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Current Topics.

It was Shakespeare, who, with a true insight into, and sympathy with human life, said:—

The
Redemption
of Woman.

"Sweet are the uses of adversity,
Which, like the toad, ugly
and venomous,
Wears yet a precious jewel
in his crown."

And in many ways we can see that the present War, with all its frightfulness, is developing within our people new visions of life and life's purpose which cannot fail to strengthen our character—individually and nationally. Especially is this to be seen in what we may well term the redemption of our womanhood. Before the Great War began, the butterfly life was asserting itself so strongly that even in the Christian Body the sense of duty, stern duty, had been well-nigh crushed out. Worldly values were openly flaunted and, unfortunately, too often tacitly and openly accepted by a large majority of those who called themselves Christians. It has been because the real claims of God have been so lightly regarded by members of the Christian Church that the world has been so difficult to impress with any claims of God at all, and therefore there has been and is manifest in our midst, now for a long time, a studied attempt to obliterate the tokens of God in a public life almost utterly materialistic. But the War seems to have galvanised into vociferous life again that sense of duty which had well-nigh been destroyed. The brave response of our manhood to the call of duty and their patient and strong submission to hardship and death for humanity and country's sake have claimed an answering response in the womanhood of our land. There is a new purpose in the woman's soul today; and hearts are repenting, some in bitter loneliness, those old bad days when love of self and lust for ease and comfort and pleasure overcame and banished the God-given instinctive love of motherhood and children. For a large majority of our women the old butterfly days have gone, we trust never to return, and the woman's soul is filled with the desire of loving service, a desire that manifests itself in the many activities that fill her life for the sake of the boys at the Front, or at the great resting Base "where no clang of arms disturbeth nor sin corrupteth." Those manifold activities bear witness to the sense of duty that possesses her—whether it be in the Red Cross Leagues, the quiet sewing parties that meet in private homes, or

in the noisier sphere of political strife, as she seeks to move the manhood and womanhood of her country to that cause which alone can preserve her Country's honour in this hour of the Empire's trial.

With this renewal of life in the womanhood of the nation we shall reasonably expect, and surely not in vain, a renewal of the life of womanhood in the Church of God. From those earliest days when men's hearts failed them, and women disciples were gathered near the Cross of the Redeemer, women have always been found amongst the most devoted of workers in the Christian Body. The concomitants of a woman's life, and the tenderness of a woman's nature seem to make for a readier response to the appeal of the Crucified to follow in the path of self-forgetful service. Such a service has almost always been readily accepted by the Church's leaders, though with but a casual acknowledgment of the claims that such service provides of official recognition in the Church. No doubt a true expediency may well withhold the enjoyment of privileges or the appointment of responsibility until such may be allowed with but scant offence to the weaker consciences of others; but in the case of the rights of womanhood, prejudices, of barbaric origin, often prevail, and deny to woman her rights in responsibility and privilege in the Church of Christ. Some such old-time prejudices are at present troubling the Church in England and threaten division at a time when the National Mission claims absolute unification of all Christian forces against the forces of evil. The proposal of some of the Bishops, including the Bishop of London, to allow women to address gatherings of women and girls inside the Churches, though not from any recognised place of official ministration (e.g., the pulpit, etc.), is meeting with an opposition that threatens to disturb the peace of the Church. We trust that the belated prejudice behind such opposition will give way to a more reasonable and Christian attitude of mind. We rejoice to note that our own Australian Church, as represented by the General Synod, has given a recognition, tardy though it is, of the value of women's work and influence, by granting them representation on the Council of the newly-constituted Australian Board of Missions.

We note that the devoted work of the late Bishop Peel in East Africa is

An Ideal
Bishop
Wanted.

to be suitably commemorated in a way which will support the work dear to his heart. A Diocesan Fund is to be

formed, available for building Churches and for assisting the missionary enterprise. The Fund is to be administered by the Bishop of the Diocese; but who is that Bishop to be? The problems confronting the missionary episcopate seem to be even greater than those in the Homelands, which are by no means easy of solution. Here is a recital, taken from the official organ of the neighbouring Diocese of Uganda, of the qualifications necessary in a Bishop of the Mombasa Diocese, vacant through the recent death of Bishop Peel:—"He must be a missionary leader, physically strong enough to travel, often on foot, the thousands of miles that must be traversed in visiting the scattered stations; young enough to learn a new language, yet old enough to speak with the weight of experience; wise enough to deal with wide questions of missionary statesmanship, laying the foundation of the Christian Church in two Protectorates; evangelical in doctrine, if he is to lead the body of C.M.S. missionaries; yet broad in his sympathies, if he is to deal on friendly terms with the independent missions on the one hand and the Diocese of Zanzibar on the other. While necessarily in the closest touch with the missionaries and with the Native Church, he must be in no less close touch with the European community. Socially he must be in a position to entertain, in Nairobi or elsewhere, in accordance with his position. For this it is practically essential that he should be married. It is scarcely less necessary, in view of the exhausting journeys that must be taken and the constant absence from home, that he should be single. Ideally, he must combine the knowledge and the influence that can only come from a successful ministry at home with the practical insight into African problems that can only come from long experience of African life."

The India Office has recently published an official recognition of "the important and self-sacrificing work that is being done in India by many American Missions, and by Missions of neutral countries in Europe," further stating that the Indian authorities will "continue to welcome missionaries of societies which have deserved well of India in the past, and bear an honourable record of good faith towards the British India Government," and thus in little more than a

century the relations between the Government and the missionaries in India have been transformed. Over 100 years ago the East India Company expressed itself thus: "The sending of missionaries to our Eastern possessions is the maddest, most unwarranted and most expensive project ever devised by a lunatic enthusiast." In 1812 eight missionaries (five Americans and three Englishmen) who arrived at Calcutta, were not allowed to land. Two of the Americans (one the great Judson) went to Burma, the others coasted round to Bombay, managed to get a footing there, and founded the American Mission in the Presidency. Of the Englishmen, one was deported, one went to the Danish settlement at Serampore, which had harboured William Carey, one took refuge in a Dutch settlement but was expelled, and his Mission was ordered to pay £500 to cover his expenses home.

THIRTY YEARS' WORK IN UGANDA.

The census of the kingdom of Buganda (i.e. the portion of the Uganda Protectorate ruled over by King Daudi Chwa) taken in 1915 shows a material growth in Christianity during the previous four years. More than half the population of this Central African kingdom is now Christian—a remarkable fact considering that it is only thirty years since the "Daily Telegraph" published the letter from Stanley appealing to the Christian Churches to send "some pious, practical missionary who would become the saviour of Africa," and the Committee of the Church Missionary Society took up the work.



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Notes on Books.

NOTICES OF BOOKS.

Lays and Tales of the Mines, by Arthur Wilson (Dairy). Copy from George Robertson Propy. Ltd., Sydney and Melbourne.

Mr. Wilson knows of what he is writing, being himself a miner, and in this book he places on record in simple language "some of the old, old stories of the heroic deeds and noble sacrifices, the sore trials and long-sufferings of the workers of the mines." The volume is full of interest, and in many parts seems like a romance, yet every story in the book is true. Some incidents record the personal experiences of the writer, while others tell of past centuries, and different countries. Two lessons seem to be brought home to us:—(1) The wrongs from which the workers suffered in time past, and from which they have only recently been delivered; (2) The heroism of miners in times of disaster, which is not surpassed by the valour of our soldiers at the Front. The volume is well printed and illustrated, and should find many readers.

Damaged Goods, a play by Brieux, Member of the French Academy, translated by John Pollock, with a preface by Bernard Shaw and a Foreword by Mrs. Bernard Shaw. Printed for J. C. Williamson Ltd.

This is primarily a play, shortly to be put on the Australian stage, but it is also being sold as a pamphlet at the Bookstalls. From the latter point of view we desire chiefly to consider it. Its subject is a terrible one, for it deals with venereal disease, showing its ravages, and especially how innocent people are effected by it. Were it not for the widespread evil which is being wrought by this scourge, we should at once put away the book and have no more to do with it. But the day for silence has passed, and people need instruction on sex problems. Many may question whether "Damaged Goods" gives the instruction in

the best possible way. We have read it carefully and feel that the tone of the play is entirely on the side of morality, and for the well-being of society. Young men, facing the temptations of the world, would do well to read it; they might thereby be saved from much sorrow and suffering, and also from bringing suffering on others.

Regarding "Damaged Goods" as a play to be performed on the stage, our opinion is that the surroundings of the theatre, and much that goes on within it, are to put it mildly) not at all uplifting, and we think that all Christian people who desire closely to follow their Lord should have nothing to do with it. Having said this, we have still to consider the thousands of people who do go to theatres. Is "Damaged Goods" a desirable production for them to witness? We doubt it. The subject dealt with, and the various incidents of the play are, in our opinion, not suitable for a mixed audience, even if the piece is produced as it is written. There is also a great danger that individual actors or actresses may introduce, as could easily be done, a strain of indecency or low suggestion, which finds no place in the original play.

The Gospel Call to Repentance, by W. H. Dibley, Id. Obtainable from the Methodist Book Depot, William Tyas, Christian Workers' Depot, and Chas. C. Mihell, Sydney.

This little pamphlet voices a message which is much needed at the present time, the Call to Repentance, and is intended to lead to a fuller study of the subject. We have here set before us the witness of St. Paul, St. John the Baptist, Our Lord on earth, St. Peter, the Glorified Lord, as to the need of repentance. The author sums up as follows:—

"The condition of a great multitude of Church members whose lives lack in depth of spiritual experience and healthful vigour of testimony and service is a result in no small measure of a shallow repentance due to wrong ideas on the question of sin and the Gospel call to complete separation from every form of evil. In view of this, the great need of the day is a clarion call to repentance, and this may be one of the ways to help bring the revival for which so many are praying, especially in view of the fact that the history of the Church supplies abundant proof that all true revival has been accompanied by this call."

The Moods of Ginger Mick, by C. J. Dennis, 4/- Our copy from Angus and Robertson, Sydney.

Another book from the pen of Mr. C. J. Dennis has appeared, entitled "The Moods of Ginger Mick." The sale of its forerunner, "The Songs of a Sentimental Bloke," constitutes a record for Australia; indeed, it is said to be a "record" for the British Empire. Although only a year old, it has already had a sale of 54,000 copies, and is still selling as well as ever.

In all respects "Ginger Mick" is a worthy successor to "The Sentimental Bloke." The latter hero tells the story of the best man at his own wedding. The Bloke is proud to "intrajuice a man." "Ee 'ad that narsty fightin' face that peaceful folk call grim; But I've seen it grow real soft when kiddies spoke to 'im." "E's a bright an' shinin' sample uv a theory that I 'old, That ev'ry 'eart that ever pumped is good fer chunks o' gold."

Mr. Dennis proves his manly belief that "findin' things in men to praise pays divvies either way." Ginger Mick finds his element when he leaves his "skirt," Rose, and his "wile-rabbies" to be "mizzled to

the war." In battle, a crisis comes. The officers have all fallen. Who is to lead the men? "Oo is to lead 'em if it ain't the bloke Oo's 'eaded pushes down in Spadger's Lane? He soon learns the value of discipline, especially when he is "permoted."

"They 'ave picked me 'cos they trust me, an' it's got me where I live." In his position as "Corperil" he finds he "gits the boys" "jist wiv love." Mick's patriotism for Australia is fine. He writes in glowing terms of the Singing Soldiers, so that the Bloke declares: "I'm proud to bin to gaol in sich a land as gave 'em birth." Mick is deeply grateful for the kindness of the women at home and of the nurses. The Bloke realises that now is no time for "everlastin' picter shows." Like many another, Mick took the count. His last words were, "Look after Rose." "Oo's to 'ear the soldier's dying wish?" The book commends itself to all who love Australia and her noble sons.

"Where Two or Three—"

No grey-towered village Church is here, historic, centuries old. With painted glass through which the sun streams violet, red and gold; With pillared nave and aisles that whisper sanctuary and calm, But just the battered straw-barn of a little ruined farm.

Without—around the littered yard black mud rolls ankle-high; An aeroplane in scorn of shrapnel hums across the sky; The crackle of machine guns down the line is never still; A battery is busy on the slope behind the hill.

Within—a strip of sacking hangs where once there hung a door; A score of weather-beaten men kneel humbly on the floor; While spur on heel beneath his robes, the Padre bows his head Before an upturned box whereon a fair white cloth is spread.

Aye, rough and rude the outward signs, makeshift maybe! and yet Together in His Holy Name these two or three are met. To ask His pardon for their sins, however great the sum, To seek His help and strength to show His death until He come.

And so One stands within their midst His Promise to fulfil. Who knows how hard a road they tread since His was harder still; Who knows what dangers of the soul and body lie ahead, Since worse were His, when for their sakes His precious blood was shed.

—From "Country Life."

Temptation is a universal experience—the one thing that makes every man his brother, and creates within anyone who thinks about it a grave sense of tenderness as he thinks of those around him, when he remembers that every man he meets has the same black spot in his nature that he has, and the same terrible fight going on from day to day.—Henry Drummond.

Thoughts on the Church Seasons.

19th Sunday after Trinity (October 29).

GRIEVING THE HOLY SPIRIT.

This subject of this Sunday is "Pleading God," which we cannot do without God's grace. The Epistle (Eph. iv. 17-32) shows how we can please God, viz., by putting on "the new man, which after God (i.e. in the likeness of God) is created in righteousness and true holiness." We should note the three steps which those who have "learned Christ," and have been "taught by Him as the truth is in Jesus," are called to take. The first is renunciation, to "put off the old man which is corrupt." This means not merely the turning away from special sins, but in will, purpose, and intention to renounce all sin. The second step is expressed thus: "Be renewed in the spirit of your mind." This God alone can do, as we open our hearts to His gracious and renewing influences. Then comes the final step, "Put on the new man," or, in other words, consecrate yourself body and soul to the service of Jesus, so that the Holy Spirit may have His way in your heart and life. The passage reaches its climax in the words, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The wicked can "resist" the Spirit, the half-hearted can "quench" the Spirit, but only true Christians can "grieve" the Spirit, for they alone have entered into close personal relation with Him. Let us ever be watchful lest anger, dishonesty, idleness, evil-speaking, bitterness, malice, find a place in our lives, and thus the Heavenly Friend and Guide, the Comforter, be grieved.

All Saints' Day (November 1).

A GREAT MULTITUDE BEFORE THE THRONE.

The Epistle (Rev. vii. 2-12) sets before us a vision of the Saints of God in heaven. "Lo a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb." Our Church has special days to commemorate the New Testament saints, and also has appointed All Saints' Day on which we are bidden to remember all others (in-

cluding our own loved ones) who have departed this life in the faith and fear of God. We do not pray for them, for they do not need our prayers; neither do we invoke their help, but we ask God for grace to follow their example. The Epistle clearly shows in what their saintliness consists, for their cry before the throne says nothing "of their own achievements, but is expressed thus: "Salvation to our God, and to the Lamb." They are content to put their trust in the merits of another. Later on in the same passage we read that "they have washed their robes and made them white in the blood of the Lamb, therefore are they before the Throne of God." Only the blood-washed find a place in heaven. These saints of God have won many spiritual and moral victories, with which God is well-pleased, but their right to enter heaven does not depend on these, but only on their faith in Jesus. If we wish to follow the saints "in all virtuous and godly living," we must take the first great step of faith which they took, and come to Jesus, that He may forgive our sins, and bestow upon us the gift of eternal life.

20th Sunday after Trinity (November 5).

FILLED WITH THE SPIRIT.

The Epistle (Eph. v. 15-21) sets forth the joy of the true Christian. His life should be one of cheerfulness. He is to express his happiness in psalms and hymns and spiritual songs, and to make melody in his heart to the Lord. The secret of all this is summed up in the words "Be filled with the Spirit." As we read in the Acts of the Apostles the records of the early Church, we are struck with the fact that everything centres round the Holy Spirit of God. The key to all that successful work for Christ is gathered up in the words in Acts ii. 4, "They were all filled with the Holy Ghost." So it should be in the Church to-day. All Bishops, clergy, and Church-workers should seek to "be filled with the Spirit." Many Christians seem to imagine that such a blessing is available for a select few, but not for all. A little study of the passage before us proves them to be wrong. Note the context, "Be not drunk with wine wherein is excess, but be filled with the Spirit." Anyone could (if they desired it) become "drunk with wine," and anyone (if they desire it) can be "filled with the Spirit." The Holy Ghost is waiting to take possession of our lives, and to use us in the Master's Service. But He cannot do so until we conse-

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crate ourselves, body and soul, to the Lord, and yield our wills to the will of God. Then, when all obstacles on our part are removed, the Holy Spirit will so fill us that from us to others will flow rivers of living water to bring to them also the joy of the Christian life.

A Veteran Synodsmen.

Lieut.-Col. Castine, who has recently attended the General Synod in Sydney, of which he is a member, has been a Synodsmen in Adelaide since 1875. In an interview with a representative of the S.A. Register, Mr. Castine gave some interesting reminiscences, from which we take the following extracts.

Thirty-six Years.

"When did you first attend the meetings?" asked the pressman. "It was my privilege to become a member of Synod 36 years ago," remarked Mr. Castine. Then 29 clergymen and 51 laymen signed the declaration and compact, with the Bishop presiding. To-day only two of the clergy remain—Canon Andrews and the Rev. F. Slaney Poole—and two laymen—Mr. T. J. S. O'Halloran, S.M., and myself. We four hold somewhat unique positions, having lived and laboured under four Bishops of the Diocese—reverend pastors, each educated within different schools of thought, and consequently guiding the affairs of the Diocese so far as ritual and doctrine are concerned, upon somewhat different lines. In the main, however, it must be admitted that serious dangers have been avoided. Differences in religion, as in politics, often sever close friendships, and differences of opinion—especially upon doctrinal questions—where signs have been identified with substance, and outward forms substituted for spiritual realities—have from time to time appeared at the synodal meetings. At one time Bishop Short was compelled, owing to many unnecessary innovations, to legislate against some of his clergy, although, of course, as Bishop, he was only expected to administer the law.

Troublers of Church Peace.

"Referring to exceptions taken by the laity to certain acts of ritual," observed Mr. Castine, "the Bishop informed Synod that St. Paul had abstained from using the word 'altar,' when speaking of the Lord's Table and Supper. Vestments, lighted tapers, incense, and genuflections, implied a doctrine apparently identical in purport with the sacrifice of the mass. Ritualism seemed practically to obscure the mission and work of the Comforter. In his pastoral he said: 'After all, brethren, religion does not consist in these things but in righteousness, peace, and joy in the Holy Ghost, and I would record my solemn protest against those troublers of our Church's peace, who, through the laxity of the statute law, have

willfully revived obsolete Romanising ceremonies in our divine service.' Since then Bishops with their clergy have come and gone, and to-day nearly the whole of the doctrinal matters Bishop Short referred to in such scathing terms are regularly practised, and many laymen, although loyal to their Church, as they should be, are seeking an answer to the question who shall direct them with respect to the continuity of the correct mode of conducting our beautiful services.

Men of the Past.

"Well do I remember," continued Mr. Castine, "such men as I. E. Moulden, D. J. H. Ibbetson, C. C. Elcum, G. Dove, and others—each in his own way contending for the faith, and even to-day Mr. C. J. Sanders has fearlessly voiced the feelings of many good Churchmen, that a committee of enquiry should be elected to set at final rest any discontent that may exist owing to the various modes adopted in conducting the Church services. Our present Bishop, in his pastoral address in 1911 referred to certain innovations which he characterised as 'accessories of worship.' He also expressed the hope that his clergy 'would also pay due courtesy and respect to the wishes, it may be to the prejudices, of their people.' Something more than this is required. From time to time attempts have been made to limit the tenure of a minister's incumbency. It is, many think, a weakness that should not exist. Bishop Harner, in 1878, farewell address to Synod in 1903, alluded to the restless spirit existing among the clergy. He humorously remarked: 'The younger clergy are inclined to move about too much, the older clergy too little.' This reform may come about eventually. It is a matter for great satisfaction that the meetings of Synod are so well attended, both by clergy and laity, and year by year it is noticed that the representatives are eager to take part in the deliberations."

A Soldier's Home Call.

One of our Chaplains at the Front, writing to a Sydney Rector, says:—"Perhaps you already know that one of your lads, has died of wounds received in action. He was wounded in the forehead by a piece of a bomb, while bravely and nobly carrying out his duties in the trenches on the night of June 25, and he was brought into this clearing house early next morning. I was sent for at 5 a.m., and went at once to see him. Poor lad! It was quite plain to me that he had little likelihood of recovery. He was apparently unconscious, but I prayed to God on his behalf—audibly, as I always do so long as life remains, and then reminded him that the Eternal Lover of our souls has promised full and free forgiveness to all who turn to Him. I am quite sure the lad understood for he seemed to rally for a moment, and his lips moved. I heard him whisper, 'Our Father,' and after a moment's pause there came these other words, 'Thy will be done.' Then he lapsed into unconsciousness again and continued so until he passed away. During the afternoon I buried his body in a quiet little cemetery some three miles behind our trenches, and turned away, feeling that we had said good-bye to a man of the type which can least be spared. It was my duty to look after his effects, and I was pleased to find amongst them a Prayer Book, one of

your 'Bible Reading Cards' for 1916, and a C.E.M.S. Badge. He had written a letter before going into action. It was a letter full of hope and trust, although he clearly realised the dangers through which he had to go. He said that if he fell in battle no one need fret, because he would 'die happy.' And in the letter he asked that the finder would write and tell you about it."

Personal.

Rev. E. Doulton and Mrs. Doulton, and Miss Miller, missionaries of the C.M.S. of Australia (N.S.W. Branch), in German East Africa, have at last been released, after being interned for over two years. They are at Nairobi, in British East Africa, safe and well.

Lance-Corporal S. T. Bishop, son of Archdeacon Bishop, of Kyneton, Victoria, has sailed with a recent company of engineer reinforcements. His sister is on the nursing staff of the Base Hospital.

Rev. R. J. Thompson, of Yarrum, Victoria, has been appointed to the cure of St. Paul's, Broadmeadows, Melbourne.

When the King reviewed the largest parade of Australian troops on Salisbury Plain recently, he shook hands with Chaplain-General Rhee (Archbishop of Perth) and expressed his pleasure at inspecting such a large body of Australia's best men.

Rev. F. E. C. Crotty, of St. Matthew's, Cheltenham, Melbourne, has obtained the degree of Bachelor of Divinity from Trinity College, Toronto, Canada.

Mr. F. A. Ray, who has been engaged on behalf of the Melbourne Diocesan authorities at the military camps, has been appointed as head of the Metropolitan Mission in Bourke Street, in succession to the Rev. William White. Mr. Ray, before the War began, was the Church's representative in welcoming overseas arrivals to Victoria.

Archdeacon MacMurray, of Auckland, who underwent a slight operation in August, has not recovered as soon as was anticipated, and has been ordered complete rest for at least two months.

Of the clergy present at the consecration of St. Saviour's Cathedral, Goulburn, last month, Canon Studds, Canon Ross-Edwards, and Archdeacon

The General Synod.

Spencer were the only ones present who saw its dedication thirty-two years ago. Canon Betts and the Rev. F. Richmond, who are living in retirement, were present at the dedication of the Cathedral, in 1884, but not at its consecration. Mr. and Mrs. S. H. Belcher, who were in the congregation at the consecration, sang in the choir the day the Cathedral was opened.

Rev. Canon Studds, Rector of June, N.S.W., will retire from active work at the end of this month. Canon Studds has been thirty-two years in the Diocese of Goulburn, nearly all of which he has spent at June.

Archdeacon Owens-Mell, Rector of Bega, N.S.W., will retire very shortly. The Archdeacon has been twenty-two years in the Goulburn Diocese, serving in that time curacies at Albury, Wagga, Goulburn, and the Incumbencies of Germanton, Tumut and Bega.

Rev. E. H. Hennell, Vicar of Box Hill, Melbourne, has left Australia as Chaplain on a troopship. Rev. C. E. Gayer, formerly of the Seamen's Mission is taking charge of Box Hill until Mr. Hennell returns.

The Rev. S. S. Moncrieff, of Mitchell, Queensland, formerly of South Australia, has received advice that his son, Lieutenant John Bain Moncrieff, was killed in action in France on September 3. He was a nephew of Mr. A. B. Moncrieff, C.M.G., and Mr. J. C. B. Moncrieff, of Adelaide.

Rev. M. Kelly, late Curate of Christ Church, South Yarra, Melbourne, is now Chaplain in the South of England, to the Oxford and Berks Light Infantry.

Rev. T. H. Justice, of Ringwood, Victoria, has received appointment to a transport Chaplaincy. Rev. A. J. Thompson, Curate of Hastings, is acting as his Locum Tenens.

Dean McCullagh, of Bendigo, is lying dangerously ill at the residence of Mrs. A. M. Lloyd, 24 Hawksburn Road, Hawksburn. He had a seizure a short time ago in Bendigo, and came to Melbourne to recuperate. The Dean is 85 years of age, and has been connected with St. Paul's, Bendigo, since 1870.

Bishop Mercer, who occupied the see of Tasmania from 1902 to 1914, has been appointed to a canonry in Chester Cathedral by Bishop Jayne.

Canon Davies, of Maryborough, Victoria, has been appointed Vicar of St. Paul's Church, Ballarat East, in succession to Canon Colebrook, who has gone to Camperdown.

Rev. J. Blennerhassett, of Murtoa, Victoria, has been appointed to the charge of Swan Hill. Prior to his leaving the congregation presented him with a wallet of bank notes.

The Bishop of Newcastle has received word that his son, Sergeant Hubert Stretch, has been wounded in action in France. His son, Lieutenant Noel Stretch, has been transferred from the Army Service Corps to the charge of a machine-gun section, 18th Inf. Brigade, B.E.F.

Rev. Canon Vaughan, of Sydney, will celebrate his 75th birthday on Saturday next, October 28.

After sitting continuously for seven days, spread over the greater part of two weeks, the General Synod was brought to a close on the Wednesday of the second week. The Synod, which began its sittings in the Old Fellows' Temple, was transferred, at the beginning of the second week, to the enlarged and improved Chapter House of St. Andrew's Cathedral. Though the new building proved to be little better for sound than its predecessor, it is well ventilated and more roomy than the old round tower. The hall is now one that Sydney Churchmen may well pride themselves in, and it was fitting that the Primate should have his wish that its first use should be for the General Synod. The visiting members were delighted with the building, and they were pleased to be able to share in the solemn service of dedication conducted by the Primate at the opening of Monday's session.

The House of Bishops.

Twenty out of the twenty-three Bishops on the Australian Bench were present. The Archbishop of Perth is away on military business, and the Bishop of New Guinea could not be absent from his Diocese, which is woefully short-handed at the present time; also the Bishop of Kalgoorlie was not able to come. Their Lordships did not dominate the Synod, but gave just that amount of wise guidance which they are so well qualified to offer. The Bishop of Bathurst justified his selection as Chairman of Committees. At first he seemed in danger of losing grip of the house through his evident desire to give the slowest a chance, but finding his rulings were subject to the watchful scrutiny of not a few lawyers and parliamentarians, he asserted a mastery over the business, which made for better progress. The Primate once more was felt to be an ideal President. His firmness and dignity, combined with an unflinching courtesy, won the admiration and confidence of the House. Invaluable help was given in debates by the splendid leadership of the Archbishop of Brisbane and the Bishop of Willochra. The Archbishop of Melbourne spoke seldom, but always to good effect. His good-humoured tilt at Sydney representatives' pleading for the use of plenary powers—which formerly they abhorred—was a refreshing draught in the midst of a very dry sitting. The Bishop of Gippsland proved better than all the lawyers in dealing with procedure and points of order, for he wasted no time. The Bishops of Adelaide, Goulburn, Bunbury, and Bathurst were frequent contributors to the debate.

The Representatives.

Clergy and Lay Representatives were seated together in the order of their Dioceses. A sprinkling of Sydney laymen were pressed into the service of some of the more distant Dioceses, but for the most part the Dioceses were represented by laymen as well as clergy, who, at great sacrifice of time and expense, had come to represent the whole scattered Church in its legislative capacity. A picturesque figure among the laymen was Mr. L. S. Donaldson, a Sydney Churchman representing the Diocese of New Guinea. He brought forward a big sheaf of machinery amendments to the Determination on missionary organisation. His genial smile and persistency created a lively interest, even if his proposals did not always command the assent of members. He imparted a genuine human interest to a debate which threatened to bore members to death. There were occasional flashes of humour, mostly unconscious. These were welcomed by a House wearied to death by points of order and dry arguments among lawyers on the order of words in a badly-drafted Determination. "The point we have reached," said the Chairman, "is the word 'board.' It sounded like 'bored.' It was only too true of the debate."

Mr. J. A. L. Perry, a Sydney representative, was quoting Sydney societies as affording an example of what should be done in the matter of admitting women to committees. He seemed to say more than he intended when he told a delighted house that

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Missionary Organisation.

The first important business of the Synod was to deal with the proposed new constitution for the A.B.M. It is a completely new departure in the matter of home organisation for Missions. First, the Bench of Bishops is no longer the ex-officio Board. Instead we have an elective Board of eight Bishops, and clergy and laymen elected by the representatives to General Synod from the various Provinces and Dioceses. The Archbishop of Brisbane sprang a surprise in committee by moving that five women be co-opted as members of the Board. This was agreed to. Another feature of the new enactment is the provision for a salaried chairman, who will be a glorified General Secretary with considerable executive powers. The really vital part was reached at clause 7, which deals with recognised Missionary Agencies of the Church. The splendid services which the C.M.A. have rendered to the Church was frankly recognised by most of the speakers. The only jarring note came from Canon Hart, who launched an attack on this clause on the third reading. His contention was that the C.M.A. was a party society because a member of the C.M.A. was reported to have said that it was the bulwark of the evangelical cause. The Archbishop of Brisbane confessed both A.B.M. and C.M.A. did, in practice, actually represent a definite school of thought. He made a statesmanlike plea for comprehension and laid down the sound principle that the only terms which could be laid down in the matter are that members of any organisation are in full communion with the Church of England. The net result of a long debate, in which differences of view were stated in a brotherly spirit, was that the Synod recognised, what the Archdeacon of Ballarat said had for years been an accomplished fact, that the C.M.S. of Australia and Tasmania is part of the Church's organisation for foreign missionary work. The C.M.S., on its part, had agreed to recognise the authority of the Diocesan Missionary Committees in the arrangement of missionary campaigns. The two C.M.A.s—now known as Branches of the C.M.S. of Australia and Tasmania—are left free in all other respects to manage their own affairs.

Diocesan Representation in General Synod.

Two proposals were put forward, one by the Archbishop of Melbourne, and another by Archdeacon Boyce, to increase the representation of the larger Dioceses in General

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October 27, 1916.

Synod (which are at present limited to six clerical and six lay representatives). A Select Committee was appointed, and as a result of their deliberations, a fresh Determination was brought in, largely based on the proposals of the Archbishop of Melbourne. It was found that the Constitution gave General Synod power to proceed by making fresh rules for itself to alter the number of representatives. This plenary power was hotly disputed by the Bishop of Bathurst, and others who have on other occasions pleaded for an extension of plenary powers. The Archbishop of Melbourne, in a lucid speech, satisfied a majority of the House that General Synod did possess the powers proposed to be exercised, and the result is a general re-arrangement of the number of representatives. Calculations based on the number of licensed clergy in each Diocese show that for the next General Synod, Sydney and Melbourne will each elect 18 instead of 12 representatives; Newcastle, Goulburn, Bathurst and Perth will have 8 instead of 12, Tasmania will have 10, Brisbane will remain as at present with 12. The smaller Dioceses like Riverina, Grafton, Bendigo and Gippsland will have 4 instead of 6 or 8 as at present. Ballarat will have 10, and Wangaratta 6, a reduction of two in each case. The total number of representatives in Synod will be 172 instead of 196.

D.D. or Th.Soc.

The Bishop of Goulburn was only following in the steps of one of his predecessors in seeking to promote the work of the College of Theology, which owed its inception to Bishop Chalmers. The Determination for the amendment of the rules under which the affairs of the College are conducted was searchingly discussed in committee. The real bone of contention was the proposal to give the College power to grant B.D. and D.D. degrees. Serious doubt was thrown on the powers of the Synod to grant such authority, and fear was expressed that the degrees so granted without the imprimatur of a University would not command general respect in the community. The Bishop of Goulburn and Mr. J. A. I. Perry were both advocates for the change. The Bishop of Bathurst in a "hort" excursus of nearly half an hour from the chair found fault with the objectors, but gave no solid reasons himself for this drastic change. He seemed prepared to take a sporting chance in the matter, and made merry over the Archbishop of Brisbane's simile that the proposers of this change were rowdy steeds which it was wise for the present to hold in check. The prospect of the Church of England taking the bit in its teeth and bolting in any matter was too much for the Chairman of Committees. He could not resist the opportunity of getting a move on, and was prepared to throw the reins on the neck of the rowdy horse and put in the spurs. It was all very smart, but hardly fair to the substance of the Archbishop of Brisbane's speech. Synod refused to be whipped up in this matter, and the Rev. H. T. Langley's amendment eliminating the proposal was ultimately carried. That the Fellows of the College are still in their "Soes," in no way implies that they could not fill the boots offered them, but that Synod has yet to find a brand which is real leather and is in no danger of proving a brown-paper imitation.

Waste of Time.

The recent session was not different from its predecessors in having to endure much waste of valuable time through the want of provision for drafting of bills and adequate discussion of measures in committee before proposals are brought in. Instructions were given to the Standing Committee to adopt new rules to this end, and the Dean of Newcastle's motion was adopted recommending that use be made of sectional committees working simultaneously. The Synod was at times bored to death with discussions on points of order and matters of drafting, which future Synods may now hope to escape.

Resolutions.

The House of Bishops was asked to take steps for the better observance of the Lord's Day, and for the revival of Family Prayer. These resolutions were in the name of Archdeacon Whittington, whose absence, through illness, was much deplored. There was no need for Canon Hughes to add another volume to Church History in moving for the abolition of the Colonial Clergy Act.

Church Furniture.

The Synod thought he had over-stated his case, but agreed to approach the Prime Minister with a view to representations being made to the Imperial Government on the matter. The Synod gave its approval to the Bishop of Goulburn's motion that women should be given a larger share in the management of Church work. It was as much a pleasure for the Synod to adopt the Bishop of Bunbury's happily conceived message to the Chaplains and men at the Front as to adopt the loyal address to the King, proposed by Archdeacon Tucker. Mr. E. W. Wilkinson's resolution asking for separate services for Anglican members of the Defence Forces in military and naval training was passed. The proposal of the Archbishop of Melbourne that the travelling expenses of members of Synod should be met by the Dioceses in proportion to their representations was remitted to the Standing Committee. Not least in importance was a resolution moved by the Dean of Newcastle urging the clergy and laity of the Church to study sympathetically the whole social problem. This was the one indication in the whole Synod that there is such a problem—albeit the biggest problem the Church has to face.

Correspondence.

Intinction.

(The Editor, "Church Record.")

Sir,—During the session of General Synod just concluded, a report was presented from the Archbishop of Brisbane and the Bishops of Adelaide and Bendigo, acting as a Select Committee, on the question of the use of separate cups in the administration of the Holy Communion. The Committee recognise that under certain circumstances, "in cases of known and obvious infection whether in sanatoria for specific diseases or in the case of an individual sufferer" the use of the common cup should not be pressed. But what is the remedy suggested by the Committee? They confined themselves to a suggestion that the method known as intinction, practised by the Holy Orthodox Church of the East, is worthy of consideration. According to this practice the priest places a portion of consecrated bread, soaked in consecrated wine, in each communicant's mouth by means of a spoon, the purifier beneath the communicant's chin, and afterwards wiping the communicant's mouth with the other end. The committee do not recommend "individual spoons," therefore the risk of infection is not reduced, unless, indeed, the priest dexterously drops the soaked bread into the communicant's open mouth—a practice that would be objectionable on more grounds than one.

There may be difficulties connected with the use of individual cups, but they are as nothing compared with the difficulties of introducing intinction. This will be seen from the following comparison:

- The use of individual cups:
- (1) Is effectual in avoiding infection;
 - (2) Breaks no law of the Church or rubrical direction;
 - (3) Is in keeping with the plain directions of our Lord at the time of the institution;
 - (4) Being not illegal, is available as an immediate remedy.
- The practice of intinction on the other hand:
- (1) Is not effectual in avoiding infection;
 - (2) Is a plain violation of the rubrical directions of our Prayer Book;
 - (3) Fails to comply with our Lord's command;
 - (4) Being illegal, cannot be constitutionally introduced without a revision of the Prayer Book in that direction.

The Committee say of intinction, "This method represents a far less considerable innovation upon ancient custom, and, moreover, has the advantage of Catholic precedent." What is meant by "Catholic precedent" is not clear, for intinction was only introduced into the Christian Church about the beginning of the middle ages, and was not continued in the Western Church after the twelfth century. Must we always advance backwards, and must the goal ever be the middle ages?

In his recent article in the "Sunday Herald," Mr. W. M. Hughes said of the Aus-

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tralian, "He does not condemn new things because they are new." The Committee's report presents a strange contrast to such a view of the typical Australian.

S. E. LANGFORD SMITH,
St. Andrew's Rectory, Summer Hill,
Sydney, October 21, 1916.

[There was, some months ago, a long correspondence in our columns on the subject of "Individual Cups." We are not prepared to re-open the question, but publish Mr. Langford Smith's letter as dealing with "Intinction."—Ed.]

The Missionary Miracle.

Foreign missions, most people thought, would be the first Christian position to be surrendered in a war that costs five millions a day. The startling and splendid fact, however, is that foreign mission finances have not been so healthy for several years past. "The Laymen's Bulletin," in a recent issue, sums up the main features of what it truly calls "an astonishing position." "Foreign missions," says the Rev. A. R. Buckland, "have survived all the difficulties created in some fields by the war, and all the dangers threatened by the war-pressure at home. In certain instances the great missionary societies have even gone ahead. The Church Missionary Society emerged triumphantly from an anxious time, and reported an income about £8000 above that of the pre-war year. Apart from legacies, the London Missionary Society received at home over £8000 more than in 1913-14. The Wesleyan Missionary Society was also ahead by nearly the same sum of £8000. Faced with an accumulated deficit of £3500, it was able, in a war year, to wipe this item out. The Baptist Missionary Society, for the first time for many years, closed its accounts in the second year of the war without a deficit. The China Inland Mission—an interdenominational agency, lacking the advantage enjoyed by some societies with a direct claim upon a particular Church—acknowledged a home income of £61,101, against one of £36,872 in the previous year. Its resources in the second year of the war are £5000 above the average for the previous 10 years of peace. Such lesser organisations as the Sudan United Mission, the South African General Mission, and the Primitive Methodist Missionary Society also show advances." All this is certainly one of the most impressive items on the right side of the account of "Christianity in War-Time."

A New Church for Nairobi, East Africa.

Canon Burns, a missionary of the C.M.S. (N.S.W. Branch) in British East Africa, who returned recently to the Mission Field, appeals to Australian Churchpeople for the sum of £500 to provide accommodation for the growing congregation at Nairobi. But far more than that is really needed. Each time the Nairobi Church has been enlarged it has been filled to overflowing within a very short time. A new Church is required three times as large as the present Church. Who will help in this work? Many people there are ready to come to the House of God, but there is no room for them. Shall we not do our "bit" and help to make it possible for them to come together for the worship of God and to hear the "old, old story of Jesus and His love." Donations may be sent to the Secretary, C.M.S., The Strand, Sydney.

PROGRESS IN WEST AFRICA.

Figures sent home by Bishop Tugwell, and quoted in the "Church Missionary Gleaner" for August, show that during the last ten years 55,000 persons have been baptised in the Diocese of Western Equatorial Africa. In the year 1915 the number of baptisms was nearly double the average of the last ten years, while, in addition, the number of catechumens rose from 21,000 to 28,000. These rapidly-increasing numbers cause the missionaries no little anxiety in view of the dearth of qualified teachers.

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The Church Record.

OCTOBER 27, 1916.

THE GENERAL SYNOD AND THE MISSIONARY ENTERPRISE.

The General Synod of October, 1916, might well be termed "The Missionary Synod of the Church" from the two-fold fact that it began with a large Missionary Demonstration representative of the whole of the Church's work, and also, that the most precious hours of the Synod's life were given up to the consideration of the proposed new Determination of the Australian Board of Missions. Some will doubtless say that it was a pity that representatives, many of whom had come from the most distant parts of the Commonwealth, should give so much of their time to the settlement of what is largely machinery. In answer to this it may be said that there are times when it is essential to revise and to overhaul the methods by which the work is carried out, and this was unquestionably one of those occasions. We are of opinion that the Synod rendered splendid service to the whole Church in giving us such a comprehensive and practical measure, as was passed. We welcome it with pleasure, and we trust it will be accepted by every Diocese. And, if we may speak for one of the participants, we say at once that the new Determination will receive the hearty support of the Church Missionary Society of Australia and Tasmania.

The Bishop of Willochra—to whose wise and gracious efforts this happy consummation is largely due—pointed out in his opening speech that the measure had three main objectives:—(1) To make the Board representative instead of ex-officio; (2) To endeavour to make it more effective; and (3) To secure unity in missionary work. The first object is to be attained by the election of the very keenest people in Australia: Bishops, clergy, laymen and women to the Board. The second purpose, to make the Board more effective, will be realised through the appointment of the most suitable missionary leader who can be found to act as permanent Chairman of the Board. Regular quarterly meetings are to be held, and the expenses of the delegates are to be defrayed by the Board. The third purpose, that of closer unity, is expected to be achieved by the recog-

nition of the "C.M.S. as an Agency of the Church in her missionary work in connection with the Board." We are of opinion that this recognition will undoubtedly make for unity, and especially in the fact that the Determination provides for the C.M.S. to be duly represented on the Board by the appointment of delegates on the basis of its income. We believe that the General Synod itself in its discussion of this matter, made a fine contribution towards the desired unity in the excellent spirit in which the debates were conducted. Men stated their convictions most definitely and strongly; yet they never once forgot that there were other people who held opposite views with equally strong conviction. In this connection we feel that we must pay a warm tribute to the strong leadership of that great man, the Archbishop of Brisbane. He sees the wrong and waste of our divisions, and he nobly determines to put his own cherished ideals on one side in order that the Church may be at least united in her missionary service. We do not hesitate to say that there will be nothing but the most helpful unity in the coming days if all concerned in our missionary enterprise will but evince the fine spirit exhibited by the Bishop of Willochra and by the Archbishop of Brisbane in this matter.

We look forward to the Australian Board of Missions and all Missionary Agencies related to it undertaking their new tasks in the spirit of the closing words of the Edinburgh Conference, "We are called to make new discoveries of the grace and power of God for ourselves, for the Church, and for the World; and in the strength of that power and bolder faith in Him, to face the new age and the new task with a new consecration."

We feel also that we cannot miss this opportunity of expressing our thanksgiving to God, and our heartiest congratulations to the members of the Church Missionary Associations of Australia and Tasmania in the great changes which they have just made, and which synchronise so happily with the holding of General Synod. It is a great thing that the separate Associations have now become one Society (The Church Missionary Society of Australia and Tasmania), made up of self-governing Branches working under the one Constitution and co-related by the newly-formed Council. It is a greater thing still that the Society is now, more than ever, a part of the C.M.S. of the Old Land. Its supporters may well thank God and take courage, as it enters upon this new and all-important period of its history. And we do not hesitate to commend the Society to the affectionate regard and the enthusiastic support of all Church-people throughout the Commonwealth.

God is assuredly calling the whole Church to a new sense of its missionary calling. Let us boldly enter upon its fulfilment, fortified by the great fact that the living Christ is alone the Hope of all men, and that only through Him can the Race attain that oneness for which He prayed and laboured.

Thou hast here no continuing city, and wherever thou be thou art a stranger and a pilgrim; nor wilt thou ever have rest, unless thou be inwardly united to Christ. . . . Christ remains for ever, and stands by us firmly to the end.—Thomas à Kempis.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The General Mission.

The General Mission has reached its culminating point. Many Bishops and clergy visiting Sydney for the General Synod have remained to conduct Parochial Missions. A solemn service for the dismissal of Missioners was held in St. Andrew's Cathedral on Thursday evening, October 19, when the Archbishop gave an earnest address, and commended the Missioners to God. Cheerful accounts of good work being done in the parishes came in from all sides.

Girls' Friendly Society.

Advantage was taken of the presence in Sydney of many visitors at the time of General Synod to hold, on the afternoon of Thursday, October 12, a conference of G.F.S. workers at the Bible House, 242 Pitt Street. Mrs. J. C. Wright presided. Mrs. Thomas (Adelaide) urged that the Society should give more help to girls after their Confirmation, and lay more stress on the development of their spiritual life. They should be taught definite Churchmanship, so that they might not easily be led from one Church to another.

Mrs. Finnis (Tasmania) pleaded for the personal touch of associates with members, seeking to lead them to give their wills to God. A taste for pure literature should also be fostered in them, and their affections should be sanctified.

Mrs. Goldsmith (Banbury) said that women and girls had been the means of lowering the standard of morals among the soldiers. This was due largely to thoughtlessness, and many girls had completely lost their heads. The G.F.S. should see that they were forewarned, for it was the greatest purity society of the Church.

Miss Pallister (Sydney) urged that the characteristics of adolescence should be studied. Sex problems and what they signified should be carefully and wisely explained to the girls.

Other speakers dealt with the subject of making the meetings attractive and helpful.

Home Mission Sale.

The Annual Sale for the Home Mission Fund, under the auspices of the Ladies' Home Mission Union, was held in the Sydney Town Hall on Friday, October 20. The Sale was opened by Lady Helen Munro Ferguson.

The Archbishop, who presided, said that the work of the L.H.M.U. was one of the great driving wheels of the Church, assisting as it did the Home Mission Society. It showed that the women were not going to leave all the work of the Church to the men. The work of the L.H.M.U. enabled clergy to be sent into poor parishes, and into densely populated suburbs in the mission zone. The ladies also helped the clergy to help the poor of their parishes. They were also doing good among the soldiers. The building fund of the Church Club at Liverpool had been raised to a large extent by the calendar issued by the L.H.M.U., by the sale of which they purposed raising further funds this year. Then half the building fund of the "Soldiers' Welcome" in Sydney had also been contributed by them.

Lady Helen remarked that it seemed to her they had chosen a very auspicious moment to appeal on behalf of the Church. Sydney had lately been like one of the old Cathedral towns in England, with so many leading dignitaries of the Church about. The early birds were out to gather the fruits of that renewed interest. The word "mission" was almost inadequate to describe the activities it was intended to cover. Words that became too narrow should be made to move on and be replaced by other words. To the men in the street missions meant converting someone, and usually someone he did not know. Actually the word mission covered the whole of the work of the Church that could not be carried out in the sacred edifice itself, all such work being for the welfare of the community. It meant sending comforters into homes where sorrow created a need for sympathy, also enabling the Church to keep in close touch with the soldiers and giving them all possible support and comfort. The Sale was largely attended, and proved a great success. The proceeds amounted to over £300.

October 27, 1916.

COULBURN.

Diocesan Notes.

Rev. F. W. Rennie is shortly leaving for the Front as a Chaplain on continuous service.

Men who have recently attested are beginning to arrive in the Goulburn military camp (No. 2). The Bishop has hitherto entirely carried out the work of the Chaplaincy. A resident Chaplain, in addition to the Bishop's work, is needed at this stage.

For a few weeks the Rev. R. Hamilton, late Acting-Rector of Cootamundra, will assist the clergy of the Cathedral parish. The Registrar of the Diocese, Mr. R. T. Wyatt, who enlisted some while ago, but had leave of absence until the Synod was ended, went into camp on Monday, October 9.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Co-to-Church Sunday.

With the hope of making this effort on Sunday, October 29, the beginning of a forward movement, much preparation is going on in the parishes. Some 25 parishes are using the special cards issued by the C.E.M.S. In order that the movement may be rightly understood, Mr. E. Phillips, the treasurer of the C.E.M.S., is giving a press luncheon, at which explanatory addresses will be delivered.

Soldiers' Institutes.

Volunteers and others joining the forces are cordially invited to make themselves known to the Chaplains, and to make free use of the Institutes and all facilities connected therewith.

Annual Service for Nurses.

On Thursday, October 12, the second Annual Service for nurses, founded in memory of Nurse Cavell, was held in the Cathedral, when the Rev. J. H. Dewhurst preached to a large congregation of nurses and friends.

St. Jude's, Carlton.

The Jubilee Services at St. Jude's, Carlton, were continued on Sunday, October 22, the preachers being Archdeacons Hayman and Hindley. A re-union of past and present parishioners was held on Wednesday, October 25, the chair being taken by Archdeacon Hindley.

"A Sung Requiem."

The protest recently made against the introduction of prayers for the dead into public worship is unquestionably vindicated, for, in the Church notice columns of our daily press on October 21, it was notified that "A Sung Requiem for the soul of —" will take place.

The Church and the Referendum.

The Vicar-General (Archdeacon Hindley) has invited the clergy to impress on their congregations the supra-political gravity of the present crisis, and to urge on their people the necessity of earnest and prayerful support of the Government.

Schoolmaster and Service Abroad.

Much interest has been taken in the claim made by the Council of the Melbourne Church of England Grammar School that the Head Master, Mr. Franklin, should be

exempted on the ground that his services are of great national utility, and that the School would be detrimentally affected by his absence. The claim was refused, but will probably be preferred in a higher Court. Mr. Franklin himself is willing to enlist, but has deferred to the wishes of his Council.

Mothers' Union.

The Annual Meeting of the Mothers' Union was held on Monday afternoon, October 2, in the Cathedral Chapter House, when there was a large and representative gathering of members. The Archbishop presided, and presented the twenty-first Annual Report. The Bishop of Willochra spoke on the first object of the Sanctity of Marriage. "To uphold the Sanctity of Marriage." There are many things, he said, which militate against the ideals of the Mothers' Union. The members, and the mothers of Australia were making great sacrifices and giving their sons to fight; but what would be the use of winning this great war if our land were to be conquered by sin. The Bishop spoke strongly of the declining birth-rate of Australia, and of the moral evil which is progressing and widening and is ruinous both to character and to the country. He urged the members of the Mothers' Union to speak out boldly and to take a lead against this evil as they ought. Canon Hart spoke to the mothers on the training of children in unselfishness. At the close of the meeting the members were entertained at afternoon tea.

Seafarers' Service.

The Tenth Annual National Service for Seafarers in commemoration of Trafalgar was held in St. Paul's Cathedral last Sunday afternoon. A large congregation included representatives of the navy and mercantile marine service, and many veterans, some of whom had seen service at the Crimean war.

Preaching from the Psalm, "They that go down to the sea in ships; that do business in great waters; these see the works of the Lord and His wonders in the deep," Bishop Green said men of their blood had rejoiced in the sea ever since the nation had been a nation. When Germany talked to-day, as she was fond of doing, about the freedom of the seas, what she meant in plain English was that Britain should forego all that immense prestige which had been used to the advantage of the world. It had come to them through the heroism of their men, and if blood was the price of admiralty they had paid it fully. Now they never had better reason for pride in their sailors. The greatest sea fight in history had been fought by Admiral Beatty, and nothing outdid in self-sacrifice the work of the British destroyers. There had been no more precipitous flight than that of the German fleet, which had given Admiral Jellicoe only six minutes gunfire. The Kaiser had said he was deeply moved, proud and joyful that the invincibility of the British sea power had been torn down. But the blockade had not been broken, and the overseas Dominions existed in freedom and safety. Thank God for the might of the British navy. But for it the Cathedral might have shared the fate of some French and Belgian Cathedrals. Their admiration for the navy was coupled with pride for the men of the mercantile marine. When the brutality of Germany caused Captain Fryatt to be shot for doing his duty, the King spoke for the whole people when he wrote to the brave sailor's widow that he had followed with admiration the work of the mercantile marine, and the actions of Captain Fryatt were typical of the

courage and self-reliance of the men of that profession. The King spoke for all when he said, "Well done, merchant service." The famous message that flashed from Nelson's ship at Trafalgar was still the watchword of their sailors. Nothing more clearly showed it than the statement by Admiral Jellicoe that the conduct of officers and men at the Jutland battle was entirely beyond praise; and the glorious traditions of the past had been most worthily upheld.

The whole of the offertory was devoted to the Missions to Seamen.

Leopold.

The Anniversary Services of St. Mark's Church, Leopold, were conducted by the Rev. C. W. H. Rogers, of St. Michael's Church, North Carlton, with good congregations, on Sunday, October 8. An iron gate for the Church has lately been purchased and erected by parishioners, to replace a wooden one. The Anniversary Tea Meeting was held in the Free Library Hall on Tuesday, October 10, and was largely attended.

GIPPSLAND.

Diocesan Notes.

Rev. J. S. Beasley has been appointed to the ministerial charge of the Parochial District of Poowong and Loch, and the Rev. W. V. Rymer has been appointed Curate of Yarram.

Inverloch Missionary Convention.

For some years past a Missionary Convention has been held annually at Inverloch. It has grown in numbers, interest and influence each year. It is conducted on inter-denominational lines, and has been supported by ministers of the various Churches in the district as well as others from Melbourne. The dates of the 1917 Convention are January 14 to 21. The leading features are Morning Bible Readings and Children's Meetings on the beach, and lantern lectures, covering the various Missionary Societies, in the Mechanics' Hall at night. The afternoons are given up to recreation, picnics, boating, etc. A Missionary Exhibition will be in charge of the Rev. H. J. Harvey, of Leongatha. Inverloch is an ideal place for a holiday; the foreshore lends itself to camp-

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QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Holy Trinity, Fortitude Valley.

Rev. E. C. Ganly has accepted the living of Gattoon. Mr. Ganly has been Rector of the Fortitude Valley Church for the past seven years, and during his incumbency the Church debts have been removed; recently he had a serious illness, and no doubt the change into the country will aid in his complete recovery. Rev. W. H. W. Stevenson, Vicar of Windsor, where he has accomplished excellent work, will succeed Mr. Ganly as Rector of the Valley.

C.E.M.S.

Caron F. de Witt Baty, as Chairman of the C.E.M.S., has issued a special appeal to the members to attend a meeting on Wednesday, October 25, in the evening, at All Saints' Church, when Dr. Halford, the

Bishop of Rockhampton, is to speak to men on "Personal Service." The Bishop will also speak to women in the Church at 3 o'clock, on the same day. These meetings will be the commencement of regular meetings for prayer for the General Mission next year.

St. Paul's, Taringa.

Very successful services were held on Sunday last at Taringa, in connection with the Anniversary of the Sunday School. The Church was prettily decorated with flowers, and the children sang anthems and special hymns very sweetly. Considerable pains must have been taken by their teachers and friends in preparation for the Festival. The Rector (Canon Scott), who preached in the morning, was greatly encouraged by the interest taken. Minor Canon Simmins officiated at night.

WEST AUSTRALIA.

PERTH.

Twenty-two Years a Bishop.

St. Luke's Day, October 18, 1916, was the 22nd Anniversary of the Consecration to the Episcopate of Dr. Riley, the Archbishop of Perth. Consecrated in 1894, he has witnessed the rapid development of the State of West Australia, and has done much to enable the Church to deal with the very difficult problem of ministering adequately to a widely scattered population. He has been instrumental in dividing the Diocese into four Dioceses, and in completing the Provincial Organisation, and now holds rank of seniority among Australian Metropolitans next to the Primate.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Results of the Mission.

All interest seems to be centred on the National Service Campaign. Hard work is, however, going on in many parishes in the effort to conserve as fully as possible the good results of the recent Mission. This month's "Church Guardian" contains reports from most of the parishes where Missions have been held. They are, generally, very encouraging.

Missionary.

There will be a general feeling of satisfaction at the New Determination passed by General Synod. Happier days are ahead it is hoped. Rev. G. E. Downton has begun

his deputation campaign for A.B.M. His work promises to be fruitful of much good.

NEW ZEALAND.

AUCKLAND.

Church Missionary Society.

Mr. Broome Smith, F.R.G.S., had some good meetings in the Auckland Diocese during September. He went to the Diocese of Dunedin in October, where he spoke at the Synod Missionary Meeting in Christchurch on October 18.

Diocesan Synod.

The Synod of the Diocese of Auckland has been in session. The Bishop in his address, dealt chiefly with matters of diocesan interest, especially emphasising the need for more clergy.

A largely-attended meeting was held in the Town Hall in the evening. The subjects of "War as a Cleansing Fire," "The Spiritual Side of the War," "Christianity and Patriotism," were dealt with by various speakers, the Bishop presiding.

The business of the Synod included a Bill giving the parish franchise to every man, of 21 years and upwards, who was a communicant. It is hoped that shortly the Bill will be amended to include women. The New Zealand Board of Studies has ceased to require a knowledge of Latin and Greek as an essential qualification for Holy Orders, realising that the main requirement for ordination is not knowledge but holiness.

The question of the Enlistment of the clergy was also considered, and upon this the Bishop was very emphatic. While he is ready to sanction the absence of clergy who are needed as Chaplains, he thinks "that the duty of the clergy generally is to carry out faithfully, energetically, and sympathetically the more prosaic but equally important duties at home. It is only in case of extreme necessity, when the defence of truth and righteousness, the honour of God, the ideals of Christ, and the defence of the weak and oppressed absolutely demand it, that the canons of the Church should be disregarded and the clergy be called upon to bear arms."

On the Synod Sunday, October 15, a solemn Memorial Service was held in the Town Hall at 3 p.m., at which the Bishop gave the address.

DUNEDIN.

Diocesan Notes.

Archdeacon R. A. Woodthorpe has been licensed to the charge of the parochial district of St. Martin's, North-east Valley. Rev. W. H. Roberts resigned from the cure of North-east Valley, and is now Cap-

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The Curse of Meroz.

(Judges v. 12.)

"Curse ye, Meroz, curse ye, Meroz,"
Saith the Angel of the Lord;
Curse ye, Meroz, for they came not
With the glitter of their sword;
Curse ye bitterly the people
For they came not at the cry—
The cry for help that called them
To nobly do or die!
A craven dread appalled them,
When they heard the rallying word
For help against the mighty,
In the Battle of the Lord!

"Curse of Meroz," shame shall ever
Than the dread of death far worse
On their children rest forever,
A reproach and bitter curse!

"Curse of Meroz," grant that never
On our Land such doom should rest,
On Australia's sons that ever
Gave to England of their best!

Meroz' curse shall never light
On Australia's standard bright!
While she fights for Truth and Right,
God her Strength and Favour shall be
Granting splendid Victory!

The Missionary Enterprise.

At the Front in Africa.

Rev. G. R. Blackledge, a C.M.S. missionary in Uganda and a temporary chaplain in the British Army, in relating his experiences behind the trenches in Central Africa, says:—

"Among the native troops my work had its limitations. Many of the soldiers came from outside Uganda Protectorate, from India and from East Africa, and not knowing their languages I was unable to do much for them. But for those from within the Protectorate I was able to have united services.

"The Christian troops welcomed me. Man after man comes up before me as I write. There was a sergeant, Nasanieri Mayanja, an old servant of Bishop Tucker's, and one of the earlier missionaries to the Wakavirondo, a splendid Christian man and soldier, admired by the European officers for his consistent life and conduct. There was Lieutenant Ashe Mukasa, son of the Rev. Sanwiri Mukasa, the first Muganda to get commissioned rank for bravery and efficient service. Then there was Corporal Aloni, Pilkington's old servant, who was with Pilkington when he was shot during the Nubian revolt in 1897. This man also is a keen Christian. Thus one could go on pointing out man after man among those African troops, who while fighting loyally for his

King and country is also living loyally for the King of kings."

Good Results from the War.

"There are no wanting signs," a C.M.S. missionary wrote from Amritsar on March 15, "that the European War will, in the long run, prove an important factor for good in our work." Among these signs he mentions the following:—

"You know that the way has been opened through the War for our Punjabi village Christians to enlist. In an indirect way this is going to mean a great deal. Training has already worked a tremendous change on these men. Quite recently some half a dozen of the men from this district came back on short leave prior to going to the Front. It was a marvel to see their alertness and marked self-respect. Altogether they made one feel that those who are spared to come back to their homes after the War closes will bring with them an infinitely better spirit than that which was all too prevalent. Then, too, many of the wounded from among the non-Christian soldiers whom we have met on their return are full of gratitude for the way they have been cared for and treated by the Christian Raj during their sufferings. By Christian courtesy and consideration they have thus had exemplified the very truths our faith stands for.

"It is very striking how freely the Christian Scriptures, certain portions in particular, are being read in these days. I am far from implying that there is a general desire for Christian teaching. That is not so, but there is a movement towards understanding Christ's message."

Growth in Self-Support.

One of the most encouraging aspects of missionary work in Nigeria, on the west coast of Africa, is the eagerness of the converts to propagate their newly-found faith in the C.M.S. Mission provisional Church councils have recently been established, and these have led to great progress and all-round development. Ebu, in the Southern Provinces, first received a resident European missionary in 1906. Since then work in the district has gone forward rapidly. A Church council was formed in 1913, and in 1915 the native contributions amounted to £770, and school fees to £95, while the C.M.S. grant for native agency and schools was only £42 10s.

Hidden Treasure.

In the report of the C.M.S. Santal Mission for 1915 there is a sketch of the life and work of Baerun Baske, one of the earliest converts, who has recently died. Baerun was born about 1830. He spent a mad, merry youth; offending evil spirits and beating money lenders, "who could weigh out a man's weight in silver to secure his punishment." He joined in the Santal rebellion against the British in 1855, enlisting as one of the bodyguard of the Santal leaders. Finally he was converted and was baptised. He had a pretty wit and could seize an occasion for a seasonable word of witness. A

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village headman once said to him, "Baejun, you must have found hidden treasure!" (a delicate hint that he had perhaps been bribed to become a Christian). He improved the opportunity by telling of the hidden treasure that no man could take from him.

India and the War.

A missionary writing on "India in the Light of the War," in the "Church Missionary Gleaner" for August, says: "One point that struck me is that English and Indian women have been drawn together over the war as never before. Working parties and organisations for enlisting the help of Indian women have been started in every direction, and this new outlet for the energies of the zenana lady has marked an altogether new stage in her career. She has responded gladly and willingly to the call to work for the Indian troops at the Front, and the co-operation with her English sister has enabled them to get to know each other in a way that was hardly possible before."

"The war is not the awful stumbling-block to the acceptance of Christian principles that one might imagine it would be. Educated opinion at least realises that we are fighting for the right, for the cause of true civilisation, and that we are upholding all that we hold sacred."

THE SHOWMAN'S PARSON.

The Rev. T. Horne, Vicar of Shresham, Northants, has for many years held the proud title of "The Showman's Chaplain." Mr. Horne's parents were connected with travelling "shows," and one of his earliest memories is that of dancing on the front of a waxworks show at Rochdale Winter Fair, as a little chap of three years old, dressed in a bear-skin. After his mother's death, he was adopted by a good woman who used to attend Leeds Parish Church. Eventually, after being successively scholar, teacher, and sacristan at the Church, under Dr. Gott (later Bishop of Truro), Mr. Horne decided to study for Holy Orders, and was ordained in 1885 to a curacy in Hunslet, Leeds. He has never, however, lost his interest in the "showmen," of whom he is as proud as they are of him. He is their trusted friend and adviser, and it was largely due to him that their rights at Mitcham Fair, dating back to Queen Elizabeth's time, have been maintained.—W.H.P.

You cannot run away from a weakness—you must some time fight it out or perish; and if that be so, why not now and where you stand?—R. L. Stevenson.

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Someone has conducted us through the Bible in the words something like these: "Entering the portico in Genesis we pass through the portrait galleries of the historical books, extending to the end of the kingdom; and the music room in the Psalms, where the Spirit, sweeping the keyboard of human nature, touches every chord. We pass through the business office of Proverbs; the chapel, in Ecclesiastes echoing with the voice of the preacher; the conservatory, in the Song of Solomon, fragrant with the rose of Sharon and the lily of the valley, with all trees of frankincense, with pleasant fruits and with all spices, smelling like Lebanon. Then we look into the observatories of the prophets, with telescopes pointing some toward near and some to distant stars, but all brought to bear upon the bright and morning Star about to rise. Passing on, we enter the audience chamber of the King Himself, in the Gospels; see the Holy Spirit performing His office work in the Acts; then the correspondence rooms in the Epistles, finally on to the dazzling splendours of the throne room in Revelations."

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An Examination will be held at the School, commencing at 9.30 a.m. on Thursday and Friday, November 30, 1916, and December 1, 1916, for the purpose of electing to the following Scholarships and Exhibitions.

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3. An Exhibition of £20 per annum, open to sons of clergy in the Province of New South Wales. A nomination must be obtained from his Grace the Lord Archbishop.

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Names of candidates should reach the Headmaster before November 20.

TENDERS are invited for the purchase of a 3-Manual Pipe Organ, at present in Conference Hall, 139 Castlereagh St. Further particulars from P.N. Slade, 115 Pitt St., Sydney.

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October 27, 1916.

Worcester and its Cathedral.

(By A. F. French.)

The city of Worcester, shorn of its Cathedral, would be but a shadow of itself. There are some commercial towns in England which, although they possess a Cathedral, would not be appreciably affected by the absence of the building; whilst others, such as Ely, Salisbury and Worcester, owe their very life and beauty to the presence of the Cathedral and its precincts. The life may sometimes be sleepy, yet it would probably be still more so but for the ecclesiastical activities which centre round a Cathedral establishment.

A Fine Site.

In Australia it is a common remark that the Roman Catholic Church has a sure eye for admirable sites. In England, in the far-off days, our ancestors knew well where to build to the best advantage. On rising ground, overlooking the broad stream of Severn, the lofty central tower of Worcester Cathedral forms a landmark almost equal to that of Salisbury Spire in Wiltshire. The interior view from the west end, giving a clear prospect of the eastern windows, is very effective—a perfect vista of handsome columns. The crypt is one of the finest in the kingdom, and is studded with well-preserved Norman arches and pillars, which support the present edifice.

Memories of Two Kings.

The tomb of King John, of evil memory, occupies the centre of the chancel; by his express desire his body was buried in this Cathedral. It will be remembered that Shakespeare puts into the mouth of Prince Henry the words—

"At Worcester must his body be inter'd;
For so he will'd it."

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Another king of England has associations with the building, for from the top of the tower Charles the Second watched the fortunes of Worcester Fight. The respective forces of the Parliamentarians and Royalists fought along the adjacent ridges, until Cromwell's army won a notable victory. Charles, speeding northward to Shropshire, found refuge in the historic oak at Boscobel, and finally, through the devotion of his loyal followers, escaped to Normandy.

Oliver Cromwell.

The great Protector receives scanty justice in the "Faithful City." Over an archway of the Guildhall is a carved head with nails driven through its ears; it is supposed to represent Cromwell, but it differs materially from the likeness ordinarily accepted. The dilapidated condition of many of the figures in the Cathedral is placed to the discredit of him or his troopers, on the principle of "give a dog a bad name and hang him." As a matter of fact there is good reason to believe that Cromwell deprecated the wanton destruction indulged in by some of his men.

Ancient Houses.

There are numerous ancient houses in Worcester, dating from beyond Elizabeth's time. The Tudor House, in particular, well repays a visit. The genuine timbered walls, with wattle and daub filling-in, so different to the modern imitations, carry one back quite 400 years. Until recently the workmanship lay buried under unsightly whitewash, but careful peeling has brought out the original pattern of Tudor roses and fleurs-de-lis in high relief. The whitewashing mania must have been rather prevalent at one time, for one comes across its disfiguring influence frequently. In Whitechapel Vestry, for example, a modern Rector has allowed some lovely carvings of foliage and flowers, executed in choice

wood by the famous Grinling Gibbons, to be thus overlaid.

Neighbouring Scenes of Interest.

Through the kindness of a relative who owned a motor car, a run to Malvern and Tewkesbury was arranged. The weather was decidedly cold, and to an Australian the breaking of the ice in one's bedroom jug, on rising, was a novelty. This occurred at the end of January, and on emerging from the house we found the entire country ice-bound and snow-clad. Travelling at the rate of 15 or 20 miles an hour, the wind, notwithstanding double wraps, seemed to pass through one's thorax and come out at the vertebral column without let or hindrance. The scenery around Malvern is very delightful, and the heights are, of course, famous for their salubrity. The Priory Church is equal to a small Cathedral.

"John Halifax, Gentleman."

Another half-hour or so and we were at Tewkesbury, where, under the name of Nortonbury, the scene of Mrs. Craik's (D. M. Mulock) well-known story of "John Halifax" is laid. A marble medallion of the authoress, placed in the noble Norman Abbey, marks the appreciation of one who has given so admirable a picture of domestic life in England during the earlier part of the 19th century. The sustained popularity of the book is evidenced by the numerous editions that have been constantly produced. In most tales the marriage ceremony ends all; in "John Halifax" thirty-three years of married life pass before our eyes, with all the family developments and the launching out of the children into the world. The pathetic words of Ursula Halifax, as she knelt beside her husband's dead body, are worth quoting: "Children, we were so happy, you cannot tell. He was so good; he loved me so. Better than that, he made me good; that was why I loved him. Oh, what his love was to me from the first! Strength, hope, peace; comfort and help in trouble, sweetness in prosperity. How my life became happy and complete—how I grew worthier to myself because he had taken me for his own! And what he was—children, no one but me ever knew all his goodness, no one but himself ever knew how dearly I loved your father. We were more precious each to each than anything on earth; except His service, who gave us to one another."

"FROM GREENLAND'S ICY MOUNTAINS."

No missionary hymn is so universally popular as "From Greenland's Icy Mountains," and it is interesting to recall the circumstances in which it was written. Most of us know that the author was Bishop Heber, who wrote many others of our best-known hymns. Bishop Heber married a daughter of Dr. Shipley, Dean of St. Asaph, who was also Vicar of Wrexham. On Whit-Sunday, 1819, the Dean was to preach a sermon on behalf of missions. It so happened that Heber was on a visit to his father-in-law at the time, and was to preach in the evening. The day before the Dean asked Heber to compose something to sing in the morning. He went away to the other end of the room, leaving the Dean and his other friends at the table. In a short time the Dean asked, "Well, what have you written?" Heber then read the first three verses of "From Greenland's Icy Mountains." "That will do very well," said the Dean. "No, no, the sense is not complete," replied Heber; so he went back and added the fourth verse—"Waft, waft, ye winds, His story," etc. He wanted to go on, saying, "Let me add another verse; oh, let me add another!" But the Dean insisted that it was long enough, and so the hymn remains as we now know it.

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Young People's Corner.**True Courage.**The long list of names mentioned in des-
patches from the Front, together with the
many recipients of the V.C. and other orders
of distinction, remind us that our gallant
troops of all ranks are not lacking in cour-
age.Lieut.-Col. Seton Churchill has recently
written about true courage in the Christian
life, in the course of which he recalls the
cases of two officers, one of whom made a
convenience of religion, whilst the other
turned to God with sincerity. He says:One was a major in a British cavalry regi-
ment in India. He and I had passed through
a cholera epidemic, and an Indian famine,
which had claimed their victims by millions.
We were travelling home in an
Indian transport together, and often used
to discuss religious questions, and I found
him very sympathetic.On nearing England we saw the lovely
white cliffs, so dear to many Englishmen re-
turning to their native land, and I casually
made some remark about religion."Oh!" said he, "we have done with all the
dangers now, and left cholera, disease, fam-
ine, and the perils of the deep behind us;
and here we are, safe at last, in Old Eng-
land; so we need not bother about religion
now."Before two years had passed that young
fellow, who was then the very picture of
health and strength, had met with an acci-
dent and had died.The other case was that of a distinguished
general officer, who was not only eminent
as a soldier, but also as a prominent mem-
ber of the Army and Navy Prayer Union.
He told me that he yielded his heart to God
while lying wounded on a battlefield, having
been overlooked by the stretcher-bearers.There he was left alone, and in his soli-
tude his whole life came up in review before
him. He realised that he had wronged his
Maker, that he had wasted his career and
turned a life that might have been one of
glorious opportunities and great responsi-
bilities into one of mere pleasure-loving and
self-seeking.For the first time he faced the great prob-
lem of life, death, and eternity, and realised
the folly of his wasted life. He was never
wanting in physical courage, as he showed
later on; but he had something better in that
moral courage which then and there made
him yield his heart to God.He was spared for many a long year, and
became a distinguished K.C.B., but never
once did he draw back in later days from the
decision made on that battlefield.—Geo. A.
Angus, in "Our Boys' Magazine."**Service at the Front.**"Are you coming?"
"Yes, I should like to."
"At ten o'clock, then."At that hour, as nearly as they could
guess, the two officers left the trenches.
The night was dark, and a cold wind blew
across the river, but they thought little of
that after the hardships they had endured.As they drew near to the appointed place
in the wood, numbers of dark figures could
be seen entering it, creeping along under
hedges or wherever they could obtain shelter
from the enemy.The German guns boomed in the distance,
but shells were falling elsewhere, and not
in the wood, though at any moment it might
receive attention.Presently they emerged into an open
space, completely surrounded and sheltered
by trees.A strange sight met their eyes.
Upon a large packing-case stood two can-
dles, a couple of tin mugs, and a plate of
bread. A chaplain waited beside the im-
provised table.A large number of soldiers and at least
twenty-five officers stood quietly and rever-
ently in front of the table.The Padre, as they call him, began the
service. All felt the solemnity of the mo-
ment. The distant firing of the guns re-
minded them that it might be their last ser-
vice on earth. In low but earnest voices all
joined in the familiar words.The Padre then spoke briefly on the love
of God in sending Christ to die for man's
sin. The circumstances and the surround-
ings made the simple address one that went
home to all."Shall you stay?" asked one of these
friends."Yes," replied the other.
To their surprise, nearly all stayed for the
Holy Communion.With their rifles in their hands, and grimed
with battle, the soldiers knelt and received
the bread and wine in remembrance of
Christ's death. A tin mug was the chalice,
and a tin plate the paten, but that did not
matter. All felt the presence of the Saviour."It must have been like that in the first
century," remarked the one friend to the
other as they crept back to the trenches."I never enjoyed a service so much, or re-
ceived so much good," replied the other.Their eyes met, and then their hands in
a firm, brotherly grasp.They felt a oneness with Christ and with
one another.—H. D. Lampen, in "Our Boys'
Magazine."**BRITISH ARMY AND MISSIONS.**We learn from the last annual report of
the "Army Missionary Association" that the
Army is giving more to the missionary cause
in this time of war than it did in the time
of peace. For the fifteen months ending at
Easter, 1916, the contributions received by
the Church Missionary Society through the
association amounted to £576. Including
contributions to other societies, the total
receipts of the Association for that period
were £1740 as compared with £1085 in the
previous twelve months.**For INFANTS & INVALIDS.****Neave's Food**"Admirably adapted to the wants of infants."
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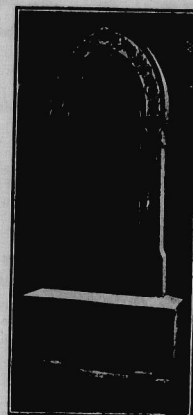
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Current Topics.

Everyone, except the Germanic sympathisers, will be relieved at the bright news from the Roumanian frontier. No doubt the enemy intended to make an example of the country for taking the opposing side, and we may fairly suppose that the Belgian atrocities would have been thrown into the shade by the frightfulness that would have happened in Roumania. It seemed at first as if nothing could save that country from a fate similar, in some respects, to Serbia. But the most recent news shows that the danger is lessening, and that the Russian reinforcements will soon guarantee the safety of our most recent ally. On the Western Front there is still a certain amount of steady progress, and it is satisfactory to note that the Allies' offensive is continuous without any real set-back. We are apt to feel impatient with the slowness of the progress, but we have to remember that time is all on our own side and against the Germans and their Allies; and also that speedy progress could only be made by the sacrifice of very much life that may otherwise be saved. The present situation is one of strong encouragement and should keep us on our knees before God, the God of battles, both praising Him and seeking from Him the consummation of the War.

Reports keep coming to hand concerning the General Mission of Repentance and Hope. The whole we cannot regard the results as anything like commensurate with the great purpose of the Mission. Whatever the reason may be, the fact is evident that the outsider is not being touched to any great extent. It would almost seem that this Mission is going to accomplish results which will make possible the ingathering of souls in a different way (and perhaps more steadily and persistently), from what we were all hoping and for which we were praying. Undoubtedly our own Churchpeople are being very much uplifted by the Mission. The spiritual life of the Church is receiving a deepening and strengthening that cannot but issue in brighter witness and more definite soul-seeking than have obtained for many a long day. God's ways are by no means our ways, and our thoughts are not always God's thoughts; but "the ways of the Lord are right," and it may be the great cloud of prayer which has been rising to the Throne of Grace is to

have its best answer in the intensifying of the saltiness of those who are set to be the salt of the earth. A deepened conviction of the fact of God, a new vision of the love made manifest on the Cross: a regenerated sense of the necessity of the Cross because of the greatness of human need, and a simpler belief in the Person of the Holy Ghost: all these things will combine to draw the Christian into the fighting line of the great spiritual conflict between the forces of evil and Church of God.

The Report of the New Guinea Mission, recently to hand, makes interesting reading for all who are keen on the extension of our Master's Kingdom. Difficulties are arising from the very success of the work, and there is an urgent demand for new workers in order to cope with the demands of the increased number of Christians, both baptised and Catechumens. The Bishop writes:—

"Some of our districts are losing their character of heathen places wherein the people have to be taught for the first time that there is One God, who made the world and all things in it. They are becoming more like Christian parishes, with an admixture of heathen living in them; but there is always a more or less untouched heathen population several miles inland. When you hear of a district with 600 or 700 Christians and 300 or 400 communicants, mostly very regular communicants, and 100 or 200 being prepared for Baptism, you will understand that it is taking on the character of a Christian parish. You will understand also that for that very reason it cannot be left to itself as though everything necessary had been done, whilst the priest goes away to evangelise another part. It must be most carefully looked after. Hence the need of more clergy, for we cannot do our work by the simple expedient of moving about the limited number we now have."

It seems to us a matter for regret that out of the large number of native workers, mission teachers and lay readers, it is not found practicable to increase the number of the native clergy. Quite generally speaking the British Christian seems rather slow in trusting the native Christian. We remember that up to quite recent years there had been no native Indian Bishop; and in Africa, although it is many years since the saintly Crowther was advanced to the Episcopate, there are still only

two native Bishops there to-day. Are we trusting the Holy Ghost sufficiently, or are we demanding a standard for our native clergy and Bishops that can only be reached after many years of Christian civilisation? It would seem to us that educational standards for the sacred ministry should rightly vary with the educational standards of the people among whom that ministry is to be discharged. The Bishop of New Guinea's report would tend to show that there is urgent need of an increase in the native pastorate. It does not make for the health and vigor of a native Church to keep it too long "in statu pupillari." The statistics of the Mission sound very encouraging. Out of a total of 3120 baptised Papuans, there is a Communicants' Roll of 1847, and there are about 850 Catechumens under preparation for Holy Baptism.

We reviewed this book quite recently in our columns, and now find our verdict more than justified by the Press criticisms on the production of the play. It is possible

sometimes to have as a remedy something which only provides an aggravation of the disease or leads to something worse. There can be no doubt about the awful prevalence of venereal disease and the necessity of impressing the public with its dangers, and stirring up a strong public opinion on the subject. But we strongly deprecate the wholesale treatment of the matter in the indiscriminate publication of the evils that prevail. The play in question if used as a book for private reading might quite reasonably be placed in the way of young men and, to a more limited degree, of young women who are likely to face the risks involved; but the production of such a play before the mixed audience of usual theatre frequenters seems to be absolutely indefensible. As one of the Commonwealth's leading dailies expressed it, "The impression left by Saturday's performance was that it will lower the tone of general conversation by cultivating frequent directness of speech on sexual subjects in lieu of the rarest allusions in round-about terms." There are a good many Christian people who do not frequent the theatre, but who, on an occasion like the present, are sometimes tempted to go in order to patronise what they are led to believe is a play with a moral that the public life needs. We hope that the present play will be severely ostracised, by their absence and expressed dislike, by all who have any regard for the public, and their own