

# The Church Record

For Australia and New Zealand.

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## Current Topics.

In various dioceses in our vast Empire the great mission of witness is still going on. The reports as to its success vary considerably. Glowing accounts came from some quarters, but from others the news is not so encouraging.

### General Mission.

Howbeit, known unto God alone are those results, and it may well eventuate that the Book of Life will disclose in many cases, as usual, a reversal of man's judgement. After all man can only plant and water, it is God that giveth the increase. If only, by His grace, the missionary's first aim be to be not successful but faithful, he may confidently leave the results to God, and "the Day shall declare it," the Day which is going to try every man's work of what sort it is. The Parable of the Sower is still true to life to-day, and the real test of a mission is not the numbers who are manifestly impressed at the time, but those who are found to have the grace of continuance when the fierce fires of temptation have long assailed them.

The main results that seem to be general are the deepening of the life of our Church members who have always been more or less in touch with the Church's work. Hardly a single case has been reported in which the outsider has been largely reached. It all seems to point to the need of definitely going on with the work of deepening the life of our Church-people in order that they may bring their witness to bear upon the outside world with more power—even the power of the Holy Spirit definitely realised in their own lives as Friend and strengthener.

The following paragraph appeared in one of the N.S.W. daily papers last week concerning a parish in a near Northern District:

### The Leaven of the World!

A successful dance was held in the hall during the week under the auspices of the Church of England Women's Guild. The proceeds are to be given to funds for organising a bazaar in aid of the Church Building Fund. The musicians for the dancing were Messrs.—Miss —, Mrs. G. —, Mr. A.—was M.C.

We had hoped that the atmosphere of the General (almost Imperial) Mission added to the seriousness of the war with its outstanding appeal to the Church as to the nation to set its house in order, would have caused the deletion of such methods of providing the ways and means for the Church's work. How is it possible to impress upon the world that deep spiritual message with which the Church is entrusted by Her Divine Head, unless her methods of work are consistent with her simple and clear appeal to men to put their trust in the Living God? How are the lives of our Church members, through which that appeal has to be empha-

sised, going to be kept clean and separate in the midst of a world that is clamant in its appeal for allegiance? Surely to-day is a day of recall to spiritual methods and of call for spiritual men and women. We venture to say that, certainly in the great generality of cases, the spirituality of a Church will not be helped, but definitely retarded by the concomitants of a successful dance. The Church that is going to make use of such doubtful means of getting its material sinews of war is going to fail utterly of its purpose of witness and rebuke."

The strong utterance of the Bishop of Riverina regarding the work of reconstruction after the war deserves careful consideration at the hands of Churchmen of all shades of Churchmanship. It is quite time that the ideal of brotherhood which our Lord set us was more definitely aimed at not merely in talk but "in deed and in truth."

The inequalities of life, the industrial unrest, the wrong relations that obtain between employer and employee call for readjustment: and the only readjustment that is going to stand the stress of time and circumstance must be along the line of those eternal principles that belong to our Lord's Kingdom. The great desideratum of the age is that the Church should be true to her ideals and make those ideals realities in her corporate life. It is not a Church which tamely recognises class-consciousness that is going to present an effective witness of the power of love of God to the world, but a Church whose fellowship of love is so striking that the world will be forced to wonder. And in that connection it is we believe a true instinct which would keep emphasised the Lord's supper as the central rite of Christianity for in that rite, which is truly called the Holy Communion, that fellowship is duly and forcefully presented. This will not be so if we get away from the true aspect of that Sacrament and unduly manifest another which, to say the least of it is absolutely an incidental one. The original institution and all New Testament custom show that simple social meal in which, as His disciples, the Christians kept love's trust and remembered their Lord and His dying for them. It emphasised Him and their oneness in Him. It is that true and central aspect of the Holy Communion we must keep to the front in order to the realisation in our practical life of the great truth that no distinctions are to be recognised in Christ.

Bishop Anderson in the same address went on to deplore what he termed "Ecclesiasticism" as an evil which was a great hindrance to the true progress of Christianity. "It magnifies Churchmanship at the expense of Christianity, with the logical result that a good Churchman

may be a very poor Christian." The Bishop's words have received a deplorable illustration in the facts related in the current number of "East and West." We mentioned it in our own review of that journal, but it ought to receive a greater publicity in order to act as a warning to white Christians everywhere and also in order to draw from the Church generally the outspoken repudiation it deserves. The writer, Canon Farmer, who was for 36 years a missionary in South Africa, in the course of a striking article on "Separate Churches in South Africa" says "Wherever we English go—not in South Africa alone—we tend to make separate Churches. We pray for unity and deplore our unhappy divisions, and then proceed to make more on other lines." In South Africa, he goes on to say, "It is in the parishes that social distinctions are set up and tenaciously maintained. Parish Churches are built for the white people . . . and the white people resent anything that looks like an attempt to introduce the native element. I could give many instances. It is perhaps enough to say that people frequently tell me that they cannot come to Communion if Kaffirs are allowed to come, although the native always has the humility to refrain from approaching the altar until the white Communions are completed . . . . At present the condition of things is deplorable. A color bar is drawn at the altar (sic), and there are many devout natives—some of them catechists and even deacons—who go without sacramental worship, Sunday after Sunday, because when you "do this in remembrance of Me" it is done only for the white people."

This is not Christianity. It may be that those who are responsible for this condition of things, are proud of their Churchmanship, but they are indeed poor Christians.

The conference of the official Labour party of New South Wales, which has been sitting in Sydney for the past couple of weeks, is another disquieting reminder of the extent and bitterness of class-consciousness in our midst. That class-consciousness threatens not only internal troubles in the affairs of the Commonwealth, but also disruption within the Empire. For, in the peace-proposals set forth by the conference, it went so far as to manifest itself in a greater concern for the working-classes of Germany though they are helping the work of Prussian frightfulness than for the cause of the Empire and her Allies who are fighting the battle of freedom and justice.

### The P.L.L. Conference.

It is not to be wondered at that much indignation and disgust has been expressed on all sides. One Church officer was heard to express the pious wish the other day, that all the leaders of the movement might be "thrown over the Heads." No doubt there are

a great many others who feel like that. But such feelings, though it is very natural they should rise to the surface in the heat of the moment of controversy, are not to be cherished by Christian people.

Class-consciousness in one section of the community tends to awaken class-consciousness in the other section. But this is not the way to its abolition. Class-consciousness can only be effectually met and ultimately dispelled by the manifestation of the spirit of Christ, which is a spirit of love and respect for every man in virtue of his manhood, and which ignores all artificial distinctions.

Christian people, whether they are clergy or business men, must be "patient towards all." It is easier to dismiss "the multitude" as unreasonable and foolish, than to enter into the feelings of the Saviour Who "was moved with compassion towards them."

It is probably true that many thousands of "the workers" of this country are completely out of sympathy with the P.L.L. as at present constituted. The recent elections show that clearly enough. But after due allowance is made for this, the fact remains that P.L.L. stands for a considerably proportion of the community. Unreasonable and disloyal they may be from our point of view. But they have their own point of view. And every sincere follower of Christ will seek to understand that point of view rather than join, in an unreasoning way, in the chorus of bitter disparagement, which is only calculated to still further widen the gap. Insofar as that point of view is wrong we should seek opportunity to condemn it and direct it aright, insofar as it is right we should support it in spite of whatever unpopularity it may bring. But all the time we should pray for grace to maintain the spirit of brotherhood, for only thus can unity be attained in the national life, and within the human family.

There are not wanting many clear tokens in a widespread discussion that the Reservation Controversy in the home Church is regarded as one of far-reaching importance. Yet we have an organ which makes the large claim to be the federal paper of the Church in the Commonwealth passing over with a brief rail-sitting notice the whole matter as though it were of the smallest interest to Churchpeople the world over. When over 1000 clergy venture to defy the bishops of their Church, when the English Church papers without exception have leading articles on the subject and their correspondence columns are strained to their limit with hot discussion, it does seem curious in the extreme that this special paper is almost silent and gives its readers no idea as to the opinions of its editorial staff upon the subject. In this issue we publish part of the weighty synod charge of the Bishop of Riverina; it will be noticed that the Bishop refers in very strong terms to the question at issue, yet in publishing a portion of that charge in a recent issue the paper referred to again shelved the matter by leaving out the Bishop's reference. In a matter of this importance Churchmen have a right to expect from an organ that seeks to mould their public opinion and sometimes affects to express it an explicit statement that will in some way guide or utter their thought. We cannot imagine that there can be any doubt that the vast majority of Australian clergy and Churchpeople would repudiate the action of the thousand disloyal or misguided priests who signed the now notorious ultima-

#### A Curious Silence.

turn to the Bishops of the Church of England.

The late Rev. Frank Swainson of London, some time ago preached a sermon on "The Three Black I's of Spiritism—Infidelity, Immorality and Insanity." He produced facts that could hardly be questioned to substantiate the charges. We call from a recent issue of the London "Daily Mail" an up-to-date illustration of "Spiritism and Insanity."

The inquest was held at Preston on March 7 on Mrs. Margery Alice Vernon Warner, 22, widow of Captain Warner, East Lancashire Regiment, who was killed in November, 1914.

Her mother, Mrs. Ravenhill, said she took the death of her husband very badly and had suffered much from depression and nervous breakdown. On Sunday morning she became ill. At midday, Mrs. Ravenhill said, she went to her daughter's room and found her half sitting up. She had an automatic pistol in her hand, and there was a stained mirror on the bed. Dr. McCallum was summoned and Mrs. Warner was removed to Preston Infirmary, where she died next morning.

"She had been in touch with spiritualism," said Mrs. Ravenhill, "and that was what made her like that."

The Coroner: How long had she been dealing in spiritualism?—I do not know; she had been away from home for two years.

Did she leave any writing or anything of the kind?—Not for me. She had written letters to her husband, but they were not sent—a sort of spiritualistic writing. They were found in her boxes.

"She often said she wished to join her husband," added the witness. "His death was an awful shock to her, and she has never been the same since."

When she said that, had you any doubt as to her sanity?—Every doubt.

A verdict of Suicide while of Unsound Mind was returned.

The terrible losses caused by the war have undoubtedly led to an increase in the devotees of Spiritism. But "Should not a people seek unto their God?" As the Bishop of Riverina said in his Synod address, after shewing the rich heritage of the "dead in Christ." "Fools, indeed, would we be were we to barter such consideration as this for the puerile facilities of clairvoyants, fortune tellers and mediums. Our hearts go out to the millions of the bereaved, and we pray that they may find lasting comfort in the tender pity of Christ, Who will never disappoint us, and loves us and our dear ones with an infinite love."

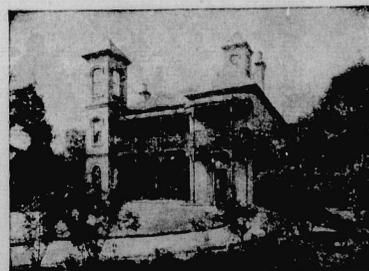
"While the Way of Justification can be isolated for study, the justified man cannot be isolated from Christ Who is his life."—Bishop of Durham.

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## English Church Notes.

### HISTORIC GROUND.

#### Troops in Palestine and Mesopotamia.

Canon J. T. Parfit, who has been for many years a missionary in Palestine and Mesopotamia, writes:—

"Our British troops in Palestine and Mesopotamia are advancing over most interesting ground, familiar to many missionaries and Bible students.

General Murray's forces have now emerged from the deserts of Sinai, and have reached the beautiful fertile plains of Philistia. They are within sight of the ruins of Gerar, the place where Isaac dwelt for more than 100 years. It was here that he was offered "wax and gold," for the most fertile regions of Palestine begin at the Wadi Ghuzzeh and extend in undulating plains to Ramleh and Jaffa.

Enormous quantities of grain were annually exported in recent years from Gaza. It was a wonderful sight to look into the hold of a British steamer belonging to the "Prince" line and gaze upon thousands of tons of grain being shipped in bulk from Gaza to the British Isles. One likes to hope that the rich harvest from the Shephelah may this year be saved from the ravages of the Turks.

#### Famous Biblical Centres.

Before the outbreak of war it took five days to reach Gaza from Cairo. Now however, our British troops can travel by rail and cover almost the same distance in eight hours.

This railway traverses the wilderness of Paran, also called the Wilderness of Kadesh. It passes not far from the places known to us in the Bible as Beer-lahai-roi, Kadesh Barnea and Kohoboth. It crosses the "River of Egypt," now familiar to us as the Wadi of El Arish. It has passed Rafa on the Egyptian boundary, and is being pushed forward to the Wadi Ghuzzeh. It was doubtless along this Wadi that David fled when he left Gaza for the cave of Adullam. The Wadi rises not far from Hebron, it passes through Beersheba and reaches the Mediterranean a little south of Gaza, which is called by the Arabs Ghuzzeh."

#### An Outspoken Bishop.

The Bishop of Exeter has spoken with a directness that will be welcomed by all loyal Churchmen. A number of priests in his diocese, resenting his clear directions on Reservation of the consecrated elements for purposes of adoration, protested against the accusation of disloyalty to the Book of Common Prayer and his recommendation that they should either abandon Reservation for such purposes or resign their cures and find employment somewhere else. The Bishop takes up the challenge, and, as will be seen from the extracts we give on another page, he draws the clearest distinction between Reservation for the purposes of communicating the sick and Reservation for adoration that has never been permitted in his diocese. He defends his reference to their ordination vow and reminds them that they have threatened to set up "conventicles" where, outside episcopal control, they would be free to practise their unlawful worship. We are glad to find that the new Bishop has had, at the beginning of his episcopate, the courage to make his position plain, and we believe that by so doing he will rally round him the vast majority of

Exeter Churchmen and will finally obtain the obedience he demands.—C.F.N.

#### 1700 Communicants.

At Brompton Parish Church, London, the services on Easter Day were very largely attended. Celebrations of the Holy Communion were held at 5 a.m., 6 a.m., 7 a.m., 9.30 (choral), and at midday, and the communicants numbered nearly 1,700. At matins and evensong eloquent sermons were preached by the vicar, Prebendary A. W. Gough. In the morning it was almost impossible to get into the sacred building; many people stood throughout the whole service.

The music rendered by the choir was very fine, and the collection was for the vicar's Easter offering, and amounted to about £200.

#### Interesting Statistics.

The statistics set out in the new issue of the official Year-Book of the Church of England are of deep interest. It was hardly to be expected that they would show advance having regard to the conditions of the time, with many thousands of men out of the country, and men and women at home almost continuously engaged on war work. Moreover, the number of clergy making returns is slightly fewer than last year, which would have an adverse effect upon the general totals. The figures relate to the year 1915-16. The Easter Communicants were 2,337,612, compared with 2,350,500 in the preceding year; Sunday schools had on the books 2,388,205, against 2,481,000; and Bible classes had 210,014 males and 280,216 females, compared with 277,102 and 304,330 respectively. Confirmation candidates had a total of 224,756, compared with 225,575 in 1915. The male candidates in 1916 were 95,440, an increase compared with 1915, when they were 93,727; and the female candidates numbered 129,316, a decrease compared with 1915, when they were 131,803. The voluntary offerings amounted to £7,060,011, against £7,531,228. The volume has a wealth of information for the interested Churchman, and it has been compiled, as always, with the greatest care and efficiency.—(The "Record.")

#### The National Mission in Egypt.

The following account of the National Mission in Egypt has been sent to an English paper:—

"Then the Bishop of Jerusalem told us that the Archbishop was sending two messengers to Egypt to preach the National Mission, some of us felt that they would come as gallant leaders of a forlorn hope. The military part of our Anglican community was very busy, and many of the rest of us have had time to feel the steady deadening pull of Moslem surroundings.

"Those who were undaunted by forlorn hopes met daily for six weeks in All Saints' and St. Mary's Church, Cairo, for intercession; and small circles for discussion and prayer for the first time found their way into Cairo church life.

"The Dean of Rochester and the Rev. E. A. Burroughs came to us early in February, and day after day the services in Cairo were crowded by a congregation half military and half civilian; we all knew that week that we were hungering for God, and Mr. Burroughs' quiet, logical words with the fires beneath were bringing us into His presence. He took for the subject of four addresses on week-days, 'The War and the Future,' and dealt with the Revelation of Failure; the Vision of Hope; the Cross among the Ruins; and the Higher Humanity.

"The messengers have left us to visit the Anglican congregations scattered over Egypt, Cyprus, and the Soudan, but we hope to learn more from them on their return to us in Holy Week, and meanwhile Church people have been gathered together in committees for extending and continuing the work. We hope and pray that henceforth our Anglican Church life may be stronger and purer and more inspiring, in face not only of the darkest forces of Islam, but of the ancient venerable Eastern branches of the Church Catholic."

#### A Cry From the Holy Land.

The latest news clearly reveals the extremely serious conditions in Syria and Palestine. Many thousands of the inhabitants are starving, and in one district alone a careful estimate made on the spot puts the deaths from this cause at fully 80,000. Many villages have lost half their population. Cholera, typhus, and other diseases are rampant. This widespread suffering is caused by a deliberate policy of starvation. Massacre by the sword is terrible enough; massacre by famine is tenfold worse. Bread is now four times its usual price; petroleum, per box of two large tins (used for cooking as well as lighting purposes), now costs £10, the usual price being 4s. 6d., and a pound of sugar now costs 3s. instead of 2d. The Syrians are our friends, and their awful sufferings are in a great measure due to their well-known sympathies for us and our Allies. Many have been deported, their

homes broken up, and their houses looted, for no other reason. No country on the face of the earth should make a stronger appeal to people of all classes in the British Isles than that in which our Lord lived, and to which we owe the Scriptures and our whole religious inspiration. Now is the time to help.

#### A New Departure.

Mr. Sydney Gedge is a happy man to-day. After three years' hard work to secure the election of women to the Committee of the C.M.S., he has now achieved his object. On Tuesday, at a special general meeting, the necessary alteration was made in the laws of the Society, and it is now provided that 24 women as well as 24 men shall be elected members of the Committee at the annual meeting of the Society. Elected women members of the Committee will also be members of the Foreign and the Home Committees. Of the 24 women, 12 are to be selected from the Honorary Life Members of the Society.—(The "Record.")

#### Reservation.

The following interesting letter appeared in a recent issue of the "Church Times":—

Sir,—Have those who are trying to reintroduce the practice of worship before the Blessed Sacrament considered the dangers of materialism which may ensue? May I call the attention of your readers to a letter of Dr. Newman, quoted in Ward's Life. It is addressed to a Father of the London Oratory at the time when Dr. Newman was preparing his lectures on Anglican Difficulties. Of them he says:—

"Also I am perplexed; either some of them will be most impressively dull, or they will be too much on the other tack; and I am frightened at the chance of being satirical, and that before the Blessed Sacrament. Would a curtain be possible? (Vol. I., p. 231.)

If a theologian and thinker of Dr. Newman's eminence could in an unguarded moment conceive of the Presence as a Presence of God from which one might be screened by a curtain, what is to be expected of the unthinking multitude?

R. G. M.

## A Meditation.

(By the Bishop of Durham.)

"Against Thee, Thee only, have I sinned, and done this evil in Thy sight."—Ps. li. 4.

According to the very old tradition preserved in the headings of the Psalms, these words are part of a song of heart-stricken penitence, drawn from David's soul when "Nathan the prophet came unto him" (2 Sam. xii. 1), and said to him, "Thou art the man." When the awful conviction once made its way into his inner being, it would thus appear that its prompt result was a cry of woe, shame, and repentance addressed direct to God. It was borne in upon him with an ineffable consciousness that, while he had sinned and sinned tremendously, against Bathsheba, and against Uriah, and also against every soul (from Job's onward) that could ever be stumbled by that great crime wrought by God's servant, he had first and in the deepest respect sinned against God. So deeply, so supremely, had he aggrieved Him, that the other aspects of the offence were swallowed up, in a sense, in this: "Against Thee, Thee only."

To be sure, we have no infallible certainty that David did write Psalm li., and then send it "to the Chief Musician" for a setting. An important school of criticism denies totally that he did so; maintaining that at his date, and in his character as it is shown in the Bible histories, he could not have felt and spoken thus. I venture to think very differently from this view, as to the conditions of date and character. But this is not the place for such a discussion. I would only affirm that whether or no David was the author, the Psalm breathes a spirit which, granting that David had any knowledge worth naming of a holy, spiritual God and Lord, would exactly suit his case.

In any case, it is the utterance of an agonised human being, conscious of wrong.

Some have indeed interpreted it as the confession not of a man, but of a people, a cry from the heart of collective Israel. But the critic who pronounces thus, so I presume to say, may be versed to any degree in literary science, but cannot be equally learned in the science of the troubled human soul, the individual in his uttermost need. The soul has a cry all its own. And this cry is here.

But now, notice the precise direction of the cry. It refers to some great, definite, shameful sin. Every such sin has many aspects and relations. Nay, who sinners not? Take even the most suppressed and interior transgressions, sins of the silent thought. Do they terminate wholly within, even in regard to our fellow-men? No; the least indulgence in inward evil, let us be sure, impairs the moral state of the being which allows it. And thus it impairs that being for moral power and helpfulness around. No man can "regard iniquity in his heart" and also be all that he should be for his neighbour's good.

Yet, for all this, the Psalmist feels every other aspect and relation of his sin absorbed in this one: "Against Thee, Thee only." Its violation of God takes hold upon him, its inmost and ultimate evil and horror. There is present to him, awfully present, a personal Being on whom his sin has impinged as a blow, whose infinitely sensitive perception has been outraged by its commission. He is there, present in the very soul of His servant. And His servant's soul has struck a hideous discord with His holy mind; not to speak of an act of high treason, punishable with spiritual death, against His holy law. It is "against Him, Him only"; because He is in such immediate, such absolute, contact with the being which He has made.

Has our own experience anything in its memories to correspond to this cry of the Psalmist? Have we ever known what it was to be, in the old-fashioned sense, convinced of sin? If so, we know without a commentary what this sinner, this sinning disciple, meant by his groan, uttered so long ago, but sounding still. Our sin had other aspects, no doubt. But the "inmost rudiment" of it was this, that it had aggrieved the holy Author and Sustainer of our being. Just because He was our God, it had struck Him, as it could strike no other existence. It could strike others only, as it were, through Him.

We stood isolated, in an awful solitude, under that thought. Here am I, the sinner; here is He, the sinless Maker, Master, Judge; for the moment there was no room within me for any other fact than that. And did not that intuition force from the stricken spirit the cry (Luke xviii. 13) which no other, no subordinate sort of repentance can fully generate, "God, be merciful to me the sinner?"

These experiences are not too common in our day. Partly the hurry of life, but bred a sad shallowness of self-knowledge. Partly false inferences from our observation of natural processes, false uses of such words as heredity and evolution, have enfeebled the sense of the awfulness of personality and of its responsibility to an eternal Person, holy and just. But for our very life let us resist that cold downward drift. Let us ask for just such conviction of sin as cannot but cry, "Against Thee, Thee only." For that is the cry of a soul on the one straight road to the Christ of God, the sinner's Peace and Light, and Life.

#### SECRET OF THE Y.M.C.A.

The Bishop of Chelmsford, speaking at the opening of the Y.M.C.A. but given by the Prudential Assurance Company at Chelmsford, said that the whole of England recognised the magnificent work of the Y.M.C.A. The word in the title that gave the real secret to that magnificent work was the word "Christian." It had done immense service to the cause of Christianity in disabusing the minds of hundreds of thousands of Tommies who had come to regard Christian folk as people who went to church on Sundays, sang hymns, and pulled long faces. Tommy was realising that there was something practical about Christian men and women.

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Riverina Synod.

A Notable Utterance by the Bishop.

We are glad to be able now to publish the more generally interesting and important portion of Bishop Anderson's Address to his Synod. The copy, which had been kindly forwarded to us, went astray in the post, and reached us too late for our last issue, consequently we were dependent on a local newspaper for our former reference. After referring to matters of local concern, the Bishop addressed himself to the subject of Reconstruction and other subjects that are being emphasised in this time of war.

Reconstruction.

"It is widely felt that as a result of the war there must arise much political, social, and even ecclesiastical reconstruction. This has already begun in a very drastic manner in Russia, and that there must issue forth from the throes of this conflict great social and political changes in the central European Powers no one can doubt. But how we, as an Empire, enjoying those advantages that other nations lack, are about to be affected, socially we possess concern. Politically and that there is something that others are, or will be shortly, seeking; nevertheless, that there is room for improvement amongst ourselves no one will deny. Exactly upon what lines this improvement will proceed I do not pretend to know, but I shall hardly be presuming when I insist that we are to attain anything worthy of enduring, can only be by a more complete co-operation of all classes—each recognising the need of each, and each making its relationship to each as just and kindly-considerate as possible.

We are being warned that if we would retrace our position in the world, we must remodel our education, improve our commercial methods, quicken our industries, and readjust our inequalities. This may be perfectly true, and very necessary as far as it goes; but if there is one thing that this war emphasises more than another, it is that any method of education that ignores the highest part of man's tripartite being, his spiritual nature, must end in disaster, and educated devils will be no monopoly of Germany.

Unless, as an Empire, we can rise to the belief that not in improved technical education, nor in improved commercial methods, nor even in a better understanding between labour and capital, employer and employed, does our strength and hope lie; but rather in the putting of the first things first, and allowing God, not the God of our homes, then it seems to me there is no solid ground for expecting our long continuance as one of the greatest nations of the world.

When one contemplates the proportions of this war, to say nothing of its sickening horrors, one is forced to the conclusion that its effect must be somewhat commensurate with its magnitude. May not one effect be the compelling of men, even for self-protection, into a brotherhood that they were feeling after, if aptly they might find it, but which ever escaped them because they would have it in their own way, and not in the direction that has been divinely revealed. Behind the French Revolution, behind the Russian Revolution, and behind almost all forms of Socialism, there is this well-known instinctive yearning for brotherhood. There is only one way of attaining it; and back to that way men will have to go. May we not hope that even the Germans will ere long discover how unbrotherly they have been, and that they, too, will fall in line, and so turn their wonderful energies to the best advantage of the world. For them, as for us all—Be my brother or I will kill you—must give place to Be my brother because we are the children of a common Father, united to Him, and therefore to one another, in Jesus Christ our Lord.

Let no man tell me that seven million lives have been sacrificed in vain. As the blood of the martyrs is the seed of the Church, so I believe that the blood of the slain, saint and sinner, will, in the providence of God, bear fruit, in a renewed earth, and a lasting peace.

Definite Teaching, Loyal to Holy Writ.

How, and how deeply, the Church will be affected, who can say? One thing this war has brought to light, and that is how imperfectly her sons have been instructed in the very rudiments of the Faith. Many of our chaplains complain of this, and point to the need of more definite teaching. It is just as necessary that a Christian should have clear views as his faith as a soldier should know what he is fighting for. Here there is indicated a distinct course of procedure. Let us be more definite in our teaching, but at the same time let us beware of the mistaken idea that definite teaching

must necessarily embrace all the accretions of Western Christianity, which seems to be the ideal of many in England. The definite teaching of the Church that truly reflects the Spirit of Christ must win its way by its own sweet reasonableness, but that which will not bear the test of consistency with the Spirit of Christ as revealed in the New Testament will have to give place, unless the Church's true progress is to be permanently retarded, and her failure more marked.

Unspiritual Ecclesiastism.

Another hindrance to the true progress of Christianity, not very prevalent in Australia, but a real factor in alienating thoughtful men from religion, is ecclesiastism. I can find no better term for it. It consists in substituting the letter for the Spirit, in emphasising the material, in multiplying forms and ceremonies, in making rules and regulations grievous to be borne, in misusing—because, forsooth, the people love to have it so, but with flagrant disloyalty to ordination oaths and declarations—the blessed Sacrament, for the purpose of localising for worship a continued Presence of Christ; as if He must be cribbed, cabined, and confined before we can realise His everlasting nearness. **These men oppose their ecclesiastical mind to the plain purpose of Christ, and, as Bishop Gore suggests, endanger any presence of Christ at all.** It consists, also, in creating a priestly caste that in the Holy Eucharist takes upon itself to act independently and even out of hearing of the priesthood of the laity, and occasionally separates, to the people love to have it so, but with flagrant disloyalty to ordination oaths and declarations—the blessed Sacrament, for the purpose of localising for worship a continued Presence of Christ; as if He must be cribbed, cabined, and confined before we can realise His everlasting nearness. **These men oppose their ecclesiastical mind to the plain purpose of Christ, and, as Bishop Gore suggests, endanger any presence of Christ at all.** It consists, also, in creating a priestly caste that in the Holy Eucharist takes upon itself to act independently and even out of hearing of the priesthood of the laity, and occasionally separates, to the

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Home Comforts in the Trenches.

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real weaknesses, and being confident that we shall have to mend our ways if our people are to be won for Christ, I have not hesitated to speak as plainly as the occasion will allow.

"Them, also, who Sleep in Jesus."

That a period of unprecedented sorrow and bereavement should be accompanied by an intense desire to know all that we possibly can about the immediate condition of the departed, and our possibility of getting into touch with them, was what might have been expected. Also, it might have been foreseen that this would be just the opportunity that charlatans and cheats and misguided people would avariciously grasp; for it seems the depth of one of the greatest sorrows man can know, that unless we seek the legitimate consolation of our Christian faith we become the easy dupes of the cruellest deception, and victims of a life-long misery, that may easily eventuate in despair and insanity. Greatly as faithful Christians might yearn for a clearer knowledge than that which God in His mercy has vouchsafed to us, of one thing I am perfectly convinced, and that is that such sweet and wonderful consolation as we may enjoy can be found in no other direction. Permit me briefly to indicate what the sorrowing Christian may legitimately believe with regard to the departed ones. He is sure that though their bodies are dead, they are still alive, that they have gone, not necessarily far away, but merely into a new state of existence. The spiritual world is just as much about us as the infinite space in which we move. They were with it before they died; they are in it still. They shared it with us; they share it with us now. We are subject to more many lets and hindrances that make it difficult to realise it; with them these lets and hindrances have dropped away. We believe that they are in Paradise, but Paradise may be all about us, as the Kingdom of Heaven may be within us. We believe that they are asleep in Jesus—asleep to their bodies, but quite conscious as to their spirit, having the spirit of the penitent robber on the first Good Friday. We believe that they are at rest and peace, but we may also believe that this does not exclude spiritual activities, such as prayer and praise and contemplation. We believe that in Christ they may be permitted to know somewhat of our estate, and may pray for us as we for them. We are certain of our oneness in Christ, and therefore as the Spirit of Christ is in them, and also in us, there must be an irrefragable link binding us together in the closest communion and fellowship.

In Christ we may be sure of their continuing love and interest. We believe, unless the Lord comes before our own death, that we shall meet them again in Paradise, and be conscious of their presence in a way that we can hardly experience here. We believe that after a season of sweet and patient waiting together, we shall receive our resurrection bodies, like, indeed, to our former bodies, only changed and beautified, and endowed with such qualities as may be necessary for our new environment. In those bodies we shall eternally dwell; and they will be the instruments of unimaginable possibilities of inconceivably blessed life and service. All this is made possible by the infinite love of God, by our new creation in Christ Jesus, and by the sanctifying work of the Holy Spirit.

Fools, indeed, would we be were we to barter such consideration as this for the puerile futilities of clairvoyants, fortune-tellers, and mediums. Our hearts go out to the millions of the bereaved, and we pray that they may find lasting comfort in the tender pity of Christ, Who will never disappoint us, and loves us and our dear ones with an infinite love.

Personal.

Rev. F. Morgan-Payler, M.A. (Oxon), rector of All Saint's, Hobart, has been appointed by the Bishop as an examining chaplain, vice the Rev. R. C. N. Kelly, M.A.

Rev. Thos. J. Gibson, Sch. Canc. Linc. (England), formerly of Derby, has accepted the assistant-curacy of All Saint's, Hobart, and the Rev. C. F. Emery, of Waratah, the same position at Holy Trinity, Launceston.

Rev. A. Mills has been appointed curate of Mudgee.

Ven. Archdeacon Oakes, of Kelso, has received leave of absence for three months from the Bishop of Ballarat.

Rev. W. N. Higgins, M.A., C.F., formerly R. St. Mk., Maylands, South Australia, has been appointed V. All SS, Portsmouth, Pat., V. of Portsea.

In succession to the new Dean of York, Rev. Canon How, Vicar of Metham, has accepted the Archdeaconry of Halifax. Canon How is a son of the late Dr. Walsbam How. The new Archdeacon has served in the diocese since 1880, and for twelve years was Rural Dean of Huddersfield.

Second Lieutenant J. M. V. Buxton, fourth son of Sir Victor and Lady Buxton, has fallen. He went to France, being attached to the Machine Gun Corps. On July 1 of last year he was reported wounded and missing, and notwithstanding every inquiry no news had been received of him since. He is now officially assumed to have died on or since that date. The deepest sympathy has been felt with Sir Victor and Lady Buxton (whose three elder sons are serving with the forces) in the long months of anxiety. The heroic young officer, whose death is deeply deplored, bore himself most bravely in battle. His commanding officer records that he behaved with great gallantry in the action on July 1, "and led his guns forward under very heavy machine-gun and shell fire"; and the testimony of his soldier servant is: "I shall never forget him or cease to admire him as a soldier in the best sense of the word, but, above all, as my ideal Englishman, and a Christian gentleman."

Canon C. H. Robinson, D.D., was invited to preach the Ramsden Sermon before the University of Oxford on Whit Sunday. The subject of the sermon, "The Extension of Christianity within the British Empire," naturally would appeal strongly to Dr. Robinson, who has done, and is doing, an invaluable work as editorial secretary of the S.P.G. Canon Robinson was a pioneer

missionary to Kano, the commercial centre of the Central Soudan. He is a brother of the Wean of Wells and Dr. A. W. Robinson, Canon of Canterbury.

It is interesting to learn that General Smuts was a scholar of Christ's College, Cambridge, and took his Degree in 1894, obtaining a First Class in both parts of the Law Tripos of that year.

There will be a very general sympathy felt with Rev. A. H. Gribble, C.F., who has just returned on a tour of sympathy with wounded soldiers. The sad news was awaiting him on arrival of the death of the second of his sons who has fallen in the war. Mr. Gribble himself is suffering from nervous breakdown.

Rev. Roscoe Wilson, of St. John's, Camberwell (Vic.), has received word that his brother, Robert, of the First Brigade Headquarters Staff, was killed in action on 5th May. He was one of the original Anzacs.

Mr. Edwin Lock, late manager of the Melbourne Diocesan Book Society, passed away peacefully at his home at Surrey Hills (Vic.) on Friday evening, June 8th. He would have been 61 years of age on June 10. He leaves a widow, one son and two daughters—one daughter unmarried.

His death will be widely deplored. A man of quiet and unassuming manner, in business he was uniformly courteous, conscientious and painstaking. A diligent Church worker whose sound judgment and experience will be missed in parochial councils, while those privileged to meet him in his home and social circle have lost a friend whose kindly disposition endeared him to all.

Rev. George Gibbs, who formerly was Rector of Kiama, N.S.W., but is now living in retirement at Ryde, is making good progress after a serious operation.

The trip to the Mission Fields of the East contemplated by Rev. P. J. Bazeley, General Secretary of the C.M.S. of Australia, has been postponed until next year.

Bishop and Mrs. Goldsmith have arrived safely in London. The Bishop's address is, The Right Rev. F. Goldsmith, The Vicarage, Redington Road, Hampstead, London, N.W.

Miss Russell, of the Zenana Bible and Medical Mission, Bombay, has been visiting W.A. She has been giving addresses in several parishes on the work of the Mission.

Rev. S. J. Kirby, who has been suffering from a throat trouble, induced by an over-strain, is now convalescent and is going for a short holiday to Cairns.

The Bishop of Melanesia has returned to Norfolk Island in the Southern Cross after visiting many stations in his diocese. He will probably leave for the second voyage early in September.

We are glad to say that Mr. J. J. Shuttleworth, of Ryde, N.S.W., has practically recovered from his recent serious illness.

The Bishop of Goulburn and the Revs. C. E. Curtis, S. Champion, S. Taylor, and A. A. Yeates, are proceeding to-day to the Grafton Diocese in order to help in the General Mission. Dr. Radford will conduct the mission at Grafton, Revs. A. A. Yeates and C. E. Curtis at Coff's Harbour, Rev. S. Taylor at Woolgoolga, and Rev. S. Champion at Bellinga.

Rev. E. W. Walker will be inducted to the Charge of St. Paul's, Chatswood (Syd.), on August 15th, by the Ven. Archdeacon D'Arcy Irvine.

Rev. Copland King intends to come south on furlough in September, when he will have completed 27 years in the service of the New Guinea Mission.

A large circle of friends in Queensland will regret to learn of the death, at Ruan, Sherwood, of Miss Elsie M'Dougall, eldest and only surviving daughter of the late Mr. Ronald A. M'Dougall, Dalreel, New South Wales, and Mrs. Philpott. Miss M'Dougall had been in failing health for the past six months.

Rev. R. H. Noble, B.A. (Sydney), son of the Rev. H. J. Noble, of Liverpool, has passed the examination for the degree of B.A. in the University of Cambridge, with second-class honours in the Theological Tripos. Mr. Noble has also obtained a prize for Old and New Testament Greek at Christ's College. He has since then been accepted for service as Chaplain to the British Forces in France.

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Church Missionary Society.  
25th Anniversary of Victorian Branch.  
Twenty-five years ago, on the occasion of the visit of Dr. Eugene Stock and the late Rev. R. W. Stewart, the Victorian Church Missionary Association was brought into existence. During its years of life it has had the privilege of sending out to the mission field some 80 missionaries, and today is supporting over 40 agents of evangelisation. Great preparations have been made for the celebration of its 25th Birthday, and we rejoice to hear that the event was celebrated with great enthusiasm, on Monday last, in Melbourne.

The day commenced with a great Thanksgiving Service in the Cathedral, which was attended by a large congregation. The sermon was preached by the Rev. W. T. C. Storrs, who, basing his address on Acts xviii, 15, gleaned from the history of the C.M.S. many causes for thankfulness and encouragement for their future work. The great meeting in the Town Hall was presided over by the Archbishop of Melbourne, who congratulated the society on its progress, and also the secretary on his organization of the anniversary proceedings. The Primate received a splendid ovation as he rose to speak, the whole audience standing to cheer him—it was a scene of great enthusiasm. His Grace's speech was one of high eloquence and worthy of the great occasion. He gave a vision of the Church's task under the new world conditions created by the War. He said that the call was urgent for money and for men who realised the great necessity for the preaching of Jesus Christ in order to meet the world's evils. We must be ready with a great task in order to appeal to men who had shown themselves ready to die for their ideals.

The Rev. H. Brewer, C.F., gave a fine address, illustrated by lantern views, on mission work in Uganda.

There was a very representative attendance of clergy, including Archdeacons Hindley and Hayman. The intercessions were led by the Rev. G. H. Cranwick, and Mr. Floyd (the Cathedral organist) presided at the organ. The singing was splendid. Gifts to the amount of £500 were announced. It was generally admitted to have been the finest anniversary meeting ever yet held.

In the afternoon, the Archbishop addressed the clergy, speaking words of counsel and encouragement in connection with the coming Mission of Repentance and Hope.—(From our Correspondent, by wire.)

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## Correspondence.

The Editor, "Church Record."

Dear Sir,—As I have the misfortune to be a member of a church which, till the advent of the present rector, was strictly evangelical, but which is now having one ritualistic innovation after another forced on her members, I should be grateful if you would, per medium of your valuable paper, answer the following questions:—

1. Is the employment of "servers" or other unordained persons to assist in the administration of Holy Communion, or for other purposes requiring their presence within the Communion rails, a legal practice? If not, kindly quote authority to prove that the practice is wrong.

2. In the case of an innovation in conduct of services of the Church, is a clergyman bound to consider the respectfully-worded written protest of any member or members of his congregation who find such innovation an offence?

3. Is a clergyman within his right in altering the whole character of the conduct of his church; that is to say, is he justified in gradually changing a service that has been evangelical since the foundation of the Church into a ritualistic one? What steps, if any, can dissentients take to prevent changes in order of service? Any information you can give on the foregoing points will be of interest to many besides.

Yours faithfully,

CHURCHWOMAN.

The Editor, "Church Record."

Dear Sir,—I was much surprised to read in your leading article of 8th inst., an extract made from a sermon, said to be published in the "Bush Brother," as follows: "At the last meeting of the Synod of the Diocese, a resolution was passed, without encountering opposition approving of the practice of prayers for the departed." I am a member of the Synod of the Bathurst Diocese, and was present throughout the sitting of the last session, and have no knowledge of any resolution bearing on "Prayers for the Departed" coming before the Synod. I have consulted other members of the Synod and have gone carefully through the records, and there is no mention of any such resolution having been introduced.

Yours etc., C. R. BARRY.  
Bathurst, 13th June, 1917.

## On a Troopship.

(By a Chaplain, A.I.F.)

A voyage to Europe in a troopship is a wonderful experience, and for the chaplain a time of great opportunity. Many of the lads are sailing away from home never to return, and that is a solemn thought, for numbers of these men are strangers to the Word of Life, and the chaplain's duty, if he is faithful, is to proclaim Christ the Lord on the voyage. Shipboard life gives one a great chance to come into very close contact with the men, and to help them in various ways. Opportunities for personal work of a very telling character present themselves every day. Long and earnest talks on spiritual things are of frequent occurrence. It is, perhaps, the experience of every chaplain at work amongst the troops to-day to find that numbers of men are earnestly seeking to learn of the things of God. And as the voyage continues, and the confidence of the men is gained, the work becomes very happy, indeed.

A Confirmation class is usually formed, and here is the brightest and happiest spot, for several times a week the chaplain meets with the candidates, and finds that there is a very evident desire on the part of those attending to become fully privileged members of Christ's Church. Several may drop out, as yet unprepared to make the final break with the old life, but for the most part it is found there is real earnestness and solemn preparation.

A Bible Class is usually very well attended, and discussion encouraged and here the men display a great desire to learn. Members of the C.E.M.S. have been found very useful in hunting up their comrades for the Bible Class.

But on Sunday the chaplain's great chance comes, for it is his day, and if he is wise he will make good use of it. While, perhaps, the Church parade has the disadvantage of being far too formal, the evening voluntary service is always crowded out, and here is the opportunity to plead with the men to consider the claims of Christ the Lord. At these services it is an inspiring sound to hear hundreds of men singing the old hymns, and joining in the familiar prayers of the Church. And our gatherings round the Lord's Table each

Sunday, how solemn and helpful they were. Here, perhaps, one realised the privilege of membership in the Christian society, for these men who came to the Holy Communion were really disciples, and their very presence at that service marked them as such amongst their comrades.

Several troopships going to England have had men confirmed by the Bishop of Sierra Leone in the Cathedral at Freetown, and so these men were permitted to attend their first Communion with their comrades before the ship reached England. At Sierra Leone hundreds of Australian soldiers have been privileged to see the results of Christian missionary effort and enterprise, for here is a flourishing Christian community, self-supporting, and sending out its own clergy, trained in the Fourah Bay College as missionaries to the heathen interior. It was the writer's privilege to attend evensong in the Cathedral at Freetown one Sunday afternoon, accompanied by two officers, who had previously stated that they disbelieved in missionary work. The service, and the life of the native Christians, caused these officers to admit that results justified missionary work in Sierra Leone. Perhaps, if more of our people at home were privileged to see what may be seen at Freetown, we should have a stronger missionary church.

From the Cathedral the visitor will be directed to the C.M.S. Boys' Grammar School or the Annie Walsh School for Girls. An interesting visit may be made to the Fourah Bay College, where the natives are being trained for the ministry. The Rev. H. P. Young, an old Moore collegian, is Principal, and will give the visitor a hearty welcome.

The College has about twenty young men at the present time, and it is a pleasant thing to meet and talk with them, for these men are educated, and very intelligent, with a very great faith in the future of their land and confidence in the native African's ability to handle the problem of government.

A deep impression must have been made on all Australian soldiers who saw these things in Freetown. Of course, hundreds of men went ashore who did not try to investigate the work of the missionaries, and only met the "cadging nigger," but that was because they previously felt no interest in missions.

From Sierra Leone the voyage to England continues, and the chaplain's work goes on, and perhaps as the journey nears its end he will wish he could go on with these men to the Front. Of course, the work of the chaplain is not alone of a spiritual kind, for he will do doubt be chief censor, and organiser of sports and concerts, etc. Thus his days go on, helping men to find their way to the light, cheering those who fall ill by the way, occasionally writing to anxious parents regarding their boys. Altogether, a happy life, with ample opportunity for service amongst these brave boys of ours. And what can be said for the men of the A.I.F.? They are splendid—cheerful amidst all kinds of discomfort at sea, happy in the slush and snow of Salisbury Plains, a credit to Australia when on leave in London and other towns, and fearless when "going over the top." Good old A.I.F. God bless you!

## The Missionary Enterprise.

Mohammedan Lands.

The Church Missionary Society is one of the few missionary societies which pay special attention to work among Mohammedans, the number of whom is estimated at 201,207,000. Work among them is attended everywhere, even in countries where Christian Governments are supreme, with peculiar difficulties and often with vexatious restrictions; and these are intensified in lands under Mohammedan rule, where the law of Islam, which enacts death as the penalty for forsaking that faith for another, is still in some degree in force, notwithstanding proclamations of religious liberty. The British protectorate over Egypt renders the position of converts from Islam in that land less perilous than in Persia and in lands under Turkish government, where a Mohammedan can only become a Christian at the imminent risk of liberty and life.

The C.M.S. has considerable work among Mohammedans in West and East Africa, India, and Ceylon.

"Seven Evil Spirits."

There remains much land to be possessed in India. The Christians are but a little lode in comparison with the great mass of Hindus and Mohammedans, and Christianity has to battle against a powerful foe. It is hindered rather than aided by the reconstructions of Hinduism. And in the life and death struggle against the religion of Jesus of Nazareth, the King not of the Jews only but of the World, there are arrayed what the late Rev. Canon Nihal Singh termed "seven evil spirits," namely, so-called

Christian Science, Unitarianism, Theosophy, Arya Samaj, Materialism, Agnosticism and Spiritualism. How inexpressably sad that so many of these should emanate from lands in which the rule of Christ is supposed to be established!

An Interesting Sect.

Some thirty years ago the Rev. A. W. Baumann, who was then the missionary at Faizabad, in India, met an old man who had left his home to lead a "religious life." Mr. Baumann persuaded him to settle down for some time in the mission compound with a view to win him over to Christ. A present-day missionary says:—"I remember asking his name at that time, and to my astonishment he replied, 'Ahmaq Shah,' which means 'a fool Ascetic,' and gave his reason for it, saying that 'the people of this world call themselves wise, but I call myself a fool.' I cannot now tell you with what impressions he left Mr. Baumann then, but it seems that after the teaching he received from him he went away and started a sect of his own. The simple creed of the sect is: (1) No Caste; (2) No Idolatry; (3) Worship of the Name. This simplicity of their creed was a great help to us in the presentation of the Gospel truth to them."

## Notes on Books.

"Advance, Thou Fair Australia."—Austrian, patriotic song, dedicated by permission to the Archbishop of Sydney. Words and melody (harmonised by Archdeacon A. R. Rivers, M.A.) by Canon Mervyn Archdall. Words and music, 3d. Words only, 2s. 6d. per 100. To be obtained from author at "Shalom," Sister's Crescent, Drummoine, Sydney, or from Messrs. W. H. Paling and Co., George Street, Sydney.

We cordially endorse the criticism of Bishop Street, Newcastle: "I think the song is very good. The words are quite clear, and the sentiments noble and patriotic. The tune to which they are set has a good lilt about it, and should be easily caught up." That it comes from the heart and pen of one of the most revered and scholarly of our Australian clergy will get it a special welcome from members of our Church.

Colds in the Head and Chest, by H. Bjelke-Petersen, 58 Elizabeth Street, 3s. 6d. Messrs. Bjelke-Petersen Bros. are well-known physical culture experts in Sydney, and the head of the firm has really rendered a service to the community by publishing a valuable little book, which is specially seasonable at the approach of winter, giving simple rules and methods by which folk may escape the usual malady known as "a cold," which is not only unpleasant, but the forerunner so often of more serious disease. The subject is dealt with in a new, and what certainly seems a common-sense light. It does not suggest medical remedies when the cold has appeared, but believing that "prevention is better than cure," Mr. Bjelke-Petersen shows how one may become hardy and resist the tendency to chills. It has been known for a long time that physical culture can offer some relief to the cold-catching tendency, and this little book explains in a clear and concise way methods of home practice which will harden the respiratory organs of the body, and others shut the door to much disease. Whether for the clergy whose voice is their "stock-in-trade," or for the laity, who cannot afford to lay up and "nurse" a cold we welcome this little volume, which for a modest sum should help to raise the state of fitness of those who will carry out its precepts. The book is very freely illustrated.

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## The Church Record.

JUNE 22, 1917.

## VENEREAL DISEASE.

Our news from England last week included a paragraph of interesting import regarding that disease which is well-styled one of the plagues of our civilisation. The King in a message to the National Council for combating Venereal Disease, expressed satisfaction at the steady growth of public opinion in favor of a movement vitally affecting the health of the community and the moral and physical welfare of our race. It is indeed good to know that the fullest publicity is being given to the facts regarding this disease, as only so can any public opinion of sufficient force, be aroused; and it is only by a sound and forceful public opinion on the subject that the matter is likely to receive the attention it should in furtherance of efforts for its prevention and cure.

There can be no doubt that we are face to face with a grave problem, and every suggested solution seems to bristle with difficulties.

At the recent Conference in Sydney on Infant and Child Welfare, the subject of necessity came under discussion, for, as is fairly well known by now, the disease is responsible for grave mortality in the numerous child lives that are infected with it from birth. The report of the Royal Commission on Venereal Diseases, London, 1916, stated that in the case of such affection "The child's growth is checked, its vitality is depressed, its intelligence stunted, and in its train there follows one or more of afflictions such as deafness, blindness, idiocy, meningitis and various form of paralysis." Professor Welsh's paper on the subject at the above Conference, since published in the "Sydney Morning Herald," of June 14 and 15, deserves to be carefully studied. A careful reading of it will serve to stimulate a wholesome dread of the evil and desire for its eradication. If any stronger testimony be needed as to the ravages of the disease, we would ask a consideration of the following extract from "Defeat." The writers say:—

"We know something about venereal disease—we are allowed to talk about this devilish thing at last. But, perhaps, we do not know the ghastly truth about this foul disease: that it carries a canker to the grave and even beyond the grave, for it winds its way like a snake through the lives of little children from one generation to another. In peace time in our small British Army the lost days from this cause alone were over 200,000 in a single year, and if things were no worse than that in these days the lost days in our present army would be over six millions in a year. That is bad enough truly, but what are

lost days compared with lost men? And what shall we say of our lost men, the men who came into our camps fit and strong, and willing to offer up their lives for freedom, but are fit no longer, and can strike no blow for freedom because this enemy at home has struck them down and made them things of shame? We are not allowed to publish figures that throw light on ghastly things like this; the truth would be so terrible that even this insouciant drink trade could hardly survive it; for drink, as Dr. Saleby says, is the great confederate of venereal disease, and the removal of drink, as the Royal Commission on this subject said, would be an enormous factor in fighting this foul thing." And Sir William Osler, the well-known medico, lecturing on the most recent figures showing that 98,000 cases of venereal disease had occurred in the British army, said that public opinion was thoroughly aroused to the serious nature and the ravages of the disease.

The figures here given, by men of standing in England, are simply appalling and should of themselves engender a strong desire to fight to eradicate such a foul enemy of our physical, moral life and national life. We confess to reading with some surprise the optimistic statement of Professor Welsh regarding the medical problem set by the disease; he says that "probably none is easier of solution than the eradication of venereal diseases." He then goes on to make the startling assertion that the "lion in the way" is the "mental attitude of the people"; and apparently throws the blame for that mental attitude upon a class of people who confuse disease with immorality. He says:—

"This confusion of thought leads to another and a worse mistake. It leads to the terrible idea that venereal disease is a just punishment for sin, and that vice would be encouraged if venereal disease were checked. No progress is possible while such ideas dominate the mind. It is imperative for all citizens of this Commonwealth—for all members of our Imperial race—to apprehend their individual responsibility, and to discharge their elementary duty towards the innocent sufferers from venereal disease. For that suffering has been tolerated, nay, has been aggravated, by those who pride themselves on their ethical principles, and their Christianity—who, nevertheless, follow after the false gods, prejudice, intolerance, uncharitableness, whenever the question of combating venereal disease is raised—who cannot or will not see that venereal disease is the enemy, and not the ally of all enlightened effort for the suppression of vice."

We confess to a certain lack of understanding of the reference of this accusation. Unless it be that the Christian is being attacked because he utterly refuses to compromise with vice by supporting that concession to it known as the C.D. Acts. We are quite aware that some reformers look upon them as a royal road to the cleaning away of the plague. The Christian has had quite recently to bear the same kind of accusation in the matter of the vice of gambling and the legalisation of the Totalsator. We would commend to a thinking public the Bishop of London's words in his recent book, "Cleansing London." He says "There are certain evils which the mind of man has grown to think inevitable, and one of these is prostitution; he bolsters up this vice with arguments about the impossibility of expecting strict morality; he is either openly or tacitly in favor of introducing again the Acts, so dishonoring to women, which are supposed to make vice safe. I refer to the C.D. Acts. You would be astonished to find how widespread are those views, and how they permeate into quarters where we would least expect it.

No the whole of this attitude towards vice is founded on a series of lies. 1. The first lie is that such a method of compromising with vice attains its object. Read Flexner's "History of Prostitution in Europe," or the report of the last Brussels Conference, and you will find that quite apart from re-

ligion the whole civilised world has discovered that the introduction of the C.D. Acts increases the spread of the disease which already affects 10 per cent. of the population. You should also read Mrs. Scharlieb's—the great women's surgeon's book, "The Hidden Scourge," to see this point enforced. The reason it increases the spread of the disease is that it leads to a sense of false security which lures thousands into sin, and therefore into disease, who would otherwise have abstained from it."

It must not be forgotten that a Christian does not cease to be a Christian when he is discharging his duties as a citizen, but should discharge those duties in accordance with the principles of his Divine Master. Perhaps it is not always remembered by men of the world that there is something even more terrible than the most loathsome physical disease, and that is sin. There were some in St. Paul's day who said "Let us do evil that good may come." The Apostle's judgment was "whose condemnation is just." Meanwhile the Christian citizen is, all the more because of his high calling, bound to lend his hardest thinking and most devoted service in the interests of a humanity suffering so intensely from this evil. As the Professor said "The problem is complex," and consequently calls for most patient and earnest consideration. Meanwhile let us recognise the foe in all his strength and avoiding misunderstandings and abuse, that do but tend to a division of the forces making for social good, combine in earnest endeavour to destroy this social cancer.

## News from the Soudan.

Rev. E. C. Gore writes regarding his work:—Haddow was surprised at the changes effected since he went on furlough. Our station has grown tremendously, and the clearing is quite five times as large. On the north-west side is a row of 30 school boys' huts 400 yards long, none of which were there when he left. On the south-west side are two rows of six huts each, occupied by workmen, mostly unmarried. On the north-east side is another row of six huts occupied by some of our married men. All the huts in these rows have nice sized plots of ground round them on which the owners grow food of various kinds for themselves. Behind the married quarters a tract of grass, forest and anti-hills is in course of being cleared and prepared for use as a football ground.

Since we have barred all dancing on the mission station our people require some healthy outlet for their spirits. At present they are very keen on military drill, picked up from the soldiers in the Government Post. On every possible occasion they drill themselves, going to work or collecting for church. We hope to make good use of this desire, and use it for their good.

The Church has also been built since Haddow left, and he much enjoyed the service there on the evening of his arrival. It was a pleasant contrast to the rough and ready gatherings held in front of our house before. The attendance has also grown from between 70 and 80 to 180, as we had this morning. The school roll has just about doubled in the year, and we are quite puzzled how to work in the necessary classes, and still leave necessary time for our own language work.

We have just finished building a new Dispensary, which is a great advance on the old one, and Haddow, who has had a little medical training at home, will take over the charge of this department to-morrow.

Everything looks very bright and promising for this New Year. The way seems open for a year of real spiritual progress. Many of our people have enrolled as enquirers, and some of our boys are really, I feel sure, growing in grace. I hope to be able to report our first baptisms on my next furlough. May God's Holy Spirit, indeed, lead our boys on into all truth. May He reveal God to them, and make them new creatures in Christ Jesus. St. Mark's Gospel is practically ready for print. The Gospels of St. John and St. Luke are well under way, the "Acts" has been begun, and a School Primer, a Christian handbook

on the plan of the Mateka of Uganda is ready for presentation to our next language committee meeting, which we expect will be held in the latter end of March.

Our Secretary, the Rev. A. Shaw is hoping to advise us on several problems which have caused us great difficulty.

For all these signs of encouragement and progress, let us render our united thanks to God, and take fresh courage and zeal in prayer for the future. The attitude of the chiefs still calls for earnest prayer from all who are interested in our work. They are very difficult to deal with, but God is able and willing, and Jehovah of Hosts is with us.

The Church in Australasia.  
NEW SOUTH WALES.SYDNEY.  
A Generous Gift.

The C.M.S. has this week received a gift of £500 from an anonymous donor in aid of the General Fund of the Society. The gift is most opportune, in view of the forward effort about to be made.

## A. B. M.

The annual meeting of the Australian Board of Missions was to be held in St. James's Hall, Phillip Street, on June 21, at 3.30 p.m. The Bishop of Goulburn was to be in the chair, and Rev. H. H. Kelly from Japan, the principal speaker. Mr. Kelly belongs to the Society of the Sacred Mission, and has been for some years doing work in Japan as Professor of the central Theological College, Tokyo.

## An Important Conference.

A circular has been issued to Ministers of the Protestant Churches, signed by the Archbishop, the Moderator of the State Presbyterian Assembly, the President of the Methodist Conference, the Chairman of the Congregational Union, and the President of the Baptist Union, inviting them to a Conference to be held on Tuesday next in the Chapter House. The circular explains how the movement has originated; it says:—

"Briefly, it may be said to be due to a healthy spirit of unrest among earnest men in all the churches represented—a sense of disquietude in consequence of the general attitude of the community to religion, and of dissatisfaction because of the little influence which the churches seem to be exerting compared with what ought to be possible even in these anxious and distracting days of war.

"In saying this there is no desire to depreciate or in any sense to overlook the good work already being done, sometimes in the face of difficulties as serious and dispiriting as could well be imagined. But we have ever in mind the fact that changes of a being wrought by the war, and that, in many respects, we have already entered upon a new world.

"Not only will new problems have to be solved, but unparalleled opportunities for world-evangelisation are possible, such as no earnest Christian can contemplate unmoved.

"The question which persistently arises is how far it will be possible for us to solve these problems and discharge the trust which such opportunities must impose upon us, under the conditions hitherto existing in and between the churches. At this stage we have no thought of any question of the union of the churches. This must remain, for some time at least, a vexed question, but we are persuaded that the war will make it increasingly necessary for us to emphasise the things upon which we are agreed rather than those on which we differ. Moreover, and notwithstanding all that can be said in explanation of it, the powerlessness of the churches in the face of the forces of evil around us is profoundly disappointing and depressing. We can only regard all this as a call to prayer and searching of heart, and to more earnest effort in the work to which we have been called.

"We have often co-operated, without difficulty, in matters of civic and moral concern, but is it not possible to develop a co-operative sympathy on a higher and distinctly religious plane? May we not make more vital and evident our oneness of desire and purpose in the work entrusted to us? It could not but help and hearten those who have to face the same problems to consider them together, and to pray together.

"This is all that the present movement seeks to accomplish, but it is hoped that, as a result of it, we may come to know one another better, and to realise that we are not alone in the work to which we have set our hands. A further result may well be

the awakening of those connected with all our churches to a sense of their great opportunities, and to the urgent need of more earnest and personal effort on their part, before those outside can be effectively influenced."

## Abolishing Pew Rents.

It has been decided by the parish council of St. James's Church, Sydney, that no further applications for rented seatings in the church will be received. Existing seat-holders will not be disturbed in their tenure, but such seats will be regarded as free if not occupied by their holders five minutes before the beginning of each service. We trust that this good example will be followed widely throughout the Commonwealth. There can be little question that pew rents are a doubtful blessing to any Church.

## Progressive Church School.

The Archbishop will lay the foundation stone of the new building for Trinity Grammar School, Dulwich Hill, next Saturday afternoon, at 3 o'clock.

The first portion of this new building will provide four class rooms, headmaster's room and book room. The building when complete will provide accommodation for 300 boys. The cost of the first portion, including the land, will be £2500. The present strength of the school is 1200, with 30 boys in residence as boarders.

## Penrith.

Truly we have much to be thankful for as a parish, for we are living in the time of good things. The Mission and Mr. Lang-tate's time, seem hardly to have passed when we are stirred to deep thankfulness for big progress in the material work. The visit of His Grace the Archbishop of Sydney to lay the foundation-stone of the new School hall was an event of outstanding importance, not only to our Church, but to the town of Penrith. St. Stephen's has exercised a bigger influence than can be estimated in making the characters of the men and women of its grey walls and massive tower, both as a landmark to the country round, and also among the main public buildings of the town. And now the work of teaching the worthy of the traditions of the school, and that will be a distinct addition to the architecture of the town. We had all been looking forward to the laying of the foundation-stone. It loomed ahead at one of the golden milestones in the history of the Church. Few of the congregation could remember a more important event. And thanks to the inspiring presence of our Archbishop our hopes were abundantly realised.

Another important event of the not very far distant future will be the celebration of the 78th anniversary of the consecration of St. Stephen's. This will be on Sunday, 15th July, as the Church was consecrated on the 16th July, 1839.—(Rector's Letter.)

## Young Worshippers' Band.

The Rector of Leichhardt publishes the following letter recently received by him as bearing testimony to the value of the movement begun in November, 1915, to encourage the boys and girls to attend the Sunday morning services:—

"Dear Rector,  
I attended morning worship on Good Friday and noticed the good attention of the children throughout the service, particularly five little mites sitting in the same pew. It did me good to see the little girl about 8 years old beside me, take up her bible, find the lesson and follow the reading, and the sermon text. I am unable to come up often to morning service, but the few times I have been since the Young Worshippers' Band started leads me to look upon it as a blessing to our Church. It is good to see the care and attention, too, it helps to give the children. A couple of teachers, who help to about the work some time ago, said they didn't hold with it, as it wasn't right to ask tiny children to sit through a long service and then expect them to come to Sunday School in the afternoon, consequently they didn't encourage the children to come on Sunday mornings. I for one am glad this work has been so successfully started and trust it will increase and grow in numbers and influence. We were brought up in the old-fashioned way—father, mother and children all go together to worship—and still think it the best way. The children ought to be with us at worship. These days when parents are so indifferent and don't or won't come, someone else ought to get hold of the children and welcome them to God's House. I think God this pressing work is being done at All Souls'. My only object in writing is to encourage you if you need a word of cheer.

Prize Giving at "The King's School."  
(From Our Correspondent.)

The annual distribution of prizes at The King's School, Parramatta, took place on

Wednesday afternoon, June 13th in the presence of a very large gathering of the students, and their friends, and other visitors. Prior to the prize-giving a short service was held in the handsome little school chapel (the enlargement of which, we understand, is to be undertaken before long).

The Rev. E. Lampard, Chaplain, conducted the service, the headmaster, the Rev. J. A. Pattinson, assisting. The Archbishop of Sydney (Chairman of the Council of The King's School) was present.

A fine three light stained glass window was unveiled by His Grace to the memory of Lieut. R. J. Buckland, for many years Captain of the School, and admittedly not only one of the front rank heroes in the field of sport, but also a young Australian of the highest type of Christian manhood.

Among those present at the service were Mr. Buckland and Mrs. Buckland, father and mother of the young fallen soldier.

At the prize distribution His Grace occupied the Chair, and the speech of the day was delivered by Judge Backhouse, from whose hands the successful ones among the boys of the "Alma Mater" received their awards. Among those also present on the platform, the Rev. Canon Hay Sharp the Rev. H. Wallace Mort, Mr. W. R. Beaver, Mr. J. A. L. Perry, and Mr. D. Maughan, of the T.K.S. Council, Mr. G. F. Woollidge, and members of the Archdiocesan Staff, including Mr. D. J. Thomas, Rev. E. Lampard, and Messrs. Luton, Blandin, Britten, Gough, Walker, Henry, Kelly, and Mitchell, and Miss Griffiths. An apology for absence was received from Mr. Justice Pring. At the close of the presentation a vote of thanks to Judge Backhouse for coming to Parramatta to make the presentations to the prize winners, was carried on the motion by Mr. W. R. Beaver, seconded by Mr. D. Maughan (who touched in his few words upon the loss last year at the front of a well-known and highly honoured old boy, and the ex-Secretary of the T.K.S. Old Boys' Union, Chas. Manning (son of the late Mr. Justice Manning, of Hunters' Hill).

In his annual report the Headmaster said, "Since we met this time last year, twelve more Old Boys have been added to our Roll of Honour as having given their lives in sacrifice for the cause of the Empire's struggle for righteousness and freedom—one of these was the house master of the School House, Lieut. G. B. Owen Tuck. From time to time in our "Magazine" the school has expressed sorrow and its deep sense of loss at the severance from us of these valuable lives—we continue to strive to take our part in the great offering, through our prayers in Chapel, when we remember daily the names of all the members of our foundation who are on active duty as well as of those

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who have ended their term of service on earth; and also in giving of our substance, week by week, in support of the great work that is being done by our Church both in Liverpool Camp and in the soldiers' welcome in Sydney by the great and splendid organisation of the Y.M.C.A.

In addition to our weekly offering in the Chapel, a collection in each of the houses is voluntarily made by our boys. Many of our old boys have gone on active duty during the past year, and this last week we have said "Good-bye" to Matron Dorothy Steer, who has just sailed as a staff nurse.

A window has been put in the Chapel as a memorial of Stewart Wilson, and to-day we have seen another window unveiled and dedicated to the glory of God and in memory of Rex T. Buckland, an old Captain of the school. Still another window will shortly be ready to the memory of Geoffrey S. Champion, a son of our former Headmaster.

Among the awards of the day were the following:—Broughton prize for classics; B. C. J. Bettington, Ellis Roth Memorial; R. S. A. Day, The Alan Mitchell Memorial; G. B. Downes, The Burkitt Shield; W. S. Friend, The Old Boys' Essay; B. K. White, The Primate's Prize (divinity). VI. form: E. W. O. Martin and G. B. D. Hall. Old Boys' Scholarship, Boydell.

## VICTORIA.

### MELBOURNE.

"A Big Order," or "A Vague Description."

To conduct an American mission in the Commonwealth, the Rev. Canon M. O. Hodson, vicar of St. Cyprian's, Durban, and the Rev. H. S. Chegnell, vicar of St. Peter's, Pietermaritzburg, are expected to arrive here from South Africa shortly. The Bishop of Pretoria was invited to take part in the mission, but was unable to do so. He has sent 40 of his clergy to Europe for war work.—Melbourne "Herald."

### BALLARAT.

Girls' Friendly Society.

The Annual Report presented to Synod states: "The work of the G.F.S. in the Diocese has been well maintained, many branches doing splendid work in various directions. There are now 66 branches on the roll."

Since the last report the Society has suffered a great loss by the departure of Mrs. Green, the Diocesan President, whose willing help and wise counsel were at all times given in unstinted measure to the work of the G.F.S., and whose memory is still a constant inspiration.

We welcome most cordially Mrs. Maxwell-Gumbleton, our new Diocesan President, and look forward with great expectation to the power and broadening of outlook that her special experience in England will bring to the work.

The G.F.S. Lodge has a large number of boarders at present, and is most efficiently managed by Miss Hayden. The suitable housing of girls, so many of whom now leave their homes in the country to attend classes or take situations in the cities, is

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one of the pressing problems of the hour, and the Lodge Committee will be very glad indeed if any of the clergy or others who may have the time to do so will visit the Lodge, and so be in a position to recommend it to parishioners who may be coming to Ballarat."

### Ordination Service.

An Ordination Service was held at Christ Church Cathedral, on Sunday, June 3rd, when the Rev. Thomas M. Smith, LL.B., was admitted to the diaconate, and the Revs. A. M. Francis, Robert F. Jagger, H. H. Osborne, Arthur B. Powell, William A. Walters, and Walter Walters were ordained to the priesthood.

The sermon was preached by Canon Davies (Vicar of St. Paul's). He took for his text Luke 24, 49.

### WANGARATTA.

Benalla.

The Lord Bishop visited this parish on Sunday, 6th May, to dedicate the very handsome memorial pulpit erected by the parishioners to the loving memory of Sister Hilda Knox. His Lordship was exceedingly pleased with the memorial, and thought it a most suitable way of perpetuating the memory of such a noble character, who had laid down her life in the cause of suffering humanity and to assist those who had been maimed and wounded in fighting the battles of our beloved Empire. The Bishop commended the parishioners for their thoughtfulness and devotion.

The pulpit is a very handsome one of polished blackwood, standing 6ft. 3in. in height. It is octagonal in shape and is reached by steps with rail and bannisters with three newels. It is fitted with an adjustable reading desk with brass fittings, and in the front is a brass plate bearing the inscription, "Erected by the parishioners of Holy Trinity, Benalla, in loving memory of Sister Hilda Knox, who died on active service, 17th February, 1917."

### Changes.

During the past month the Rev. R. N. Morrison, formerly of Myrtleford, has been appointed to Nathalia. The Rev. I. W. Briggs has left Cobram to go to St. John's College for further study, and Mr. W. P. Daunt is at present in charge at Cobram.

### The Settlement.

The Rev. J. S. Bullough, having accepted the charge of the parochial district of Talangatta, has conducted farewell services throughout the ranges. At the conclusion of the evening service at the Settlement the residents presented Mr. Bullough with a purse of sovereigns as a token of appreciation.

## QUEENSLAND.

### BRISBANE.

The General Mission.

The Archbishop, together with Archdeacon Rivers, is conducting the Maryborough Mission. The Bishop of North Queensland at Ipswich, Bishop Le Fanu, at Oakey, Canon Hughes at the Cathedral, Rev. P. A. Micklem at Bandaberg, Rev. W. T. Hand,

Gympie, Rev. F. Maynard, Charleville, Rev. R. C. Halse, Woolloongabba, Rev. J. Elliott, Nandah, Toowoomba, Revs. H. S. Chignell and M. O. Hodson, Dalby, Rev. D. M. Jones, Killarney, Rev. C. K. Blencowe.

### Purity Campaign.

As an outcome of the public meeting held on April 24th, the Public Morality Council a representative Conference of all philanthropic agencies, was called for June 6th and 8th, with a view to a Purity Campaign. Already some thousands of leaflets and other forms of literature have been obtained from Sydney from Mr. W. E. Wilson, the hon. secretary of the White Cross League.

### ROCKHAMPTON.

The Mission.

These Missions will make demands upon the clergy of other parishes, and these parishes, I know, will be willing to make some sacrifice for the general cause. We are receiving the benefit of the great help of Missioners from other Dioceses—Brisbane and North Queensland—and we must be willing to endure some privations of services and ministrations for a little, that we may help other parishes in other Dioceses as we are asked. All our faithful in all our parishes will be praying with intensified earnestness this month for the Missions that are going on in different parts of Queensland—it is all a supernatural work. Any missioner trusting in his own ability, or eloquence, or persuasiveness, is doomed to failure. If he yields unreservedly to the Holy Spirit, whatever the result may be, it is out of his hands; he has done what he is called upon to do. Now must pray, then, for the Missioners, as well as for the people gathered for the Mission. No Mission will fail which has behind it the prayers of the body of the Faithful.

### TOWNSVILLE.

The principal service in the Cathedral on Anzac Day was inspiring. There were a thousand people in the Cathedral, including between 400 and 500 soldiers, naval reserve men and cadets. There were nearly 200 communicants at the 7 a.m. and 10 a.m. services. The 10 a.m. service was a Solemn Requiem (Sic).

The Ascension Day services were better attended than last year, but it is a sad fact that this great Christian festival is but little observed in North Queensland.

## WEST AUSTRALIA.

### PERTH.

Anti-Shouting Campaign.

I wish to commend to your sympathy the Anti-Shouting movement. It has been taken up by our Social Questions Committee, and should appeal to everyone.

There are very few people in the State, I believe, who would not help us to get "anti-shouting." No one defends "shouting." Everyone knows it means that very often through this custom, men have to drink more than they want, and very often men have to pay for drinks when they cannot afford it, and in business it is a tax when a bargain cannot be struck without having a drink on it. I wish we could learn "to hasten slowly" in matters of social reform; it is quicker in the long run than to say "Unless I can get all I want, I won't get anything," for it takes often years to get all one wants.

Anti-shouting appeals to a large number, and if you could get the question taken up, as the 8 to 8 was, by citizens who would fight for that, and that alone, I feel certain we should get it. We want a body of men and women of moderate and sane views,

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## NEW ZEALAND.

### WELLINGTON.

C.E.M.S.

C.E.M.S. Dominion Conference.

The seventh annual Dominion Conference of the C.E.M.S. in New Zealand was held in Wellington on May 9th and 10th. His Lordship, the Bishop of Wellington presided, and there were between 50 and 60 delegates present, every diocese in New Zealand being represented.

In his opening address to the Conference, the President spoke of the true nature of the Church—of the Church as a body of many members, the energising spirit of which was the spirit of Love.

The report of the General Secretary (Ven. Archdeacon Russell, of Oamaru) showed there were at present 138 branches of the Society in New Zealand, with a membership of 2200, as against 40 branches seven years ago. Of 552 members who had gone on active service, 73 had fallen, and 50 had returned.

### St. Mary's Guild.

The 18th annual meeting of St. Mary's Guild was held at the Diocesan Rooms, Wellington, on 30th April, and was well attended, the Bishop of Wellington presiding.

The homes at Karori, which were established for the purpose of rescuing girls from undesirable surroundings, have recently been added to, the Guild having secured an adjoining property solely for the use of the younger children. Altogether there are 55 inmates in these Homes who are trained in domestic duties, and interested in gardening work, under the direction of the Matrons.

The acquisition of the new Children's Home, and the gratifying reduction of debt, are mainly due to the generosity of Mr. and Mrs. John Duncan.

## REVISED LECTIONARY.

June 24, Third Sunday after Trinity.

—M.: Pss. 19-21, 1 Sam. ii. 1-26 or Job xxxiv. 16; Mark x. 13-31, or 1 Pet. ii. 11. E.: Pss. 22, 23, 1 Sam. iii. or iv. 1-18, or Job xxxv.; Mark xii. 41-43. 13, or 2 Pet. iii. 1-14.

Nativity of St. John Baptist.—M.: Malachi iii. 1-5, Luke iii. 1-20. E.: Malachi iv., Matt. xi. 2-19.

July 1, Fourth Sunday after Trinity.—M.: Pss. 24, 25, 1 Sam. xi. 14 to xii or Job xxxvi. 1-25, Matt. iv. 1-16, or 1 Jno. iii. 1-11. E.: Pss. 26, 27, 29, 1 Sam. xv. 1-23, or xvi. or Job xxxvii. 26 to xxxviii. Matt. iv. 17 or 1 Jno. iii. 13.

Certainly in our own little sphere it is not the most active people to whom we owe the most. Among the people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work; it is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness.—Phillips Brooks.

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whose opinions would be respected to take up the question and then it would, I am sure, certainly become law. It is not prohibition—anyone can have drink if he wishes it, but he will have to pay for it himself. This will stop half the drinking that now goes on.—(Archbishop's Letter.)

### Distress at Lebanon.

A strong appeal has been issued in Perth signed by the Lieutenant Governor, the heads of the churches, the Premier and Mayor of Perth, for help for the distressed Lebanese in Palestine, who are suffering severely from Turkish cruelty and starvation.

## SOUTH AUSTRALIA.

### ADELAIDE.

(From Our Own Correspondent.)

A.D.M.A.

The income of the Adelaide Diocesan Missionary Association for the year ending 31st March, was £1818, of which sum £80 was earmarked for the Church Missionary Society. This was an advance of over £200 on the previous year.

### Referendums Asked For.

The Temperance Alliance lately arranged a deputation to the Premier, asking for a referendum on the question of Prohibition. The feeling in favour of State Prohibition is growing. The Scriptural Instruction in State Schools Committee is also still asking for a referendum to be taken on that question. The answers given by politicians on these questions forms very interesting reading. There is no doubt they fully realise the necessity of taking a judicious as well as a judicial view of the case.

### St. Barnabas' Day.

St. Barnabas' Day has many memories for the Diocese of Adelaide. It was old Bishop Short's birthday. On his 78th anniversary he laid the first stone of St. Barnabas College, just opposite the Cathedral. The college is now closed, the students having volunteered for the front.

### C.E.M.S.

Quarterly group services were held on June 8th. The Eastern Federation met at Merrylands, when the address was given by Rev. J. T. Phair. The Southern Federation met at Glenelg, the address being given by Archdeacon Clampett.

### General Mission.

Eight missions in all in country centres have been arranged for September and October.

### Social Questions.

The Winter Conferences arranged for this year by the Diocesan Social Union are on the following subjects:—"Education," "Amusements," "Economy," "Repatriation."

## TASMANIA.

### Ordination.

The Bishop will hold an Ordination for priests in the Cathedral on St. Peter's Day, June 29. The preacher will be the Rev. E. H. Thompson, rector of St. John's.

### Self-denial Week.

The third week in June (17 to 24) has been appointed by Synod as a Self-Denial Week in aid of the Churches Sites' and Buildings' Fund.

### C.E.M.S.

The annual meeting of the diocesan council of the Church of England Men's Society was held at St. John's Hall in Synod week, the Bishop of Tasmania presiding. The secretary's report, which was received and adopted, showed fair progress throughout the year, but attention was called to the fact that the society had suffered somewhat from the absence of many members on active service. The appointment of an organiser for the society throughout the diocese was referred to the committee for further consideration. The treasurer's report was presented by the Dean, there being a satisfactory balance to the credit. The following officers were elected for the year:—President, ex-officio, the Bishop of the diocese; Vice-Presidents, the Archdeacons of Hobart and Launceston and the Dean of Hobart; chairman, Mr. R. W. G. Shoo-bridge; vice-chairman, Mr. F. P. Bowden; secretary, Mr. A. C. Blackwood.

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## The Modern Labour Movement.

By Archdeacon Davies, M.A., Th.Soc.

(Being the third of a course of Lectures On "Social Aspirations, Ancient and Modern.")

1. The wage system was extended to trades which had not known it before. This was especially so in the textile trades. There had been wage-earning in agriculture, in mining, and in certain small industries. But the wage-earner in many trades had the chance of becoming independent. Very few trades were on so large a scale that the majority of the persons engaged therein could not hope to rise above being wage-earners. The Industrial Revolution greatly enlarged the scale of industry. What had formerly been done in the worker's own home or in a small shop, was now carried out in a huge factory. The small master working side by side with one or two journeymen and an apprentice or two, was displaced by a huge business with a manager, foreman, and a large army of wage-earners, the money being supplied first by one or a few persons, later by a number of shareholders.

2. Thus the wage-earner lost his chance of becoming a master workman. His opportunity of self-betterment was greatly reduced as he had less and less chance of finding the capital to start and develop any business, at any rate any industry where machinery was used.

3. There arose thus a sharp division between employer and employee. The master was pushed up, the workman was pushed down, and every possible device was used to keep him down. He was no longer a man, but a "hand," a mere money-making unit, to be worked like a machine, to his full capacity for the least expense.

4. The use of machinery at first greatly reduced wages because women and children could do what was required, and they competed with men and beat down wages. A vicious Poor Relief System made these things worse.

5. The laws that might have given the wage-earner some protection from exploitation were repealed as soon as the wage-earner invoked their aid. Laws were passed which made it a crime for workers to combine. But, though combinations of employers were equally breaches of the law, the penalties were inflicted only on the workers.

6. The Malthusian doctrine of population, namely, that population always tends to increase beyond the means of subsistence, and the iron law of wages propounded by the classical school of economists only made matters more hopeless for the wage-earner.

7. The Industrial Revolution was accompanied by a great change in habits of thought. The old policy had been to try to stimulate and regulate trade so as to increase power, the power of the country. The new policy was, "Take care of the wealth and the power will take care of itself." The best way to increase the wealth of the country was to give the widest liberty to every individual to follow his own bent. All restraints on trade were removed, so far as protective tariffs and

legislative restrictions on machinery, wages, and apprenticeship were concerned. Taxation was henceforth to be levied only for the sake of revenue. Contracts, of course, must be kept, once made, but there was to be the widest possible freedom of contract. Let each person follow his own self-interest and wealth will automatically increase, and happiness, the greatest happiness of the greatest number, be soonest attained. Let things alone and things will work themselves out in the best possible way. This was the sort of crude philosophy that prevailed in parliament and public life during the Industrial Revolution. It was the policy known as *laissez-faire*. Free trade was only one result of it. Its most important results lay in the ideas and impressions it burned into the minds and memories of the wage-earners. It was the doctrine which was thrown at the workers when they tried to combine to improve their conditions. It was used to oppose the Factory Laws, etc. The remembrance of those bad old days has not died out even yet, and we cannot really understand the labour movement or the socialist propaganda without bearing in mind the terrible sufferings endured by the wage-earners during the period of the Industrial Revolution. It is difficult to realise that men and women, yea, even devout Christians, of that time were so callously indifferent to the horrible evils of the system as it was in those days. Yet we find the same sort of indifference to-day towards even worse plague spots on our national life. Nevertheless, there were a few people who did see and did care. Though the Church, and other Christian bodies, as a whole, and officially, did nothing, yet it was individual Christians, like Lord Shaftesbury, who took the lead in bringing the law to the aid of the weak and the exploited. The moneyed interest bitterly opposed the factory laws, but the public conscience was aroused. Though the worst evils have long passed away, the factory laws stand as eloquent witnesses to the economic weakness of the wage-earner, the dangers of unchecked capitalism, and those laws

also point to the circumstances which gave birth to the labour movement and directed its course. When we look with pride and congratulate ourselves on the great progress of the past hundred years, let us remember the myriads who paid the price of that progress in broken lives, stunted bodies, starved minds and neglected souls, the great army of the exploited whose toil made others rich out of their own poverty. It is just because the modern wage earner enjoys such improved conditions that he realises all the more what his predecessors suffered, and what he too may suffer if capitalism gains too much power. It is easy to criticise the modern labour movement, and it is open to a great deal of criticism, but it is well to remember the not very distant past when the wage-earner was really exploited, partly through greed, partly through false conceptions of economic law, partly through mistaken ideals of national welfare.

(To be continued.)

## Our Heroes' Graves.

We extract the following interesting letter from the "Daily Mail" of 17/3/17:—

To the Editor of "The Over-Sea Daily Mail."

Dear Sir,—The following is an extract from a letter I recently received from a soldier son, telling of his visit to his younger brother's grave:—

The first morning out of the trenches I cycled over to the cemetery. It lies about 100 yards from the main road on the outskirts of a much-shelled town, and the beautiful church is now a heap of ruins. I had no difficulty in finding his grave; it is in the fifth row from the front. This row seems to be officers' graves only.

In the next row behind F's grave are the graves of 19 N.C.O.'s and men who lost their lives at the same time as he did. The graves are very well kept, and the crosses are uniformly made of wood, painted white, with black lettering. Four men, in the charge of a lance-corporal, are permanently employed in looking after the graves.

I thought it might comfort some bereaved mothers to know that our dear ones' graves are tended by our own people, and that provision is made for this by the British Army.

A MOTHER.

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## Young People's Corner.

### "My Best—My Duty."

Danny Macpherson developed a taste for music in his early days, and was ever attracted by the skirl of the bonnie bagpipes. How often did he play truant in order to march along with the kilted lads, getting as close to the piper as he could, watching with fascination the swirl of his sporrans and the rapid motion of his fingers up and down the pipes! His one ambition, even as a little lad, was to be a piper himself.

In due time he enlisted, was appointed to the 7th King's Own Scottish Borderers, and eventually became Piper to the Regiment. Triumph gleamed in his eye on the day when he first shouldered his pipes and led the regiment out of the barracks. Right well they marched to his "Blue Bonnet over the Border"; and as he swung along he chuckled inwardly because he noticed a small boy admirer by his side. Would he get a licking for playing truant? he queried. "Parents are safter letted no than they were when I was a bairnie. Mayhap he'll get off wi' a clout on the head an' nae mair!"

Eighteen years passed. Macpherson rested on a well-earned pension, and was presently established in a happy home with wife and children.

Then came the War, like a bolt from the blue. Macpherson was forty-two, and his neighbours did not expect him to be joining the Colours again. But he said, "An' they'll be havin' me back in ma auld regiment, I'll be aff tae the wars and handling the pipes wance mair."

The auld regiment welcomed him gladly, and soon afterwards came the call to the Front. There were tears and prayers in the little home, and the children were loath to let daddy go; but his brave wife smiled up at him with quivering lips as she bade him good-bye. "Be sure you win the Victoria Cross," she said.

"Av, ay, lassie," he called over his shoulder as he threw her a last kiss. "I'll dae ma best. . . I'll dae my duty."

The morning of September 25th, 1915, had just dawned. Macpherson and his men were lying low in the trenches, for an attack was to be made early, and a terrible bit of work lay before them. There were thoughts and prayers for mothers and wives, and some men were deep in their little Testaments, finding comfort, courage and salvation there.

At last the tension was over. "Fix bayonets!" rang out the command, and then the order—"Go!" Cheering and shouting over the top they went. High explosives were bursting on every side; there were the roar and rush of shells, and the vicious splutter from machine guns. It did not seem possible that flesh and blood could hold out against such a storm; even the brave kilties wavered, and there was momentary uncertainty as to further advance.

"God help us! They must be kept together!" said their young leader. Just a boy he looked, straight from the playing-fields of Eton; and he ground his teeth at the bare possibility that his men should not "play the game," even if it meant death to all. Then, seeing Macpherson among the changing throng, he shouted to him:

"For God's sake, Macpherson, pipe them together!"

Well did Dan know what an effect the shrill skirl would have on the half-tottering men. But it needed nerve to swing round the pipes, and to step forward piping as he had done at home; easier far to be manly than to be a coward. Still, he did not hesitate; in a moment his fingers were up and down the pipes, and out rang the shrill notes of "Blue Bonnets over the Border."

The effect was electric. Macpherson dashed ahead, sporrans and kilt swinging, while a roar of cheering rose, and the men sprinted after him. Had there been the slightest hesitation before, there was none now. At the call of the pipes the men pressed on, through shot and shell, right into the German trenches, and the gallant Borderers got to grips with their foe. Such was the roar of the artillery that at times the pipes were but faintly heard, but even then the men followed after them.

Then came the shell which hit the brave young officer who led them, and he fell mortally wounded. "Puir laddie," thought the piper, "another gallant gentleman gone!" Then he was wounded himself, and he set his teeth and played on till he fell, exhausted.

"'Tis oop with me, I'm fearing," he cried. "But I maun play for the laddies whiles I can." He sat, half-dazed, on the ground, and the bagpipes still shrilled forth their inspiring notes. At last, however, they fell from the brave man's hand, and he lay unconscious, with his pipes, badly broken, by his side.

"I'll dae ma best. Nae mon can do mair," he said to his wife—and truly he had done it. He woke to consciousness in the hospital, his glance falling first on the

crushed bagpipes. He gazed at them ruefully.

"Ech, but ye've done yer work, my bonnie pipes," he said.

I wonder if his wife's words about the V.C. occurred to him on the day when that coveted medal was pinned to his breast—the day of his return home? Oh, the gladness in his heart, when he felt her arms about his neck, and heard her say, between laughing and crying: "I tell ye tae win it, Danny, but if I cud ha' seen ye leading the laddies the way the papers tell of ye, I sud hae called ye back, V.C. or no V.C.!" "Come back, Danny! I wad hae been saying."

"Hoots, woman, I was only daeing ma duty. A piper's place is aye at the heid of his regiment! I aye led them on the march, and what else wud ye be laiking for than that I sud be leading them in battle just when they were wanting the skirl o' the bonny pipes tae pit heart intae them?"

"If you could go into Mrs. Macpherson's front parlour to-day, you would see the pipes repaired and silver-mounted."

"'Twas the Colonel's doing," she says, proudly, as she shows them to her friends. "Deed, an' he's that proud o' my Danny, that he was for presarving them, bent and battered as they are." So the Victoria Cross and the pipes are the pride of the home, and speak of a brave man who did his best and did his duty.

We serve a good Master and a greater King. How much have we done and dared for Him? How many have we heartened in the fight against sin and Satan by the example of our dauntless courage in the face of a bitter foe?

Let us, at least, do for our King what the piper did for his—our best and our duty.—M. Hickley, in O.B.M."

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Love of those loved we left,  
Homes and the simple joys,  
Homes now of joy bereft.

But after striving greatly we can sleep,  
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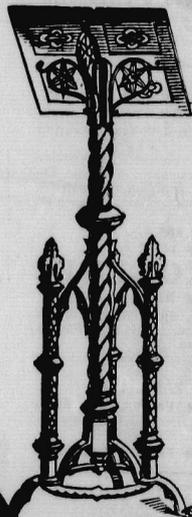
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## Current Topics.

Probably no diocese in our vast Commonwealth is satisfied with itself as it views the work left undone compared with the work that has been accomplished. The wide and scattered parishes in the country districts present problems enough to prevent any self-satisfaction in the minds and hearts of those ultimately responsible. Even the older and better organised dioceses cannot afford to enjoy any smug satisfaction at the conditions that exist; and when we look at the newer and less efficiently organised dioceses, the difficulties should not paralysed the Church, they should rather send her to her knees to Him from Whom alone the wisdom and power and love can be obtained for their solution. We sometimes fear that this is not the case, and that the responsible authorities are content to accept as overwhelmingly impossible of solution difficulties that should only be looked upon as challenges to prayer, thought and effort. To take concrete examples. A correspondent some time ago called attention to a parish in a metropolitan diocese, not many miles from the See city, where one clergyman was struggling practically single-handed with some fifteen centres of work; and we know of another case, in a near diocese, where a priest is faced with centres of work some 30 or 40 miles apart, all of which call urgently for the Church's provision of the necessary means of grace. One centre, with a Sunday School of over 40 children, gets a service but once a month at the most and that not on a Sunday. Unfortunately these are not by any means exceptional. Can we wonder that in the parochial absence of a concrete witness of Christianity, the whole morale of the places are lowered and immorality becomes rampant.

Then, on the other hand, there are the congested areas from which every vestige of affluence has retired, and only the poorest of the city are left in their teeming thousands. We wonder if in any of our great cities the Church is presenting the effective witness for Christ that is called for. Here again we see over-worked clergy struggling with more or less success, usually less rather than more, against tremendous odds, to cope with the difficulties that beset them. Every kind of burden is weighted upon them—they have numbers that may well appal them, financial worries that well-nigh overwhelm them, hard, seemingly unfruitful work that tends to discourage them, and, added to these, a striking lack of well-instructed laity to help them, heavier burdens, and a diocesan organisation that seems to have little personal sympathy and plenty of red tape officialism. It must be

plainly said that the Church is not facing the problem. It hardly seems to recognise where those problems are. The Primate, speaking in Melbourne the other week, in reference to the return of men of heroic life from the Front, said that the Church must have for them a task of sufficient greatness to appeal to men who had shown themselves capable of great sacrifice. That task is ever before the Church. Those men have a right to expect that the national life for which so much blood has been expended, and for which they too have risked and suffered, shall prove to be a life worthy of the great price being paid for its preservation. It is quite time that from the highest point of view the appeal, the claims, should be made to Church people by those in responsible places for that self-sacrificing support that is needed for the work. But they must, as wise stewards, demand that there should be a scheme big enough in its outlook to commend their confidence. The Church must never lose its missionary outlook and aspect, and therefore it must never demand as a sine qua non of its attention that a corresponding financial support should be forthcoming. For the Church to apportion its ministry on the principle of pounds, shillings and pence, and not of souls is such a confession of failure of vision as almost to negative its whole profession of loyalty to its Master and Head.

The Conference of Protestant Ministers held in the Chapter House, Sydney, on Tuesday last, under the Presidency of the Archbishop of Sydney, and to which we

briefly refer in another column, cannot but be fraught with the greatest good. The subjects discussed were of pressing importance, both to the life of the Church and the community, at this present time. The Church is faced with the greatest of problems in these days, and any effort made by our leaders to get a clearer understanding of the needs of the hour, and thereby obtain a bigger grip of the situation, with a view to applying the only solution, is a matter for deep gratitude. We are not those who think that the Christian Church is out of touch with the forces which are playing to-day. The very fact that such a conference was held, that so vital subjects were reviewed, that those present pledged themselves humbly to re-consecrated effort are clear and strong indications that the Church and her leaders are alive to the present-day needs, and to those facts, which face her and them in this eventful hour of the world's history. Not that the Church is doing all she might. There always remains much to be done whether it be in the hour of crisis or the plain, even time when nothing of a portentous character disturbs the life of the world. But we make bold to say that when, in after years, historians come to review the present great period in our na-

tion's history, estimating its gains and losses, and revealing all the forces and movements which found play at this time, none will show out so remarkably—as those of the Christian Church—witnessing and working for truth, justice, honor, and spiritual realities as she does during the throes of the greatest war the world has ever seen.

One striking fact about the Conference was the spirit of harmony and good-will which pervaded the proceedings. Really, it was a splendid testimony to the sense of oneness in Christ's cause. After all, the purpose of the Christian Church is one! There are differences of polity, but deep down there is the fundamental basis of union in Christ as Saviour and Lord. And such did this Conference seek to enforce. All the ministers met on the common ground that they were one in Christ, that at the back of all, they had a common heritage, and before them was a common goal. Surely this rallying of Christian leaders on the common platform of this Conference was worth while. And they were Protestant ministers! It is a hollow mockery to go on talking about unity and praying that we "all might be one," and then do nothing to foster a better understanding and to encourage practical fellowship between one another. Apart from this we should encourage the "coming together" of Churchmen and those of other Protestant denominations. There is a movement on foot in some quarters—in fact, great efforts are being made—to bring the Anglican, Russian, Greek Orthodox communions together, but surely our first and most urgent call is to pray and work for unity amongst our own kith and kin. Let us not forget that there are errors of arrogance, intolerance, and ecclesiastical pedantry on all sides, and that it is only spiritual blindness which does not see this. Let us have more of the mind of Christ, let His standards be all supreme, and then we shall find that unity is closer than ever we dared dream.

One thing certainly will be of no use in these days, and that is the attitude of shut eyes on great, burning questions as they arise. It is possible for leaders in the Church to refuse to have anything to do with burning questions. It is possible to go along with an attitude of deliberate aloofness, and neither guide, nor criticize, protest, nor help. It is possible to say the Church's work is so spiritual that she has no time for mundane affairs. Well, if such is her policy, there is the price and she pays it dearly. Rather does the call come to the Church and her people to enter into open action in all that concerns the life and work of the nation. It may be that politics are not sound, that cor-