow cast by turning" (R.V.). But there is a greater witness to God's goodness than that which is written on the sky, even the regeneration of man, for "Of His own will begat He us with the Word of truth." The old creation was by the Word, and the new creation is by Him also, the Word of truth, by means of the proclamation of the everlasting Gospel. This new life is God's gift, but it must be cherished and cared for. Sin must be watched against, and, by the grace of God, overcome, "for the wrath of man worketh not the righteousness of God." The secret of victory lies in receiving "with meekness the engrafted Word which is able to save your souls." The phrase "engrafted Word" is St. James' way of expressing St. Paul's thought of the indwelling Lord, "Christ in you, the hope of glory."

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seding the old law and fulfilling it. He forgave sin and performed miracles by His own power. He was perfectly sinless and never acknowledged any imperfection. He was not an example so far as repentance goes, for He could not repent being sinless, and yet He had the keenest abhorrence of sin. He was conscious of a pre-existence—He spoke of a glory which He had with the Father before the world was. How are we to reconcile these statements, which side by side show that our blessed Lord was both God and Man at the same time.

The symbol of Chalcedon (Oct. 22, A.D. 451), by which the whole of Christendom ever since has been virtually bound, states that one and the same Son, our Lord Jesus Christ, perfect in Godhead and perfect in Manhood, truly God and truly Man of a reasonable, rational soul and body, consubstantial, co-essential with the Father according to the Godhead, and consubstantial with us—in all things like unto us, without sin; begotten before all ages of the Father—in these latter days—born of the Virgin Mary—the Mother of God according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in **two natures**, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being by no means taken away by the union, but rather the property of each nature being preserved and concurring in one Person and one subsistence, not parted or divided into two persons, but one and the same Son—the only-begotten, God the Word, the Lord Jesus Christ—as the Prophets from the beginning have declared concerning Him and Jesus Himself has taught us, and the creed of the Holy Fathers has handed down to us. Such is the somewhat condensed but accurate statement of the symbol of Chalcedon.

(To be continued.)

Young People's Corner.

Tom's Lost Chance.

(By D. A. Pocock in "Our Empire.")

"But, Tom," Molly protested in horror, "dad says we're not to go!" Her eyes looked dewy with disappointment, and the idea of rebellion was startling.

Tom kicked the fence stubbornly. "I don't care!" he retorted. "We've been looking forward to this for days, and now, if dad won't take us after all, I shall go, so there! If you'd rather stay at home, you can; but if you tell tales of me—" cried Molly, reproachfully. "But I am sure you oughtn't to."

For reply, Tom, turning his back on her, set off sturdily and doggedly along the road. Molly looked after him wistfully, feeling strongly tempted to follow; it was certainly bitterly disappointing that, as he had an important engagement that afternoon, father had had to refuse to take them in to Dover, about three miles off, to see the departure of some troops—a thing they had set their hearts upon; but Molly knew very well they would never have been allowed to go by themselves, so with a sigh she went indoors to prepare for her ordinary afternoon walk.

The weather was grey, and the walk seem-

ed very dull, and Molly thought enviously of naughty Tom, probably nearing his forbidden pleasures; she had to try hard not to grumble as she walked by mother's side helping to push baby's perambulator, and mother guessed just how hard she was trying, and tried to help her by saying nothing about the disappointment and by talking of other things—about the war, and the big aeroplane which had passed overhead the day before, and the letter that had arrived from Cousin Dick at the Front that morning.

"I wish we could do something to help, mummy," said Molly, rather wistfully. "Why, so you are doing something, dearie," returned mother, cheerfully. "Those mufflers you knitted for the soldiers are beauties and—why, Molly, what is it?"

For Molly had suddenly darted to the side of the road, and was stooping over the ditch.

"It's something bright, mummy," she answered. "It looks like ribbon. Oh!"

With a cry of surprise she held up a little canvas bag, with a streamer of blue, red and yellow ribbon.

"What a queer thing! Whatever can it be?" she said, wonderingly. But, to her further surprise, mother seemed more excited about the message than she was herself; she snatched the little bag, and examined it with the greatest eagerness and curiosity, while Molly looked on with increasing interest.

"What is it, mummy? Do you know?" she urged.

Mother was looking quite flushed and bright-eyed.

"I believe I do, Molly," she answered, "and if I'm right, it may be rather a wonderful discovery! Haven't you seen in all the post offices since the war began, big notices telling people that messages dropped from aeroplanes would be found in bags like this?"

"Oh, mummy, how frightfully 'citing!' cried Molly, breathlessly.

"This must have been dropped by the aeroplane we saw yesterday," mother continued, "and there's no saying how important it may be. Just fancy, Molly, if you had found some very special war-message!"

"What must we do now?" demanded Molly, jumping about with excitement.

"We'd better go straight to the nearest post office—the message must be sent on at once," returned mother, hastening on. "What a pity poor old Tom is not with us! This would have been an adventure after his own heart."

Meanwhile Tom, arriving in Dover hot and breathless with the haste he had made, was being informed by sympathetic bystanders that he was, after all, just too late to see anything of the departing troops. A glance at a clock seen through a confectioner's window revealed the sad fact that he would also be much too late for tea, and a thorough turn-out of his pockets told him that, being quite penniless, he could not enter the shop and supply the deficiency; and, as a cold, drenching rain was beginning to fall, he felt no inclination to linger.

No, there was nothing to be done but to turn round and plod gloomily home again; and the long, dull walk gave him plenty of opportunity to reflect on what were likely to be the consequences of his disobedience when father came to know about it.

Tired and very cross, he arrived home at length. He was prepared for possible punishment as well as for the scolding he fully expected and richly deserved; but he was not prepared to have Molly come flying out to meet him, crying in the wildest excitement.

"Oh, Tom, Tom! such a splendid adventure! Have you seen what it says in the post office about messages dropped from aeroplanes?"

"Yes, of course," retorted Tom, crossly, trying to snub her. "As if any kid wouldn't know that! I suppose you'll be telling me next that you've found one!"

"That's just what I have done!" cried Molly, triumphantly. "I have, really and truly—when I was out with mummy this afternoon, I picked up one of those ribboned bags with a real message inside. We sent it straight off, just as it says you must,

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The Bible and the Australian Soldier.

The following report is just to hand from Mr. C. T. Hooper, Agent for the British and Foreign Bible Society in Egypt:—

Punctually at 11 a.m. there assembled the usual Church Parade of the 5th Training Battalion on its parade ground at the Aerodrome Camp. And yet one could see it was not the usual thing. Well in front were ranged four long tables and they were piled with books. There are chairs there. Quite an unusual sight at a Church Parade. Yes, this is a day to be remembered. No great news has come through! No victory of arms to joy over! But it is a great day. It is a victory for the grand Old Book and its noble agents, the British and Foreign Bible Society.

Those little books there on the table are all Testaments, nicely bound, small India paper editions, real treasures. They are put there by the New South Wales Auxiliary of the Bible Society. And now there assembles a vast congregation of fine stalwart Australians. They are all from the Northern State. The old hymns so well known and loved by the soldiers are lustily sung. The old English Service heartily rendered. The young Chaplain, Rev. D. B. Blackwood, late of Tasmania, seems to be quite at home with his men as he tells them of the priceless value of this Book. They are to receive something that will help them in whatever circumstances they find themselves placed. It is something which has stood the test of time and experience.

Every man on parade is told there is a New Testament for him if he has not already had one. They file up by companies, and this

most important part of the soldier's outfit is handed to him. Over 1600 copies are thus distributed in a few minutes. The Brigadier, Colonel Spencer Browne, was also present. There were a few copies of the Sacred Text left over, but it was not long before the Chaplain's tent, whither they had been taken, was besieged by a crowd of men who had been on fatigue duty, who each received a copy till the Testaments had all gone. It was very touching to see the eagerness with which they were sought by officers and men alike. It is perhaps significant that the majority of those present were under orders to proceed towards the Front during the week. When a man gets near the Front instinctively he feels and knows there is something good for him to possess in the New Testament of Our Lord and Saviour Jesus Christ. To Him be glory and our warmest thanks to the Bible Society.

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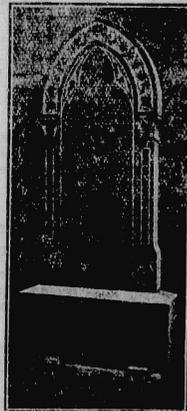
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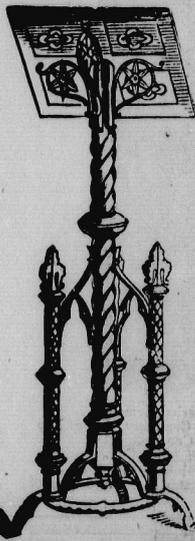
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Current Topics.

The great influence of Victoria the Good gave rise to Empire Day, because the citizens of the Empire have realised the potency of her great example and the consolidating influence of her noble and sympathetic reign. It would be indeed a pity if ever her memory were obliterated in the observance of the day, for the great Empire which we celebrate has been built upon the splendid devotion and the Christian self-sacrifice of lives of which Victoria was a bright example. In the midst of this perplexing War that spirit of true devotion is in clearest evidence in the hundreds of thousands who have willingly placed themselves completely at the Empire's service. The celebration of the Day for them will be in strictest tune with the brave spirit which inspires theirs. They need no Empire Day to arouse the only answer to the call of duty a true man can give. They have long responded to the call, and Empire Day gives utterance to their own aspirations. Would that the same were true of all those who remain in the safety of the Home Land. The "business as usual" is well for those whose work is needed to keep up our national activities and provide for the needs of our people: but the "pleasure as usual" is an ill rejoinder to the self-sacrifice of men who for our sakes are placing their lives in jeopardy and living out there amidst hardship and, in some cases, scarcity. The day we have just celebrated with its noble associations and its lessons of duty and sacrifice may well be utilised to impress those lessons upon our citizens and their children.

In N.S.W. great preparations are being made for the Referendum on the question of six o'clock closing. The Alliance is working hard to educate the public as to the need and possibility of reform and to stir up all who favour this special measure of reform to exercise their privilege at the ballot box. It is to be hoped that the responsibility of using this power will be acknowledged by everyone who has any desire for his country's welfare. A week spent in any congested area under the old conditions, and now under the present conditions would convince any unprejudiced person as to the real benefit the earlier closing will afford. We suppose that the present attitude of "The Trade" will furnish a fair criterion of the public opinion in the matter. Reform is evidently going to come, for

the publicans are posing as social reformers. They are quite anxious for the purity and sobriety of the homes of the people and they manifest (on paper!) a fear that if six o'clock closing be carried it will mean an awful increase in home drinking. Their pose would be ludicrous if it were not an insult. It is rather late in the day for a trade, which has lived on home destruction, to adopt the role of home defenders. The appeal for moderation does not come well from a trade that defies every effort on the part of the public to moderate it: for no trade is more notorious for its utter disregard of the regulations by which it should be governed. Surely he must be a very unthinking man who can be gulled by such a specious plea.

Next Thursday (June 1) will be Ascension Day; how will it be observed by Churchpeople in Australia? There are signs that in many parishes there is some improvement in this respect, but the position is still most unsatisfactory. Ascension Day is one of the Great Festivals of the Church, marked by Proper Lessons and Psalms and a Proper Preface in the Communion Service. It is the day of our Lord's return to heaven after His ministry on earth. As our great High Priest, "He entered in once into the Holy Place, having obtained eternal redemption for us." How, then, should this day be observed? The position is of course complicated, because the day is not a holiday, and people are carrying on their ordinary avocations. But surely in every Church there should be a celebration of the Holy Communion, and a Festal Service in the evening, marked by every outward expression of joy and thanksgiving as we remember the glorious return of our Saviour to His heavenly home.

We thank God for many signs of a coming Revival in the Church and in the Empire. We see them in the Home Lands, in the Mission Field, and in Australasia. The Bishop of London has given a splendid lead. He says:—"We believe that God can do anything with a humble nation, a humble Church, and a humble soul." Writing to his Diocese on the subject of the National Mission, he says that the Revival must begin with "the clergy." We presume that under the word "clergy" he includes the Bishops. There is every reason to rejoice that our present-day Bishops are for the most part spiritual men. This

is certainly true in Australia; yet the amount of administrative work which a modern Bishop is expected to perform, tends to somewhat obscure the paramount necessity of his giving himself to "the Word of God and prayer." This need has, we rejoice to note, been keenly realised by our Australian Bishops, who, at their meeting for Conference last week in Sydney, began their proceedings with a "Quiet Devotional Morning for Bishops," conducted by the Archbishop of Brisbane. This is as it should be, but it is also a matter of primary importance that if there is to be a Spiritual Revival in the Church it should begin with the parochial clergy. They, also, are much occupied with the "serving of tables," and should seek to get face to face with realities, longing and praying for a fresh vision of God, a fuller endowment of power from on high.

But from Bishops and clergy the Revival should spread to our Church members, and especially our communicants. We need a new Church, baptised with the Holy Ghost and with fire, adequate for her work in the world in this time of crisis. We rejoice that in many places Conventions are being held with the definite object of deepening the spiritual life of our earnest Church people. But these efforts should be more widespread. The "Life of Faith" says:—"What a wonderful thing it would be if in every parish there could be a three days' Convention for professing Christian people." Why should such Conventions not be held everywhere? The Bishop of London puts the matter thus:—"The confirmed and communicant members of our various Churches must be gathered round their parish priest and inspired to exercise their lay-priesthood." "Our lay people must be encouraged to lay aside their shyness and reserve and bear witness to others of what the Lord has done for them." These are stirring words, and if the Bishop's advice were followed our parishes would be revolutionised, and every Church would become a fortress from which Christ's soldiers would go forth as a mighty army to seek to win the world for Him.

For we cannot ignore the connection between Spiritual Revival and the Missionary Enterprise. We use the latter phrase in its widest sense, for the missionary enterprise concerns lost souls in the Home Lands as much as in the uttermost parts of the earth. The "C.M. Review" puts it thus:—"The enlarging and energising