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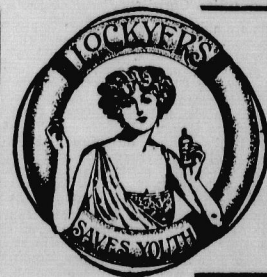
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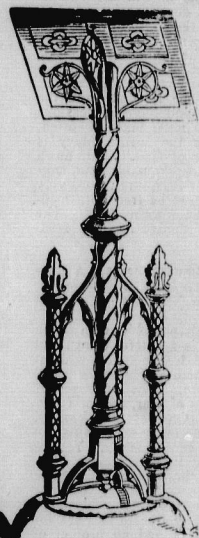
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Current Topics.

To many Australians Good Friday is only one of the Easter Holidays and is regarded in much the same light as Easter Monday. But to Church people it should be impossible so to view this sacred day. Upon it we commemorate the death of God's only Son for our salvation. There is no other reason for its observance, and surely it should be kept with appropriate seriousness and solemnity. We rejoice that in most Churches frequent opportunities of worship are provided, and we trust that these will be made good use of by the faithful. But when the services are over how should the remainder of the day be spent? It is the death-day of our Lord, of one whom we dearly love. Surely none of us would think of using any part of the time for amusement, any more than we should dream of amusing ourselves on the anniversary of the death of any other loved one. Good Friday is the day of the Cross, and it is our privilege to stand in spirit beneath the Cross of Jesus to watch the Lord of glory die so that we may learn to bear in our turn the cross of sacrifice and do our utmost to win the world for our crucified and risen Lord.

Good Friday
Observance.

And so for some time to come Anzac Day must stand for remembrance and the practical gratitude that such remembrance should entail.

To-day we have to set the example for the years that follow and no small responsibility rests with us to make that example worthy to the utmost of the occasion. The present danger that threatens us arises from the necessity of raising a generous sum of money for the needs of those to whom the sacrifice has brought hardship in the way of poverty. There are so many people whose only idea of raising money for charitable purposes is by the use of noisy demonstrations and provisions of excitement and pleasure. But on an occasion of this kind it would be so completely incongruous to resort to these usual means and we confess to a difficulty of understanding the inward thought of those who in the face of the facts can even contemplate the prostitution of so sacred a remembrance to the provision of a great gala day for the people. Unfortunately so ghastly an incongruity has to be reckoned with as possible of enactment; for the community that can, year by year, persistently desecrate the Day of the Sacrifice of the Redeemer and Uplifter of mankind has in it all the elements that would turn any day of similar solemnity into a day of mirth and pleasure. It would almost seem as if nothing can solemnise the life of our Australian people. But we do hope that in this case wiser and better counsels will prevail and that Anzac Day will be celebrated as a day of solemn and chastened memorial. According to the original intention we shall make an egregious blunder against the moral well-being of our people if we let the consideration of a possible extra amount of money change so completely the character of the celebration. The Churches should take this matter up and immediately arrange for solemn memorial services to be held throughout the Continent.

A Fitting
Observance.

Probably no name will be more indelibly written into the history of our Australian people than the name that stands for the remarkable exploits of the Gallipoli adventure. The glory won there by the cool enterprise and daring of our brave lads in the face of the impossible has placed the Australian soldier, in spite of all his rawness, in the front rank of fighters; and at the same time has brought undying glory to the land of his birth or adoption. But at what a tremendous cost! Sobbing hearts and desolated homes in our land emphasise the great blood-sacrifice that has purchased that deathless glory and to a large extent our national redemption.

Anzac
Day.

No wonder, then, that their fellow citizens deem them worthy of remembrance and seek to impress the imagination not only of the present but of the future by the consecration of a "day of remembrance." We should be a race of inhuman ingrates indeed if we were willing to let pass out of the memory of ourselves and children to future generations the noble sacrifice of Anzac, or were to shrink from the present duty to the desolated homes and the enfeebled survivors of what we may well term the Australian Balaclava.

Labour troubles still continue. No sooner is one strike settled than another one begins. The result is delay in the production of munitions and impoverishment of the country. And this at a time when the Empire is in the throes of the greatest war the world has ever seen. At such a time all our resources should be conserved and not dissipated. Who is responsible for such a condition of things? Some will say that the Germans are at the back of it all; an easy

way of easing the national conscience. We would suggest that the same ideas that are responsible for the Hun warfare lie at the root of most of our present internal unrest. The mighty Ego is at work all the time. The base will to power instead of the Christian will to serve. The brave men who have responded to the call to arms in answer to the voice of duty put to shame the recreants, whoever they may be, whether capitalists or workers, who reduce their Empire's efficiency by their perpetual greed after selfish aggrandisement.

The unthinking members of the community in their deep-seated suspicion of their fellowmen and self-seeking are taking up the pseudo socialistic teaching that all wars are in the interests of capital, and that capital simply uses labour as a pawn in the game for its own interests. If ever there was a war that gives the lie to this suggestion, on the British side, it is the present one. We are out for the liberties of mankind generally and no portion of the community has been more generous in the sacrifice of blood and gold than what is looked upon as capitalistic. We welcome the recent outspoken statement of the Chief Justice of Queensland, as reported in one of the daily papers of April 10.

"He pointed out the curious fact that France, once regarded as the home of sabotage, and Russia, once racked with internal disputes, had entered upon the conduct of war with unanimity and spirit, whilst in England, the home of freedom, there were dissentients, shirkers, and strikers. He said that he was proud to call himself a democrat, but what puzzled him was how in an essentially democratic community, there could be shirkers and strikers at such a time as this. Some people said that preference to unionists, and concessions like that, were the result of the advance of democracy. Those people did not know what democracy meant. Such practices were really the introduction of despotism, which was the absolute negation of democracy. From Britain's point of view we were engaged in a war to prevent the annihilation of freedom by despotism. It was not a capitalistic war, but a war for freedom and liberty."

We commend to the thoughtful study of our readers the stirring words of "The Standard of Revolt," written by the Rev. W. J. Carey, which we publish in another column. His indictment of Anglicanism is very severe. He says that "an ordinary Anglican religion won't do; it does not save souls in any volume; therefore it must be scrapped." Now these statements are absurdly exaggerated. Whatever the failures of Anglicanism may be, there is no doubt that multitudes of earnest Church people, with a true love in their hearts

for the Lord Jesus Christ, are humbly trying to follow Him in all things, and are drawing spiritual help and comfort from those very services which Mr. Carey finds to be so inadequate. But when this has been said, there remains some measure of truth in his strictures. Anglicanism in its ordinary form does not make much appeal to "the man in the street." It is too stiff; it lacks aggressiveness; and our services are too difficult; the uninitiated person does not understand them. It is a good thing to be stirred up, and made to see defects in our system. We are apt to get into a groove, and to think all is well, when the Church is failing to learn an adequate witness for Christ in the world. Canon Scott Holland says of Mr. Carey: "Let everyone read, study, and digest what he is saying. It is quite first rate. It is the real thing. We ought to learn from him what is the religion which will really be wanted for those who come home from the war."

We are not prepared to follow Canon Scott Holland's advice in its entirety, but we do want to know how our Church may be improved. We are absolutely at one with Mr. Carey when he says: "We want, and mean to have conversion to a whole-hearted love of Jesus Christ." It is strange how extremes meet. Only a short time ago we published Bishop Watts Ditchfield's admirable paper on

"The Ambassador of Christ" read before the Islington Conference. He said "There is something wrong with the Church, for her ministers are not winning souls." This is practically the same indictment of the Church of England as that brought against her by Mr. Carey. But where lies the remedy? It is not to be found in "scrapping" the Anglican Religion, which has produced some of the most devoted Christians the world has ever seen, but by filling the Church with new life. We need a Spiritual Revival. When Bishops, Church Dignitaries, clergy and laity are all "filled with the Holy Ghost," when all sermons are preached in expectation of resulting conversions, when greater efforts are made to go out into the streets and lanes, the high ways and by ways to compel the outsider (by the compulsion of love) to come in, then we shall find that while Anglican Services may well be simplified, there will be no need to "scrap" the Anglican Religion, for it will be a true and vigorous presentation of that Gospel which is still the power of God unto salvation to every one that believeth.

What the world wants now is not peace, but justice. Those who would take the soldiers of the Allies out of the trenches while Belgium is under the rule of a military despotism, while the Servians are exiled from their native land, and while the Turks are massacring the Armenians, will not promote either justice or even enduring peace. "Outlook" (New York).

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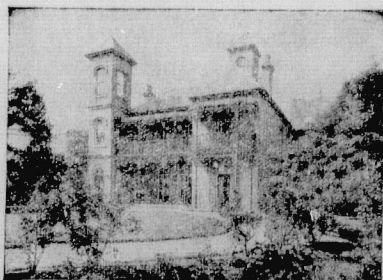
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Our London Letter.

(From Our Own Correspondent.)

London, February 17, 1916.

The National Mission.

Since my last letter the Archbishop of Canterbury has announced the result of all the consultation that has been taking place as to the possibility of holding a National Mission. We learn that one has been decided upon for the end of October and beginning of November next; that its title is to be a National Mission of Repentance and Hope; and that while Nonconformists will probably arrange for a similar effort on similar lines and at a corresponding time, each will be independent of the other and will work out its own methods and deliver its own message on its own lines. The Episcopate does not seem to have lacked advice and criticism from every kind of quarter, and the "Church Times," in its usual unreserved style, emphasises the unwisdom of so early a date. I am afraid that, though I do not often agree with that paper, which I have perused, if not read regularly for a generation, I do think it is right on this occasion. But now the thing has been decided upon, it is in every way desirable, and, in fact, a duty as well as a privilege, to close our ranks and go straight and solid for the mark. Unfortunately that very mischievous body—the Lower House of the Convocation of Canterbury—has, in a hair-splitting discussion, come solemnly to the conclusion that "Mission" is a word to be avoided, and if I understand aright, have resolved to ask the Archbishop to find some other term. It is, I should say, improbable that the Archbishop will do this. I heard him speak to the members of the House of Laymen on Wednesday, when he visited the House to officially inform them of what was proposed. One could not help noticing how very tired he seemed to be of criticisms, so many of which were petty and destructive, that had reached him. Doubtless the Australian Church will arrange to follow suit with what the Mother Country proposes, and probably other parts of the Empire as well. But that will, of course, be entirely separate from what will be done here.

House of Laymen.

The House of Laymen session this week was only fairly attended. The present House is having rather a long existence and is now in its sixth year. Many of the members are engaged in military duties, either in the forces or

in voluntary service, and in so long a period as five years death has its quota to take. Only last month one of the most useful of our Evangelical members was taken, Mr. Arthur H. Caesar, who, by his character and ability, was a great strength to us. We have, however, lately added Mr. Thomas W. H. Inskip, who was successful in one of the later by-elections, and he is taking a very active and earnest interest in the proceedings of the House. His intervention in the debates this year was in every way very advantageous.

Drink and Economy.

The subject which provoked the liveliest discussion was that of "Drink and Economy." A motion had been put down on the Agenda in terms "That National interest at this time on moral and economic grounds require the cessation of the use of alcohol for other than medical or practical purposes," the grounds of the resolution being stated by the mover to be based on the able and forceful efforts of the "Spectator" to get intoxicating liquors prohibited during the War, because of the economy so urgently needed and of the moral harm which was being caused amongst the people. The resolution received strong support in debate from Colonel Sir Robert Williams, M.P.; the Right Hon. Sir Edward Clarke, K.C.; Sir Victor Buxton, Baronet; Dr. Eugene Stock, and Mr. Inskip, K.C. But the personal partiality of the majority, for the sake of showing a united front in such an important matter, caused the following amendment to be adopted:—"That the National interests at this time require strict moderation and self-denial in the use of intoxicating liquors, and more careful limitations by the responsible authorities of the consumption of spirits with meals." It is not the lead that could have been hoped from such a representative body as the House of Laymen is intended to be, and the result may be taken to be as a plea of "guilty" from those who forced the amendment upon the House. These consisted almost entirely of advanced Churchmen or those who sympathise with them, with the single exception of our dear old veteran of 87, Mr. Sidney Gedge, who made the longest speech in the discussion. Talking of longevity, Sir Edward Clarke's 75th birthday occurred on the day of the debate, while Dr. Eugene Stock's 80th birthday is very near at hand, but they are all far from showing what their age really is, and may it please God to spare them to us in the same health and vigour for many years yet.

Vestment Question Postponed.

One thing I must mention with much thankfulness and satisfaction is that the dreaded decision of Convocation both regard to the Letters of Business and the permissive use of distinctive Eucharistic Vestments has been postponed. I hope till after the War, indeed for ever, although only nominally deferred until the next group of sessions, which, I think, will be in May. The meeting on February 1, the prospect of which was looming when I last wrote, was a most impressive and successful occasion. Sir Edward Clarke, in the chair, was supported by a very large and strong body of laymen on the platform, while the majority of the audience of 700 consisted of laymen, for whom, indeed, the meeting was primarily intended. There were, however, several of the clergy present,

and some ladies, while hundreds of communications, extremely sympathetic, were received from those unable to attend. Very able speeches were given by the chairman and other speakers whose names I mentioned to you before. The effect of the meeting was seen in the postponement that has been decided upon. The resolutions were sent to all the Diocesan Bishops, many of whom have acknowledged receipt of them very courteously, and some, in the Northern House, very sympathetically.

"If England could be made sober, three-fourths of her gaols might be closed. Crimes of violence began, he thought, without a single exception, in public houses, and were due to drunkenness. I can keep no terms with a vice that fills our gaols, and destroys the comfort of homes, and the peace of families, and debases and brutalises the people of these islands." Chief Justice Coleridge.



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(Particulars concerning the valuable work being done in the Home were given in our last issue.)

The Standard of Revolt.

[Much interest has recently been aroused by the publication of an article in the "Church Times" entitled "The Standard of Revolt," by the Rev. Walter J. Carey, a librarian at Pusey House. He is at present a Chaplain on a superdreadnought in the Grand Fleet. We publish some extracts from his paper, thinking they will interest our readers, but do not, of course, endorse all that he says. Mr. Carey belongs to the Anglo-Catholic School of Thought, and his appreciation of Evangelicals is a refreshing contrast to the attitude often adopted by representatives of the same school in Australia.—Editor.]

Two things are brought home to me through this war. First, that an ordinary Anglican religion won't do; it doesn't save souls in any volume. That is sufficient condemnation, therefore it must be scrapped. Secondly, that the only forms of religion in the Anglican Communion which have any life in them are the Evangelical and the Sacramental. The intermediate phases simply don't count. The ordinary conforming Anglicanism which makes a man declare himself "Church of England" on enlistment, is despicable in its fruits. It carries no atmosphere, no courage, no conviction; it is hesitating, impotent, unsaving. I know the reality of a Wesleyan who has "found Christ," or says "Christ found me ten years ago." I know the reality of the sacramentalist who lives by his prayers and Communion.

On board a ship these are the men a chaplain can depend on; they turn up to services, they bring others, they are alive. And the surprising, terrifying fact is that dignified clergy often do not know this. They are hypnotised at the Cathedral by the little bodies of educated and rather ecclesi-

"ECCE HOMO."

"I have trodden the wine-press alone, I have drunk of earth's deepest woe, I have passed through the valley of death Where the sons of men must go."

Ah! bitter the taunt of My foes, And the stroke of the lash on My back; But, bitterer far, oh! My friends, Is the thought of the love ye lack.

Oh! cruel were the buffets they gave, And the press of the thorns on My brow, But they all forsook Me and fled; And ye, will ye turn from Me now?

More cruel than the taunts and the scoffs Is the sin of the world I must bear; More bitter than those who mock, Is the thought that you will not care.

What! could you not watch for one hour, Just one from your hours of ease, Or must it be said of my friends, That they loved me less than these?

Oh! children, the sons of My love, For Me was the sorrow and pain, But for you is the glorified home, And the love, and the infinite gain. E.S.

astical laity; they simply do not know the masses and their utter, complete dissociation from and ignorance of vital religion.

Bishops are to themselves and others of us who know, dignified and consecrated persons: to the sailor a Bishop is simply "a nice sort of bloke," "a good plain speaker," and the Archbishop is miscalled in all sincerity, "The Archduke." These are actual attests phrases, and they symbolise a whole world of ignorance and detachment. I imagine that a real religion, reduced to a minimum, consists theoretically in a personal knowledge of, and affection towards God as Father, and Jesus as Saviour, and Holy Spirit as Life-giver (to Church and individually); and practically of prayer, a clean and useful life, and Communion made with a clean conscience. This seems just A.B.C., but is it to the general? Believe me, that religion often stands or falls by Balaam's ass or Jonah's whale, and these being discredited push religion completely out of a man's life. His religion is vitally mixed up with excesses like these.

Why is it? I have said before in these columns and need not repeat that it is mainly owing to the fact that our teaching, our formularies, are too difficult; they attempt too much. They are designed as if their hearers and disciples were all of the moral and mental calibre of Dean Church or Bishop Paget. That explains the undoubted fact that the Church of England, though eminently a truthful and honest Church, free from exaggeration and superstition, and holding a seemingly impregnable position of historical truth, has no hold on the uneducated at all. Men like Dolling and the Pollocks do wonderful things, but they are individual spasms; they are unrelated and unauthoritative; too often such efforts flare up and die away. What is to be done? Are we to meet our roving soldiers (of whom I am informed that 80 per cent. get the religious instinct in the trenches) with the

same heavy teaching, the same unilluminating exhortations to a dreary morality (for it is dreary without religious love) the same hopeless services when they sit semi-animate listening to monotonous interminable prayers and anthems in which they cannot join? We ask too much, we strain them beyond reason. I have been a priest fifteen years, yet I declare that when I go to a Cathedral service and hear the priest beginning the series of prayers after the third collect I have a feeling of something like despair.

I know that it takes me all my concentration to mean all those seven long prayers which follow. When I take sailors to such a service and hear that terrific succession of admittedly beautiful prayers begin, I feel I could rise and say, "Have mercy on my poor boys; they can't follow all this; shorten it and make it real."

And then, after the service, I see all the Canons and Dignitaries filing off to their tea; and my boys look at them with great admiration, as if they were enjoying the spectacle of the Great Mogul, without the inkling of a suspicion that these are their Bishop, their Canons, their Fathers in God and personal friends. It's piteous, it's ludicrous, it's maddening.

Now are we to put up with it for ever? Are we to sit down permanently to these two untouching circles, the dignified, respectable, educated clique, and the other great lamentable mass of the untaught, the ignorant, the unconverted, the dwellers outside the gate of cultured Anglicanism?

For myself I swear not. I raise the standard of revolt: I call on others, the young, the generous, the enthusiastic, to do the same. Dignified Anglicanism has failed. It is at its best morality with a coating of Christian sentiment. We want and mean to have conversion to a wholehearted love of Jesus Christ.

Thoughts on the Church Seasons.

Sunday next before Easter. (April 16).

THE MIND OF CHRIST.

The Epistle for Palm Sunday (Phil. ii. 5-11) is a fitting introduction to the solemn events of Holy Week. It tells of the Mind of Christ, who, being in the form of God, and equal with God, was made in the likeness of men, and became obedient unto death, even the death of the Cross. And the Easter joy is already anticipated, for St. Paul adds: "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name."

This "Mind of Christ" is to be imitated by us:—"Let this mind be in you

which was also in Christ Jesus." We may well ask how this is to be done. We cannot give our lives to redeem the world, Christ alone could do that. No; but we can imitate the Lord in spirit, and have in our hearts the same readiness to be humbled, if need be, to the dust, for the glory of God and the advancement of His Kingdom.

History abounds with such instances of self-denying service on the part of the saints of God. Are we ready for the same sacrifice; ready to deny ourselves, to take up our cross and follow Jesus?

Holy Week.

THE EPISTLES.

The Epistle for each day in Holy Week has its own lesson appropriate to the solemn season. On Monday we have Isaiah's picture of the coming Redeemer (chapter lxiii.) "mighty to save," and on Tuesday, from the same prophet (chapter l.) a vivid account of the suffering servant of God, who is represented as saying: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." On Wednesday the meaning of the death of Christ is described in a passage from Hebrews ix. where we are told that "Christ was once offered to bear the sins of man." Thursday, being the day of the Institution of the Lord's Supper, the Epistle (from I Cor. xi.) contains St. Paul's account of that event, which he had, by a special revelation, received of the Lord. On Good Friday, a passage from Hebrews x. gathers up the doctrinal teaching of the sacred day. "This man, after He had offered one sacrifice for sins, for ever, sat down on the right hand of God." "By one offering He hath perfected for ever them that are sanctified." The Epistle for Saturday (Easter Even) from I St. Peter iii., tells how the Lord, being put to death in the flesh, but quickened by the Spirit, went and preached unto the spirits in prison, the passage being intended to throw light on the clause in the Apostles' Creed which says, "He descended into hell."

Easter Day (April 23).

RISEN WITH CHRIST.

The Gospel for Easter Day centres our thoughts on the Resurrection of the Lord, and the Epistle (Col. iii. 1-7) reminds us that we should live Risen Lives. "If ye then be risen with Christ, seek those things which are

above where Christ sitteth on the right hand of God." St. Paul says elsewhere, "Our citizenship is in heaven," reminding us that we must seek to live on earth by heavenly principles, setting our affections on things above, not on things on the earth. To achieve this, our heart's unwavering affection must be set on the Risen Jesus.

Then only can we live a Risen Life, which must be like the life of the Risen Saviour. Ours, like His, must be the work of God. "God raised Him from the dead," so if our life is raised with Christ, God has done it, for "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Then our Christian life must be real, like the Risen Life of Jesus. He took great pains to convince His disciples of the reality of His Resurrection, and, like St. Paul, we should each be able to say: "I know Him Whom I have believed." "The life which I now live in the flesh I live by the faith of the Son of God." Our new life also should be lasting like the Risen Life of Jesus. "Christ being raised from the dead dieth no more." Of those in Christ the Lord says, "No man shall pluck them out of My Father's hand."

To such a Risen Life we are called, and the glad message of Easter makes it possible. "Christ is risen," therefore we can live the Risen Life in Christ.

St. Mark's Day (April 25)

A FAITHFUL EVANGELIST.

St. Mark was pre-eminently an Evangelist. The Collect reminds us that he instructed the holy Church with his heavenly doctrine. By writing his Gospel (which is probably the earliest of the four) he accomplished his most valuable work for the Church. But he not only wrote the Gospel, but also preached it. At first he was not a satisfactory missionary, turning back from the work in Asia Minor upon which he had entered. Afterwards, we find that he was a great help to St. Paul, who, in the Epistle (Eph. iv. 7-16) says that not only Apostles, Prophets, Pastors and Teachers, are needed in the body of Christ, but also Evangelists. In the Gospel (St. John xv. 1-11) we are reminded that only when abiding in Christ, the True Vine, can success be achieved, either by an Evangelist or by any other Christian worker.

May we all, like St. Mark, be established in the truth of the Holy Gospel, and do our utmost to proclaim it to the world.

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Personal.

Rev. Stephen Taylor, Rector of Erskineville, Sydney, has accepted the parish of Wahroonga to which he was nominated in succession to the Rev. S. E. Langford Smith.

Rev. H. C. G. Walton was entertained by the parishioners of Leeton (Diocese of Riverina) on the eve of his departure for Broken Hill, and was presented with a substantial cheque as a token of their esteem. Mr. Walton will act as Curate to Canon Pitt at Broken Hill.

Rev. J. F. G. Huthnance, Vicar of Bellingen, N.S.W., has been appointed a Chaplain to the A.I. Forces.

Rev. T. Holyoake Rust, Vicar of Lilydale, Victoria, was presented with a purse of sovereigns by his parishioners on the occasion of his leaving to act as Locum Tenens at St. Bartholomew's, Burnley.

It has been announced in the English papers that Bishop Mercer (formerly Bishop of Tasmania) is engaged to be married to Miss Bennion, the only daughter of Mr. and Mrs. T. Rowe Bennion of Merst House, Petersfield.

The Bishop of North Queensland is starting from Cairns on St. Mark's Day, on a visit to New Guinea. He will take part there in the Diocesan Conference and conduct a Quiet Day for the Mission Staff. He will also have an opportunity of seeing the work on the Mission Stations.

Rev. P. S. Moore, Curate of St. James', Sydney, has been appointed Chaplain of the Military Camp at Armidale.

Rev. A. R. Noake, son of the Rector of Christ Church, Enmore, Sydney, late tutor of St. Columba's, Wangaratta, has been appointed Junior Chaplain to the Cathedral, Calcutta. The following is a clipping from the Calcutta Diocesan "Record." "Another new arrival, to

whom we also extend a cordial welcome is the Rev. A. R. Noake, who has just been appointed to the Bengal (Ecclesiastical) Establishment. He has been posted to the Cathedral as Junior Chaplain, in which position he will have the privilege of being the first Presidency General Hospital Chaplain to minister in a properly appointed Chapel."

The Vice-Principal of Moore College, Sydney (Rev. J. V. Patton, M.A.), has been awarded the B.Litt. degree in the University of Oxford for a thesis on early Christian education. Mr. Patton is now serving as a Chaplain to the Forces in England, or "somewhere" in France.

Rev. C. L. Riley, eldest son of the Archbishop of Perth, was married on February 22, at Moora Parish Church, W.A., to Miss Lucile M. Lefroy, daughter of Mr. and Mrs. W. S. Lefroy, of Moora. The Archbishop officiated and was assisted by Rev. A. Gunning, Rector of the parish.

News has been received by cable that Lieutenant John Howell-Price, of H.M.S. "Alcantara"—the ship that put up such a splendid fight with the would-be German raiding cruiser "Greif" in the North Sea, and went down with her foe—has been mentioned in despatches, and received promotion. He is the second son of the Rev. J. Howell-Price, of St. Silas', Waterloo, Sydney, and brother of Major Owen G., Captain Philip L. and Lieutenant Frederick P. Howell-Price, who have all been at Gallipoli, promoted, and otherwise distinguished.

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The Bishop of Grafton will conduct a Mission to communicants in the parish of Mullumbimby (in his own Diocese) from May 15 to 19.

The Archbishop of Melbourne has appointed the Rev. R. J. E. Hayman, Archdeacon of Geelong. The office will be held in conjunction with the secretaryship of the Bishop of Melbourne's Fund.

Rev. Chas. E. Perry, of St. John's, Camberwell, Melbourne, has been appointed to the charge of St. Michael's, Christchurch, N.Z. He will leave for his new appointment in May.

At a meeting of the board of nomination of the parish of Barrabool and Highton, Victoria, it was unanimously decided to nominate Rev. James W. P. Oates to the Incumbency, rendered vacant by the appointment of Rev. A. M. Capper to St. John's, Lilydale.

At the meeting of the board of patronage for Christ Church, Echuca, Victoria, held in Bendigo on March 28, Canon John Rowell, of Tatura, was unanimously elected to succeed the Rev. L. L. Wenzel, who leaves Echuca for St. Philip's, Collingwood.

Rev. C. E. Gayer has been offered the charge of Sorrento, in the Diocese of Melbourne. Mr. Gayer has been assisting in the work of the Seamen's Mission.

"Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offenders, but paid by someone."—Froude.

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Correspondence.

An Appeal.

(The Editor, "Church Record.")
Sir,—I should be greatly obliged if you can grant me a little space in your valuable and widely read paper for the following appeal.

I have just come to Australia for five or six months' deputation work before returning to my sphere of labour in Nairobi, British East Africa.

As the number of our communicants has increased very much during the past few years—we have now 120, and others will, D.V., be confirmed this year—we are greatly in need of a decent set of Communion Vessels.

I should be most grateful to any parish or person who could supply us with the above, as would, I know, the Churchwardens and Officers of the Nairobi congregation.

Thanking you in anticipation, I am, dear Mr. Editor,
Yours hopefully,
GEO. BURNS.
C.M.A., The Strand, Sydney.

TO CORRESPONDENTS.

The Church and the World. We approve of your verses, and agree with the views expressed in them, but they would occupy more space in our columns than we can give to them at present.

The Friends of Armenia.

We desire to acknowledge with thanks a second donation of 10/- from Mrs. D. Houston for the distressed Armenians. Further gifts may be sent to Miss Searle, 605 Malvern Road, Toorak, Victoria, or to the Editor, "Church Record," 64 Pitt Street, Sydney.

THE VOICE OF RESURRECTION.

(Translated from the Greek by E. Parry, Ryde.)

They closed the tomb and barred it
By Pilate's order sealed.
But, like the sun arising,
The Lord His power revealed.

He burst the gates of Hades,
The stone away was rolled;
The holy women gladly
The truth to Peter told.

And still we hear the message
As those disciples true,
And evermore it nerves us
To suffer and to do.

And through the strife and tempest
It calls us to our rest;
The stillness of all Being,
The bosom of the Blest.

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THE QUIET DAY.

The first definite step towards the General Mission to be held in the Diocese of Sydney in September and October was taken on Thursday, March 30, when the clergy met for a Quiet Day at St. Jude's Church, Randwick. The wish had been expressed that the "Quiet Day" should be held in a quiet place, and this desire was fully met. The Rector (Rev. W. J. Cakebread) and his workers, did all they could to make their visitors welcome and provide for their material needs.

The Sense of Vocation.

Holy Communion was celebrated at 10 a.m., and at this service, the Archbishop (who conducted the Quiet Day) gave the first of a series of three addresses. The subject was "The Sense of Vocation." After a few introductory remarks, emphasising the responsibility which rested on the clergy who were to lead the nation nearer to God, the Archbishop dealt with the call to the ministry (basing his address on Isaiah vi.). He spoke of the enthusiasm when God's call was first heard, of the consecration to His service, "Use me, O Lord, use even me." But some clergy had lost that first glow, and the sunny world had become drab, the glory was gone; the vocation had been transformed into a profession. But God still called. All the freshness might be restored, if they earnestly sought the Lord. God was still the same, high and lifted up, and the live coal would touch their tongues and send them forth in all the fullness of dedication and service.

Entanglements.

Morning Prayer was then said, and the Archbishop's second address on "Entanglements" was delivered. He pictured the sad spectacle of a clergyman who had been disgraced, and pointed out that such wrecks were caused at first by small lapses. Speaking from Heb. xii. 1, 2, the Archbishop warned the clergy to lay aside every weight, as well as the sin which so easily besets us, so that nothing might hinder them from running the race set before them. Then followed a searching talk on the various sins and weights which might hinder the clergyman's efficiency. The cure for such troubles was to be found in constantly "looking unto Jesus," and going to Him for guidance. In His strength they could cast off all hindrance, and successfully exercise their ministry of reconciliation.

Stewardship.

After Morning Prayer there was an adjournment for lunch, which was provided in the schoolroom. A short Intercession Service was then held, followed by Evening Prayer, at which the Archbishop gave his final address on "Stewardship." It was based on 1 Cor. iv. 2. "It is required in stewards that a man be found faithful." God required faithfulness, not necessarily success. The clergy were to be stewards of the Word and Sacraments. The ideal of a faithful steward of the Word centred round two thoughts: the message, and the messenger. The message should be proclaimed in all its fullness, and not explained away. There should be a clear teaching about sin, as a black indelible fact, a direct disobedience to God. The messenger should seek to be filled with the Holy Ghost, and speak with confidence, as one who had accepted the divine forgiveness, thus proclaiming to his people all the fullness of truth.

Afternoon tea was then served in the schoolroom, and a most helpful day was brought to a close. About 120 clergy were present.

THE CONFERENCE.

The Dominant Note of the Mission.

On the following morning (March 31), a Conference was held in the Chapter House. In the absence of the Archbishop the Dean presided. The first address was given by the Rev. H. S. Begbie on "The Dominant Note of the Mission," which, he said, was

a Call to Repentance. This was the primary message in the preaching of John the Baptist, of our Lord, and of the Apostles. Never was this message more needed than to-day. It must be delivered faithfully and bravely, and the thought of the wrath of God against sin must not be omitted. In the discussion which followed, the Dean (who had only recently returned from the Front), said that the message of the Cross—the love of Christ—was most needed just now, for many people's hearts were broken and needed such healing balm.

The Scope of the Mission.

Rev. R. B. S. Hammond gave the second address, on "The Scope of the Mission." He said that while Repentance was the keynote, the methods of the Mission would vary in different places. The Gospel was always the same, but, like individuals, we needed the Gospel in a modern garb. Concentration was essential in the Mission, which should be limited to the men. This would mean a definite aim, and ensure a definite result. The question was then discussed, but while all felt that men should have their special services, the idea of limiting the Mission to them was not approved.

The Opportunity of the Mission.

Dean Archdall, of Newcastle, was to have delivered the final address, but on account of illness was unable to be present. The Hon. Secretaries, Archdeacon Martin and Rev. E. H. Lea, took his place. The subject was "The Opportunity of the Mission." Mr. Lea said that the opportunity was very great, and that the work of the Mission was growing in hope and light every day. He felt that the Mission would bring fresh hope and unity to the Church, would prove the strength and attraction of the Church of England, and would fan "into flame" the smouldering fire of the people's devotion. Archdeacon Martin spoke of the opportunity among the soldiers, of whom more than half were Church of England. The work in the Camps should be vigorously prosecuted; for this £100 a month was needed. They hoped to have a soldiers' tent in front of the Cathedral, and to send a representative to Egypt. At this stage the Archbishop was able to be present. In a few earnest closing words he reminded the clergy that behind all machinery they must ever seek the power of the Holy Ghost, and make the message of the Cross the central message of the Mission.

Revival.

THE LESSONS OF HISTORY.

[A paper read in Melbourne at a meeting of Evangelical Clergy by the Rev. C. W. T. Rogers.]

Revival Defined.

When the lessons of history are sought upon any subject, a field of vast dimension is at once entered, and it is our wisdom to have some prior knowledge of that concerning which we seek information. Let us then to definition:—Revival is a process of spiritual renewal in the life of the Church, more or less extensive in character, the effects of which are, usually, (1) A deepened sense of the "sinfulness of sin"; (2) An increased joy in believing; (3) A greater zeal in God's service. Such an experience is beautifully and accurately described by St. Peter as "a time of refreshing from God's presence."

The Revivals of History.

Beginning with the Old Testament, the Reformation of Hezekiah reveals the characteristics of a genuine Revival—the first of its kind. Another follows within a very short time, under Josiah, while the Exile prepares the people for one of the most enduring in history—that which found expression in the rise of the Chasidim.

April 14, 1916.

The next we may call the Messianic, —that which, begun by the Baptist, was continued and deepened by Our Lord Himself, and brought to full fruition by the Holy Spirit at Pentecost.

Upon leaving the fruitful fields of Holy Writ we enter the arid region of ecclesiastical history, so-called. The impression received is that of a millennium of complete sterility, so far as Revival is concerned. It would seem as though the Holy Spirit had ceased to strive with men, so far as this special aspect of His work is concerned. Or, to review the situation from another standpoint, as though "the strong man armed" had succeeded in fortifying his palace so well that the "stronger than he" was unable, for the time being, to oust him from his citadel. The first mediaeval Revival of which we know much is that of which Francis of Assisi was the instrument: its characteristics were asceticism and philanthropy.

Then come two, almost contemporaneous movements, in Germany and England respectively, that of "The Friends of God," whose chief spokesman was John Tauler, and that of the Lollards under John Wycliff. The outcome of both is seen in the Reformation. The Florentine Revival, so dominated by the extraordinary personality of Savonarola must not be forgotten; its influence was probably less circumscribed than it seems. The Evangelical Revival is too well known to require even the briefest of references; while the Nineteenth Century Revivals are so numerous as to make separate treatment impossible.

Lessons.

Rev. Jas. Burns, one of the few writers who has made any serious attempt to glean the lessons of history in this particular field, comes to the conclusion that God sends a Revival whenever the condition of the Church demands it. He says: "It is not found that through long periods man's spiritual nature is allowed to stagnate through the absence of any quickening breath, while at other times a series of revivals rushes in upon him at random." Such a conclusion, it seems to me, can only be reached by inference, not by direct deduction.

The well-known dictum of Lecky, "Amid all the sins and failings, amid all the priestcraft, the persecutions, and fanaticism which have defaced the Church, it has preserved . . . an enduring principle of regeneration," must be the verdict of every unbiassed student of history, however humble, but he may see such an "enduring principle," not as does Mr. Burns in "the quickening breath" of Revival, but with Mr. Lecky, in "the character and example of its Founder," or in some quite other cause.

My own conclusion, reached, it must be admitted, after somewhat meagre study, is that the Power which energises in a Revival is limited in effect by the condition of the Church at a given time. If Holy Scripture tells us that men can resist the Holy Ghost, experience teaches us that they can also shackle Him.

Variety.

Of the phenomena of Revival the

most striking feature is not, as might be thought by some, their uniformity, but their diversity. A certain type of Revival will usually be found in a given period, but, that fact admitted, it must be insisted upon that every Revival has its own peculiar character. The superficially striking features of a Revival are usually its emotional concomitants. These are especially variable and, it may be declared with some assurance, they will be found to be determined by, (1) the inner character of the Revival, (2) the temperament of the subjects, (3) the extent of their education, (4) the nature of the instrument which God chooses to employ. The emotional excesses which have marred the glory of some Revivals very strongly suggest that other spirits than the Holy Spirit may operate at such times. Certain it is, as someone has said, that "emotional revivals are most immediately effective, but the least enduring."

Limitation of a Revival.

Every Revival has its limitations:—(1) As to time, (2) as to space. Consideration of the time limit makes necessary a statement as to the raison d'être of Revival. It is very admirably given by Canon Hay Aitken thus, "A pressure which is uniform and continuous becomes a mere condition of our existence, and we accommodate ourselves to it, without its attracting any attention; whereas a pressure which is occasional and variable at once claims our attention." Hence a Revival is necessarily limited in its duration. That its full force is limited as to scope is seen by the Revivals that have been referred to. Such a thing as a Universal Revival has not so far appeared.

Our Present Need.

And now, we may ask, whether the present condition of the Church is not such as to demand Revival. Have we not allowed the moral tone of the community to sink almost to the level of pagan Rome? Have not the majority of our Church-folk considerably more interest in their business or pleasures than in the things of God? Is not the average clergyman, despite the widened horizon, extremely parochial? Are not many of our activities the mere energy of the flesh rather than the fruit of the Spirit?

Do not the tremendous post-bellum problems, which it needs no prophet to foresee, demand a Revived Church? The impotency of her present condition is revealed by her lack of leadership, and her vacillating attitude on matters of moment. And this makes it necessary to affirm that history gives us no reason to expect any help to a Revival from the Church's official leaders; indeed, it would rather warn us to beware of their opposition. Quite frequently the divinely chosen leader has been a layman, previously obscure.

Expectation of Revival.

In conclusion, let me give some reasons for believing that Revival may be expected:—(1) Because it is needed; (2) A larger number of men are being brought into touch with the Unseen than in normal times, by the effects of the War itself, by contact

with Chaplains in the Army; (3) A new sense of responsibility is coming to both sexes, which, by God's grace, should easily be brought into the service of His Kingdom; (4) An increased and ever-increasing desire for Revival on the part of many of the clergy and godly laity. This last is the most encouraging condition of all, for if we desire we shall seek, and if we seek we shall find; for "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Notes on Books.

The Church in the Fighting Line, by the Rev. D. P. Winnifrid, M.A. With a preface by General Smith-Dorrien, and a Foreword by the Bishop of London. 3/6. Our copy is from Angus and Robertson, Sydney.

This is a delightful book, well printed and illustrated, and we read it with deepest interest from cover to cover. Mr. Winnifrid was attached as a Chaplain to the 14th Brigade Field Ambulance from the beginning of the war, and was with it at the battles of Mons, the Marne, the Aisne, La Basse, Ypres and Arras, covering a period of eight months' continuous fighting, and was mentioned by Sir John French in despatches. The book, written as it is by an eye-witness, is full of vivid detail, as the author takes us with him through those eventful days. And it is not mere history, for it is continually illustrated by personal touches, of pathos and of humour, telling of the spirit which animated our army, both in days of victory, and also in retreat. As we read we are filled with deeper admiration for our soldiers and the work of the medical staff, doctors, nurses, and Army Service Corps is set before us in its true setting of self-sacrifice. It is not Mr. Winnifrid's object to tell of Chaplains' work, but incidentally it forms an important part of the book. Reading between the lines we are justly proud of the heroic deeds of these servants of the Prince of Peace.

The Soul of the Raiker, by E. G. Miles. 1/3. Copy received from Angus & Robertson, Sydney.

This is also a book about the war, written by a Chaplain. It is no history of events; it does not take us on with the army in the vicissitudes of an exciting campaign, but nevertheless it is full of interest. Its motto is expressed as follows: "In the army, as in all spheres of human life, it is the soul that counts." In his preface the author says: "Numbers count, munitions are essential; but in the long drawn-out struggle the soul of the fighter, his power of perceiving the reason of all this which justifies him in the part he plays, will be the deciding factor." The book is divided into a series of short chapters, each containing a striking picture of some episode illustrating "the soul of the Raiker." Thus we are told how the soldiers read to each other their favourite poems, treasured up to encourage them in the hour of danger; how in the Y.M.C.A. hut they had a feast, the provisions for which came from England and made believe they were "at home." Then we have the reasons for their being in the fighting line, the fatalistic thought, "there is a bullet for me." The sketches are not primarily religious, but the thought of spiritual realities is never far off. It comes to the front in such chapters as "The Friend behind the Sunset" and "Going West." We have read the book with much enjoyment, and commend it to our readers.

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April 14, 1916.

EDITORIAL NOTES.

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

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The Church Record.

APRIL 14, 1916.

VIA CRUCIS, VIA LUCIS.

At this hour our Church is calling her children to observe Holy Week, or "Still Week," the week before Easter. Each year, as we come to this week, and meditate on the Epistles and Gospels and Lessons, the Passion of Our Lord is brought home to our minds and spirits with great force and power, until on Good Friday, as we gather in spirit "beneath the Cross," and learn the marvellous lessons it has to teach, we realise, more than at any other time, its awful majesty and grandeur. As we stand beneath the Cross, as if we were present at Calvary, and look upon Him whom we have pierced, three thoughts should sink deeply into our souls, and there be made living by the power of the Holy Spirit.

That Death means:—

- I. My sin is an awful hideous evil.
- II. The salvation wrought by that Death is great, full and free.
- III. I am to enjoy that salvation.

But how do we know all this!

Easter rightly follows Good Friday. The Cross and the Resurrection are two inseparable facts; the one is meaningless without the other. We can only understand the Cross as we look back, and see it in the light of the Resurrection. St. Paul, the great Evangelist of the Cross, never grasped its meaning until he knew that the Jesus whom he thought dead and buried beneath the Syrian sod was alive, speaking human language, calling him by his very name, "Saul, Saul, why persecutest thou Me?" In that radiant hour in which St. Paul found that the Jesus who had been crucified was alive, then He was declared to him as "the Son of God, with power, by the Resurrection from the dead." And looking back at the Cross which had been to him a fitting, contemptible end for a mistaken life, he saw it flaming in glory, and knew that that Cross was God's great centre of revelation of love, and it became to him the power of God unto salvation. The Cross was to him the central field of conflict between the forces of evil that spoil, and the determination of the grace of God to rebuild and renew. The Cross was to him the scene of

"One death grapple in the darkness, 'Twixt old systems and the New."

Which won? My sin or God's grace. It looked as though sin had won, as though sin had proved the mightier. Jesus, the Son of God was dead, and they wrapped Him about in human grave-clothes, and there were three days and three nights of darkness! But towards the dawning of the first day of the week trembling disciples gathered around the grave, and angels rolled away the stone, not in order that Jesus might go out, but to show He had gone. Wondering eyes looked and beheld grave-clothes, not folded after having been taken from the body, but lying in the actual folds as they had wrapped the body, and they said "He is not here; He is risen." Then our sin did not win, but God's grace. The evil of the race is not victorious; God is victorious.

Again as we look at the Cross in the light of the Resurrection we see it to be the power of God to such as believe. The Cross which teaches the measure of man's sin also tells of pardon by the justice of God. True it would not have been justice if He had been anything less than God. Not just if the everlasting God had laid the burden of one creature's guilt upon the head of another, but no one dare say that God has no right to do what He likes with Himself. God has a right to vindicate His own law. God was made flesh, and God suffered in the sinner's stead. If we do not believe Christ was God, then we cannot believe the atonement, but if we believe He was Very God of Very God even at the moment He offered His human life voluntarily on the Cross of Calvary, then at least there ceases to be injustice in the atonement. The source of all justice surely has a right to vindicate His own eternal righteousness by submitting voluntarily to the penalty which His own justice had imposed. Christ was not only divine, but human, and in the Cross we see the wondrous means God has provided in the sacrifice of the Person of His Son; and the Cross is the throne of judgment from which the Judge extends a favour which does not violate justice; and in the hearts of them who believe is the song of those who are ransomed and pardoned. The Cross first emphasises sin and then proclaims pardon.

Finally as we look at the Cross in the light of the Resurrection, we see that the Life that was surrendered was taken again. Why? That He might bestow upon paralysed men a new power, on the unable ability; that He might impart to sinful, beaten and broken men the very life which had been triumphant over sin and death. The Cross is not merely the place whereon the Saviour suffered in our stead; it is that; but it is also the place where He liberated His life through the mystery of death and resurrection that we might share it, and in the power of it rise up to master the sin which has mastered us. This power is communicated to all such as believe in Him. So there is hope for all.

The Cross is the message of the Christian preacher; but it is the Cross revealed in the glory of the Easter Morning. Blot out the Easter Day, deny the Resurrection; and there stands the Cross, the centre of darkness, an infinite tragedy, with no purpose in it. But let the Easter abide, and the light and glory of the Resurrection stream back upon the Cross, and it becomes the Tree of Life for the healing of the nations.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Six o'clock Closing.

Writing in the "Sydney Diocesan Magazine," the Archbishop says:—

"I am glad that we are to have a Referendum on the hour of closing liquor bars in this State. Every patriotic Churchman ought to give his vote on this subject, and I would express the hope that for the sake of the welfare of our gallant troops he will record his first vote for six o'clock. I am informed that judged by results, the closing hour of six o'clock was much more satisfactory than that of eight, so far as the Camp was concerned. I personally intend to vote for six o'clock. It will be possible to form a conclusion by this salutary experiment as to whether six o'clock would be a useful closing hour after the war as well as during the war, and during resettlement."

Need of Spiritual Awakening.

Continuing, the Archbishop says:— "More and more we understand the urgency of the need for a spiritual awakening. The nation is awaking to the necessity of being unreservedly resolute in order to win the victory, but it is not yet alive to the still more urgent necessity of being keenly spiritual. With this end in view a certain number of the Bishops, as leaders of the Church, are meeting here in Sydney next May. The sole object which has prompted this gathering is our desire for mutual intercession, and for such conference upon the urgent spiritual problems of the Church as can lead us to the best action that we can take in common. I ask for the prayers of our people that blessing may rest upon this important meeting."

Anzac Day at the Cathedral.
St. Mark's Day.

His Excellency the Governor General has informed the Archbishop of his intention to attend the official service in the Cathedral, which will be at 1 p.m., unless the day be declared a holiday, when the service will be at 11 a.m. The Archbishop will be the preacher. The above will be in addition to the usual services of Matins at 9 a.m., Holy Communion at 10 a.m., and Evensong at 4 p.m.

St. Peter's, Cook's River.

On Saturday, April 2, the Dean of Sydney unveiled an Honour Board containing the names of men connected with St. Peter's Church, Cooks River, who have enlisted for Active Service. There was a crowded congregation, including representatives from other local Churches, Municipal Councils, Lodges, etc. A large number of seats were reserved for the friends of the boys whose names are inscribed on the Roll of Honour. The Military Engineers Band was in attendance and assisted in the musical portion of the Service.

The Dean preached a most impressive and length sermon, based on Romans vii., 13. Many of the congregation were visibly affected as the Dean graphically described some of the stirring incidents that took place during the Lone Pine charge, and other notable engagements. The Honour Board was presented by Mr. Chas. Baker.

Soldiers' Memorial Church.

The parishioners of St. Stephen's Church, Lidcombe, have decided to build a new Church as a memorial to the fallen soldiers from the district. A Committee has been formed, the Rev. R. O. Todd, Rector of St. Stephen's, being president. The name of the new Church is to be the "Soldiers' Memorial Church of St. Stephen," and a roll of honour is to be unveiled containing the names of all those who have responded to the call of duty. The sum of £200 is already in hand, and the plans are awaiting the sanction of the Archbishop.

Missionary Meeting at General Synod.

It has been decided to hold a great Missionary Meeting in Sydney in connection with General Synod in October. Representatives of A.B.M. and C.M.A. are arranging details. The meeting will probably be held on Monday, October 9.

Soldiers' Tent at the Cathedral.

The Home Mission Society intends to erect shortly, in St. Andrew's Cathedral

April 14, 1916.

grounds, a building for the use of soldiers. For a considerable time such a building has been provided at St. Paul's Cathedral, Melbourne, with very satisfactory results, and the one in Sydney will be worked on the same lines.

Lenten Group Conventions.

Four of the Lenten Group Conventions have been held during the past fortnight, viz., at All Saints', Woolahra, by the Rev. G. H. Cranswick; at St. Paul's, Chatswood, by the Revs. W. L. Langley and A. A. Yeates; at St. Michael's, Surry Hills, and at All Souls', Leichhardt, by the Revs. P. J. Bazeley and A. J. H. Priest. In each case the attendance at the meetings has been encouraging, and there has been evidence of a deepening of spiritual life among those who were present.

Quiet Afternoon for Men.

A quiet afternoon for men will be held next Saturday (April 15), in the new Parish Church of Holy Trinity, Dulwich Hill. Evensong will be said at 3 p.m.; and an address on "Christian Character" will be delivered by the Rev. P. J. Bazeley. There will be a recess at 4, and an Intercession Service will be held at 4.45, when a second address on "Christian Service" will be given by the Rev. A. J. H. Priest. Tea will be served in the School Hall, and an open-air demonstration will follow in the evening. The Lay Readers of the Diocese have been invited by the Rector of the parish (Rev. G. A. Chambers), who is also Archbishop's Chaplain for Lay Readers.

Church Missionary Association.

The total income of the N.S.W. Church Missionary Association for the year ended March 31 was £7,412 19s. 6d., as against £6,652 13s. 6d. for the previous year (which was a record). It is a great encouragement that in this time of crisis there should be so marked an increase in the receipts of the Association. God is manifestly blessing the work, and to Him be the praise.

The 22nd Annual Meeting of the Women's Department will be held in the Oxford Hall, Liverpool Street, on Friday, May 5, at 3 p.m., under the presidency of Mrs. J. C. Wright. Miss Pallister and the Rev. George Burns (from Nairobi, East Africa) will speak.

On Tuesday, May 9, at 7.30 p.m., the 91st Anniversary of the C.M.A. will be held in the Sydney Town Hall. The Archbishop will preside; Archdeacon Batchelor (from Japan), and the Rev. George Burns will deliver addresses. Archdeacon Batchelor's address will be illustrated by beautiful lantern views of Japan. The Archdeacon will also be the preacher at the Annual Service in the Cathedral at 4.30 p.m.

Memorial Window at Erskineville.

Last Saturday afternoon a new East Window in Holy Trinity Church, Erskineville, was dedicated to the memory of the late Rev. F. M. Dalrymple, who was Incumbent of the parish for 16 years, and "who fell asleep in Christ, October 15, 1915, aged 79 years." The window is descriptive of the life of a Minister of Christ's Church, as "a faithful dispenser of God's Holy Word and Sacraments." There was a good congregation present, and the Rev. H. T. Holliday, Rural Dean, performed the Dedication Ceremony.

NEWCASTLE.

Changes in the Cathedral Staff.

Rev. R. D. Pontifex, having had to leave Newcastle for Dungog owing to ill health, and the Rev. W. W. Warr having been appointed to Scone, the Dean has secured the services of the Rev. E. A. North-Ash as Curate for the Cathedral. Mr. North-Ash has, for some time, been Curate at St. Paul's, Burwood.

ARMIDALE.

The Synod.

The Diocesan Synod will be held during the first week in May. On Tuesday, May

THE CHURCH RECORD.

2, the Bishop will deliver his address in the Cathedral, at 8 p.m.; at 8 a.m. on Wednesday, Holy Communion will be administered, and at 11 a.m. business will begin in the Town Hall. At 8 p.m. a Missionary meeting will be held, when Archdeacon Batchelor, from Hokkaido, Japan, will speak for the C.M.A., and someone for the A.B.M. It is hoped that a large attendance will result.

Quiet Day.

During Synod week a Quiet Day will be held for the Clergy, and the following arrangements will be made:—

That you have in remembrance, into how high a Dignity, and to how weighty an office and charge ye are called: that is to say

- (1) To be Messengers, Watchmen, and Stewards of the Lord: Archdeacon Johnstone;
- (2) to teach, and to premonish, to feed and provide for the Lord's family: Rev. E. H. Stammer;
- (3) to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world: Rev. A. H. Garnsey;
- (4) that they may be saved through Christ for ever: Rev. L. Gabbott.

COULBURN.

(From a Correspondent.)

Abolition of Pew Rents.

The Cathedral Council met on Tuesday, April 4, the Bishop presiding. Steps were taken to bring the special Easter direct-giving effort for the reduction of the Cathedral debts, especially that on the organ, before the congregation. It was resolved that on the 30th June next the outstanding Cathedral debentures be redeemed. Under the Goulburn Cathedral Validation Act this automatically has the effect of abolishing pew rents as on that date.

Missions.

The missionary contributions in the Diocese to the end of March total £112 9s. 2d., a considerable improvement on recent years. This year of course the parishes were urged to bring their contributions in early, but that by no means accounts for the whole of the increase, for we notice one parish even in the present year of appeals deliberately increasing their voluntary assessment. Two of the smaller country parishes, Tumbarumba and Bungendore, occupy third and fourth place respectively in the list of diocesan contributions.

North Coulburn.

The Ven. Archdeacon Bartlett, M.A., opened the new Rectory for St. Nicholas', N. Goulburn, on Wednesday, April 5, with a service of benediction. The Rectory has been erected at a cost of £950 from designs by Mr. E. C. Mansfield, Goulburn. There remains a debt of about £150 on the building.

BATHURST.

The Soldiers' Club.

In his letter to the "Church News," the Bishop relates the following incident in connection with the Soldiers' Club at Bathurst:—

"The other day a mother travelled to see her boy in Camp, 35 miles by road and 175 miles by rail from a township within the Diocese. She was worried about stories of camp life, and said she wanted to see where her boy spent his evenings. Her son happened to be one of our regular attendants at the Club, and he asked if he might bring his mother along. We have been so pressed for room that we have had to ask the good ladies of Bathurst not to visit the Club at night, though the men liked so much to meet them; but of course, such a request was granted. She spent what she called 'the happiest night of her life' there. The men sang songs and choruses, came to be introduced to her, and as she said good-bye to us that night with tears in her eyes for the good time they had given her, said, 'I am

going to tell all the mothers in our district that they need not worry about their boys if only they will spend their nights at the Club.'"

The Late Rev. H. P. Shaw.

Great sorrow has been felt, and expressed in the parish of Cowra in connection with the death of the Rev. H. P. Shaw (Assistant Curate). He passed away on March 9, after an attack of pleurisy, lasting three weeks. The Bishop, writing in "Church News," says:—"One was at once attracted by his breadth of mind, solid learning, and deep conviction, and withal a wide charity that won him friends rapidly. I have reason to know how warm was the love and esteem of the Cowra parishioners for him."

CRAFTON.

Diocesan Mission.

In his letter to the "Grafton Diocesan Chronicle," the Bishop says:—

Last month I ventured to lay before you the suggestion of a Diocesan Mission. I feel, dear people, that we are now committed to some such effort, and all the help you can give me by way of suggestion will be greatly valued. This does not mean that we are postponing the day of a great spiritual campaign till 1917. It means that we are going to set ourselves resolutely to prepare for it at once. I am thankful that many of the clergy have arranged Lenten Missions, some of which have already been held with fruitful results. Such interchange of sphere by our clergy for a week or ten days has my most cordial approval. Let there be many such more. They will all help towards the larger united and, if possible, simultaneous movement. As the Archdeacon of Sheffield, addressing a great gathering of clergy in London last January, said, "Don't let us imagine that this revival will come in like some all-embracing prairie fire! Don't let us hang back waiting for others to warm us through. If it comes at all, it will come like little fires lighted

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VICTORIA.**MELBOURNE.**

(From Our Own Correspondent.)

Church Missionary Association.**Special Effort.**—The General Committee has decided to make a special effort throughout the whole of the Association's constituency to remove the burden of indebtedness which is hindering advance. The amount being asked for is £2,500, and the campaign will be conducted during May and June. Cards for gifts in denominations of 5/- and upwards are being issued. Monday, May 1, is being observed at St. Stephen's, Richmond, as a Day of Prayer to initiate the movement. Group and Parochial meetings are being held in various parishes during May. Mr. H. J. Hannah has been appointed Hon. Treasurer of the effort.**Our Missionaries.**—Miss G. L. Bendelack, Dip. Ed., M.A., has spent some time of her furlough in University work with the gratifying result that the degree of B.A. (with honors) was conferred upon her on April 8. She returned to China last week to enter upon educational work in Canton. Miss Bendelack was previously stationed in Hong Kong. We ask for intercession for her in her new work in that great city.

Miss E. P. Kingsmill, who has completed 21 years of valuable service in China as an honorary missionary, has resigned for health and family reasons. She is now in England. Her address is c/o C.M.S., Salisbury Square.

Miss E. M. Bond, of Hingwa, Fuhkien, and Miss Victoria Mannett, of West China, have just returned to Melbourne on furlough.

The Kyneton Bible and Mission Study School began on Saturday, April 8, with a membership of upwards of 100, drawn from the various Protestant Churches. The Foreign Mission Secretaries are taking a leading part. Revs. F. Paton (Presbyterian), J. W. Burton (Methodist), and A. R. Ebbs (Anglican). The effective training of Bible and Mission Study Leaders is one of the principal purposes of the School. A detailed report will appear in our next issue.**Missionary Campaigns.**—Two Sunday Revival-Missionary Campaigns have just concluded at St. Jude's, Carlton, and St. Barnabas', South Melbourne, with encouraging results. That at South Melbourne was particularly good. Between 50 and 60 members of the congregation, including several members of the Vestry, were present each evening, and entered with enthusiasm into the Study Circle arrangements. The next campaign will be held at St. Hilary's, Kew, in May.**A Boys' Camp** is being held at Lilvale during the Easter Holidays.**Laymen's Meeting.**

The annual gathering of the Church of England Branch of the Laymen's Missionary Movement took place last Saturday afternoon at St. Mary's Church, Caulfield. A large number of laymen attended. Addresses were given by the Vicar (Rev. H. T. Langley) and Rev. G. E. Aikin, of Ridley College, on the need for and history of Christian revival. The meetings were continued in the evening at Caulfield Grammar School, Glen Eira Road, St. Kilda, and were presided over by Mr. F. L. B. Homan. The special feature of the evening gathering was

an address by Mr. R. Beckett, M.L.C., on the Layman's View of Christian Missions, which was much appreciated.

Church Foundation Stones Laid.

On Saturday afternoon, April 8, the Archbishop of Melbourne laid the foundation stone of a new building for St. Paul's Church, Fairfield. In the course of an address the Archbishop said that as the parishioners had already provided a Vicarage, he trusted a properly equipped School would soon follow. His desire was that secondary schools in connection with the Church should be instituted where possible. The Archbishop was presented with an inscribed mallet by the architects, Messrs. Thos. Watt and Son. The new Church, which will seat 300 and will be completed early in June, will cost £1700.

There was a large gathering at the laying of the foundation stone of Holy Trinity Church, Thornbury, on the same afternoon. The new building will be of brick, and the cost is estimated at £2000.

Tales of Callipoli.

The Chapter House of St. Paul's Cathedral was crowded last week, when a lecture on Seven Months in Gallipoli was delivered by Rev. George Green, a clergyman from Queensland, who was with the Australian Light Horse Brigade on Gallipoli from May to November last year. Mr. Green's lecture consisted of a particularly interesting series of vivid descriptions and narratives. He made no attempt to explain the whole position on the peninsula, or to give any complete account of the operations. He simply told in conversational manner of the incidents, grave and gay, that went to make up the daily life of an Australian trooper fighting at Anzac. Always he was obviously sincere in his praise of the soldier, as when he touched on the vexed question of discipline. "The Australian soldiers," he said, "are not over well disciplined for show purposes, but when they see the need for discipline there are no troops in the world to beat them." Mr. Green landed in Gallipoli with the 1st Light Horse Brigade, and followed them to Quinn's Post.

BALLARAT.**Diocesan Notes.**

The following appointments have been made: Rev. T. H. Whitworth to Tarnagulla; and the Rev. C. O. Andersen as locum tenens of St. John's, Ballarat, during the absence of the Rev. J. Best on duty as Military Chaplain.

Rev. C. O. Andersen has resigned the cure of Kaniva.

Revs. F. P. Williams, W. B. Jessop, and J. Best are gone on service as Military Chaplains.

Rev. T. P. Bennett has returned from active service at the front, and taken charge of his parish of Warrnambool.

Corn Crown for the Church.

The Churchmen of Lake Boga, says the "Church Chronicle," have done a real service to the Church in giving an object lesson in the way in which the Church may and ought to be maintained. They set apart a portion of their corn land—the ancient Church lot—that its produce might be a means of supporting the ministrations of religion. This year's crop has added over one hundred pounds to the funds of the Church. The Churchmen at Lake Charm have adopted the same plan, and it is to be hoped that this wise and excellent example will be widely followed in the Diocese.

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BENDIGO.
Castlemaine.

Rev. E. S. Yeo, of St. Mark's Church, Guildford, who is leaving for Tasmania, was presented with a purse of sovereigns by the parishioners.

WANGARATTA.**Church Tent at Seymour.**

A large number of soldiers are in camp at Seymour. To meet their spiritual needs and also to provide them with opportunities of wholesome recreation, a Tent was sent up by the Diocese of Melbourne. This Tent was twice wrecked by storms, and could no longer be used. Mr. George Connibere is generously erecting. It will be used for Church Services, Lectures, Concerts, etc. Rev. J. C. Herring has been appointed Resident Chaplain. A branch of the Savings Bank and postal facilities are provided, and the annual cost of maintenance (£200) is being provided by the Church people of the Diocese of Wangaratta.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

Cathedral Windows.

Four new stained-glass windows have arrived from England. They are the gift respectively of Mrs. Gerard Gore, who is giving the three small lights in the easternmost bay of the Choir Apse, in memory of her late husband, Mr. Gerard Gore, of Yandilla; and of Mrs. John Hardgrave, who is giving one of the large lights in the tier above in the same bay, also in memory of her husband. Mrs. Hardgrave is the oldest member of the Cathedral congregation, which she joined in 1849, eleven years before Canon Jones (whom she regards as a "new chum") came from England to Brisbane. She is still a regular communicant at the early celebrations on Sundays in the Cathedral.

The Boy Scouts.

Canon Batt has been appointed Senior Chaplain to the Queensland section of the Boy Scouts' Association, and has received a warrant to that effect. It is to be hoped that in view of this appointment, we may have the pleasure of sometimes welcoming the Church scouts to service in the Cathedral.

The Archbishop.

The Archbishop visited Ipswich on Sunday last (April 9) and held a Confirmation in the Parish Church (St. Paul's), of which Canon Jenkyn is Rector, also preaching at the evening service. During the week he will visit Veresdale, where he will also confirm, afterwards proceeding to Beaudesert, where he will give an address at a special service of intercession for the war. On Thursday he will give his final instruction on "The Riches of Silence" at the Cathedral at 8 p.m.

Charleville.

It is with regret we hear that the Charleville Rectory has been totally destroyed by fire. The Rev. F. A. Fernald, a member of the Brotherhood was severely burned, and has since succumbed to his injuries. He has done excellent work in the Diocese, especially at Childers, the scene of his former labours. He was a loyal and devoted clergyman. The Brotherhood has our heart-felt sympathy in the sad loss it has sustained.

NORTH QUEENSLAND.
The Bishop on Gambling.

Writing in the "Northern Churchman," Bishop Feetham tells of his experiences among the soldiers at Brisbane and elsewhere. On the S.S. "Bingera," by which the Bishop travelled from Mackay, there were a number of soldiers. After bearing grateful testimony to the religious spirit which was manifest amongst many of them, the Bishop continues:—

"Now, I am not pretending that there are no evil things associated with the life of these large bodies of men. Good and evil are seen in them the more vividly contrasted because of their youth, and because of the limelight of national hope and pride now thrown upon them. Therefore I will not hide the fact that while we were having service in the Music Room there was a gambling 'hell' in full swing in the Smoking Room at the other end of the ship. One of the boys who came to Church observed to me, 'When they start that kind of thing, that's where friendship comes to an end.' Very sadly true! It spoils the spirit of comradeship, and engenders suspicion and distrust. It is, of course, less of a reproach to the boys themselves than to the community as a whole in which the mean and detestable vice of gambling is indulged and condoned. To see this devil's mischief at work among a lot of lads hardly out of their teens, spoiling their naturally generous spirit and turning them sullen and quarrelsome, makes one want to know what their fathers have been thinking about. Have they allowed their boys to regard gambling as a harmless amusement? or have they shown them by example as well as precept that it is unmanly and contemptible? There are few things which make a man such a thorough cad as the desire to do his companions out of their money. The men, especially those older and more responsible, who dare to amuse themselves in this manner, are guilty before God of destroying the spirit of Christian fellowship; their evil influence at this moment is robbing some of our young soldiers of the joy and glory of their undertaking."

CARPENTARIA.**Diocesan Notes.**

Rev. Jas. Tweedie has been in charge of the newly-formed parish of Winton, in the Diocese of Rockhampton, since the beginning of the year. Mr. Tweedie expects to take charge of the parish of Cooktown early in May.

Rev. W. M. Wilkinson hopes to start on a trip through the Peninsula in May. He will in all probability be constantly travelling from then till the next wet season.

SOUTH AUSTRALIA.**WILLOCHRA.****Diocesan Notes.**

Canon Howard, finding himself unable longer to continue his work at Strakry Bay, has resigned his parish, and will leave the Diocese on May 1.

The Standing Committee have appointed Mr. H. J. Hillier to the post of Diocesan Secretary and Registrar of the Diocese of Willochra. A convenient Registry has been taken in Bismarck Street, Petersburg.

Rev. G. E. G. Dainty, Rector of Whetton, N.S.W., has been appointed to the charge of the Lake Wangary district, which has been for two years without a clergyman.

[A CARD.]

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April 14, 1916.

Rev. W. S. Williams, Rector of Laura, has been suffering from an attack of typhoid fever since the beginning of the year. Mr. Williams' health is now re-established, but he feels unable to continue his work permanently, and resigns in September next. The Diocesan Synod will be held at Gladstone on July 19.

TASMANIA.

(From Our Own Correspondent.)

The Dean's Resignation.

As has already been announced in the columns of the "Record," our Dean is resigning, indeed will be just leaving when these lines appear, since he starts on the 15th. His loss will be felt in more ways than one—in the parish, in the city, and in the Diocese, for he has proved himself in many different ways a strong and an able man. He is a High Churchman, of a consistent, straight-forward type, always having a helping hand or a word of cheer for those who differed from him in Churchmanship. We are sorry to learn that the immediate cause of the Dean's leaving is the illness of Mrs. Kite, though it is gratifying to know that there is every reason to think the change will materially benefit her. Another reason is to be found in the fact that their only son, an officer at the Front, will have a fairly long furlough in June.

A large meeting to say farewell to the Dean is being arranged for next Thursday evening.

We wish him and Mrs. Kite God-speed, and pray that good health and blessing from on high may be theirs.

Diocesan Notes.

The Bishop intends to summon the first session of the new Synod to meet at Hobart in the week following Sunday, May 7. Immediately after the Synod he will go to Sydney for a special private conference of the Australian Bench of Bishops in reference to the General Synod, and other urgent matters.

Rev. Sydney Armon, Vicar of Kempton, has, upon the nomination of the Senior Chaplain, been accepted as a Chaplain for duty on the troopship "Enneas."

Rev. Canon Hart, of Melbourne, is to conduct the Three Hours' service in the Cathedral on Good Friday, and will also preach on Easter Day.

NEW ZEALAND.

AUCKLAND.

Diocesan Notes.

Rev. J. Hawkesworth, from St. Augustine's College, Canterbury, has arrived and will act as Curate to the Rev. F. W. Young, Vicar of Devonport, in the place of the Rev. C. B. W. Seton, who has been appointed Home Missioner in the Raglan-Kawhia District.

The death has occurred of the Rev. George Theodosius Boughton Kyngdon at Trennick, Newquay, at the age of ninety-four years. The last living he held was that of Vicar of Holy Trinity, Devonport, Auckland, New Zealand, in 1903-4.

DUNEDIN.

An Old Concordance.

In 1863, says the "Church Envoy," there came into the possession of Mr. William Souter, of Waikouaiti, a concordance that had belonged to the late Archdeacon Fenton, who had then just resigned the living of St. John's. Mr. Souter has recently inscribed these facts on the title page of this book and has presented it to the Rev. E. J. Neale, the present incumbent. Thus, after an absence of some fifty-two years, the concordance has returned to the Vicarage shelves. This must probably constitute something of a record in this young Diocese.

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THE CHURCH RECORD.

Enlistment of Clergy and Divinity Students.

Letter from the Metropolitan and Bishops of the Province of Victoria.

To the Clergy of the Province of Victoria.—We desire to make known to you our views upon the question of enlistment in the Army so far as it refers to the position of the Clergy and the Students in Divinity who are preparing for Holy Orders. In our judgment the Clergy should not enlist in the ranks of the Army, because they are urgently needed in their parishes to perform their own duties to which they are already pledged. This duty of bringing the inspiration and consolations of religion to bear upon the life of our people is of supreme importance, and should least of all be neglected at the present time. Many have gone as Chaplains, or are employed as such in Victoria. This is work to which the Clergy are, by their office, specially called. Some few have joined the Army Medical Corps, but we are informed that henceforth there can be no undertaking that these shall not be employed in the ordinary work of soldiers, and are liable to have to perform this duty. The position of Students in Divinity is somewhat different, although they are exempted from Military Training by the Commonwealth Laws. In the Country Parishes these students have become, in many cases, the only persons available for the conduct of the usual services, and their withdrawal would have a disastrous effect in leaving large areas without the ministrations of our Church. They are pledged to religious work, and, without undertaking to say that no permission can in any case be given to them to enlist, we must reserve the right to refuse when these men are needed for the usual services of the Church.

Many men in England, including Mr. Asquith and Sir David Beatty, have pointed out that the most urgent need of the Empire just now is more religion, and those of us to whom the maintenance of services and religious ministrations have been entrusted must content ourselves with serving God and our Country in the positions in which we have been placed. We rejoice that the sons of the Clergy in Victoria have responded nobly to the call of the Empire, and, wherever possible, have offered themselves willingly.

H. L. MELBOURNE.
J. D. BENDIGO.
T. H. WANGARATTA.
A. W. GIPPSLAND.

Melbourne, March, 1916.

The Problem of the War.

"God's in His Heaven,
All's right with the World!"
—Browning.

"God's in His Heaven, All's right with the world";
Beautiful faith and a wonderful verse;—
But how is it then that vast armies are hurled
To destruction and death in a warfare far
worse

Than the world has e'er seen since the ages
began;
Frightful brutality, carnage more dread
Than e'er was invented by demon or man;—
Rivers of blood, ghastly ramparts of dead;
Yet "God's in His Heaven, All's right with
the world."

It is; there remaineth a far-off design,
Whose purpose though hidden shall yet be
unfurled
A Banner of Peace that in beauty shall shine
O'er the Nations, a peace everlasting,
Divine!
Y.

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References kindly permitted to the following:—Rev. W. A. Phillips, Glenhuntly; Rev. A. P. McFarland, Middle Park; Dr. R. E. Weigall, Elsternwick; Dr. H. D. Thomas, Glenhuntly; Mrs. A. E. Clarke, Glenhuntly; Mrs. Howden, Glenhuntly.

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April 14, 1916.

My Visit to the Front.

(By the Most Rev. J. B. Crozie, Archbishop of Armagh, in "The Church Family Newspaper.")

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Out there our men are showing themselves to be, as Lord Roberts once expressed it, "not only very brave, but very gallant gentlemen."

Their courtesy to the French women and children and old men greatly impressed me. There is absolutely no crime amongst them, and there are no shirkers, and though they are always hard at work they are in the best of health, or to use their own expression, "in the pink," and they never grumble—that luxury is reserved for the idlers and strikers at home! Indeed, more than once both officers and men expressed to me their pity for those who could go out to fight but had no heart to do so. "Perhaps it is all for the best," said one young Belfast corporal to me in the trenches. "They might damp our courage if they came out." Each evening I spent an hour or two visiting the men in their billets and speaking a few words to them, and it did one's heart good to be with them and receive their enthusiastic greetings.

They have learned to "endure hardship," and they certainly realise all that they are up against, and that they are fighting for the world's freedom and for the safety of their women-folk at home.

A Weird Experience.

Each Sunday I preached five times to bodies of men as many as 2000 or 3000 at long intervals apart, and had a Confirmation in a large school house which was packed overflowing for some thirty men who had been most carefully prepared by the chaplains. The work of the chaplains is beyond all praise. They are highly respected by both officers and men, and their influence is splendid. One of my services was held for the Irish Guards late in the afternoon in a large barn capable of holding 400 men. It was a weird experience with the booming of guns in the distance, and the darkness of the building, and three candles stuck on a little deal table in front of me, and the deep silence and attention of the men. The Colonel of the battalion read the lesson, and I reminded my congregation that the last time I had preached to them was in the beautiful Guards' Chapel at the Wellington Barracks in London, and that God who heareth prayer was as near to us in the barn in France as in their own much-loved chapel, and that we realised out there our deeper need of His presence and blessing.

It was a wonderful joy to meet everywhere in my journeyings officers and men whom I had known at home, and to find how much they valued my assurance of home sympathy and prayers.

Every day I was given the opportunity of addressing large bodies of men on parade or in camp at many different centres, and I could always address them with cheerfulness and hope. I cannot be sufficiently grateful to the commanding officers who made it possible for me to travel in comfort and in safety so many hundreds of miles by motor-car over roads so torn up by heavy motor traffic and ammunition and food that in many cases the track was little better than a ploughed field.

The Horrible Realities of War.

But I can hardly say how keenly I felt that we in England and Ireland have not really wakened to the horrible realities of war, and to the fact that it will drag on for years unless we rouse from the strange lethargy that still oppresses us. I travelled hundreds of miles through France, and I saw old men ploughing, children of twelve or thirteen sowing the seed, and women leading the horse in the harrow. I saw women feeding the cattle and carrying food and water to the home, but I saw absolutely no men of military age—except the workers in the coal mines—who were not in military clothing. Indeed, one Frenchman told me that if I saw one here and there, I might know that he was "the village idiot!" France is in earnest, France is awake to the horror of German brutality and lust, and selfish individualism has yielded to high-souled sacrifice. France will come out of the struggle purified as "gold tried by the fire." I wondered as I thought of many of our English, and, alas! still more of our Irish cities and towns, what lasting benefit will Great Britain and Ireland reap from a struggle in which our noblest and best are hourly dying, that we may live in security and peace.

Let me only add that to me the cheerfulness, patience, and self-sacrifice of our officers and men have been a holy and never-to-be-forgotten inspiration. I went out to teach them, and they have taught me the patience of hope and the joy of sacrifice and service in the battle of life.

An Easter Message.

"I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live." St. John xi. 25.

Life out of death; life the outcome of death,—such is the message and meaning of Easter.

Easy enough it is to grasp the message of life when it is being borne in upon our physical senses in sweet scent and stirring breeze, in tiny leaf or bud, or in the exuberant song of bird. But the meaning of life, its cost, its vicarious suffering in which all nature shares,—this grasped makes our attitude towards all life at once tender, thoughtful, reverent.

Roughly speaking, there are three classes of Easter observers:—(1) Those who accept material blessings of all kinds without reference to the giver, and just enjoy them, in animal fashion. (2) Those who hear the glad message, "He is risen," and hope, or positively believe, that in the death and resurrection of our Lord Jesus Christ is their own blessed immunity from sin's penalty. (3) Those who see in the Risen One their Deliverer not only from sin's penalty, but also from its power. To which of these classes do you and I, reader, belong?

In the triumph of our risen, ascended, glorified and soon-coming Lord, we remember the erstwhile "Man of sorrows, and acquainted with grief"; "wounded for our transgressions; bruised for our iniquities; by whose stripes we are healed." Is. liii. 5. Our Easter joy will not be less if its glory be shadowed by the Cross. There could have been no Easter without the Cross. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," St. John xii. 24. He, our blessed Redeemer, was that grain of wheat, "made sin for us who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. v. 21. None could be with Him in the anguish that wrested from His lips the awful cry, "My God, My God, why hast Thou forsaken Me"; in His mysterious conflict with the powers of darkness, culminating at Calvary where, "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it," Col. ii. 15. "He trod the winepress alone." And now, Christian reader, how can you and I enter into the purpose of our redemption,—show forth the praises of Him who has called us out of darkness into His marvellous light? Christ not only set us an example that we should follow in His steps (1 Pet. ii. 21), but Himself, by the Holy Ghost, works in us both to will and to do of His good pleasure, while "we work out our own salvation with fear and trembling" (Phil. ii. 12, 13).

It is a question of abiding, of union with our Risen Lord,—A childlike walk of faith and obedience. And the moment we take Him of Calvary as our Saviour Lord, that moment we begin through and in Him, "To walk unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 10). "Become dead to the law by the body of Christ; married to Another, even to Him who is raised from the dead, that we should bring forth fruit unto God (Rom. vii. 4), there follows death in us to our own will, our selfish indulgence, our own plans, and the divinely implanted life within can then flow out in blessing to others. "What the riches of the glory of His inheritance in the saints,

what the hope of His calling, what the exceeding greatness of His power to us-ward who believe," who can gauge? "The strength of His might manifested in the raising of the Lord Jesus, is the pattern of the power He will exercise in us to raise us up out of the depth of sin into a new life, and is the measure of the power He will continually exercise in us as He leads us to death to all our resources, a death to which we are always delivered, and therefore always need the power of His resurrection." And how will this work be manifested? Let the Rev. C. G. Moore reply: "Upon the self that engages the heavenly life hostile forces are busily engaged. These forces are of grace. They come from the Cross, and are ministered by that Spirit whose prerogative it is to kill and to make alive; they assume forms of poverty, trial, ill health, frustrated schemes, stern providences. . . . self may be so broken that life appears to have no interest or attraction left. But then it is that He that maketh alive begins to clothe us. In the midst of the trying experiences of death, we are conscious that a strange new life is slowly becoming ours. What that new life is, it would be very difficult to describe to those who know it not. The Apostle's word shall suffice, 'To me to live is Christ.' In a sense never dreamt of before, 'All things are ours,' and in blessedness beyond telling, we 'bring forth fruit unto God, not unto self.'"

"If it die," oh! hear the message, Falling from thy Lord,
"If it die," much fruit it beareth, 'Tis thy Saviour's word.

Would'st thou see life work in others,
Thou thyself must die,
Fall into the ground, be buried, Low in darkness lie.

But He leaves thee not in darkness, Light shall greet thine eyes,
And in glad new life and glory, He shall bid thee rise.

Dost thou crave to tread the pathway, and
His life to share?
As thou passest through death's gateway,
He will meet thee there.

Thou shall learn the blessed secret, He shall live that dies,
From a life poured out in secret, shall a harvest rise."

Gertrude Cockerell.

Young People's Corner.

"Will it Matter for Once?"

(By K. E. Walker, in "Our Empire.")

"Oh, mother, dear, it is nice to be at home again," said a schoolboy as he drew his chair close to his mother's sofa.

It was the first night of the Easter holidays. The younger children had gone to bed. Mrs. Gregg and her eldest son, Percy, settled themselves down for the peaceful talk they both so much enjoyed. Percy's father was dead, so the boy considered himself in charge of the younger ones, and the right hand of his mother.

"I do mean to have a jolly good time this Easter," he went on to say. "Do you mind if I am out all day to-morrow? I arranged to go with the Wilsons up the river. We start at six o'clock. In the afternoon we mean to go to the football match at Westwell. Do you mind if I cook packs up some grub for us? We shall want ever so much. I will ask her to-night, as she may be late in the morning?"

The boy jumped up to go in search of cook.

"Wait an instant, Percy," said the mother, quietly. "Do you remember that to-morrow is Good Friday?"

"No, indeed, I quite forgot all about it! Of course, there is service, but do you think it would matter if I cut Church for once? We have to go up to school unless we are ill. It is hard to use up one of the holidays as if Church on Sundays was not enough."

Mrs. Gregg said nothing, and the boy returned to his chair again, and went on talking.

"We had such a row at school this term, mother. It was this way: Near our place is a grand house with most splendid grounds, quite a park. The old boy it belongs to is very strict. He won't let anyone walk in the woods for fear they frighten the game. He got our head master to put it out of bounds. Well, the fellows did not like that. Some of the older ones just went for walks in the park—they said that did no one any harm, but, as they went, others went. Some got birds'-nesting. I believe some chaps chased the game. There was no trouble for a long time, but Smith, one of the seniors, said we had better give up breaking bounds or we should be sorry."

"No one took any notice. Smith was a

regular muff; no good at games or anything, so we just laughed at him and told him he was afraid to go in the woods. Well, one morning the Head called all the fellows into the Big School; then he told them the squire had sent a note to say that ten pounds' worth of mischief had been done in his grounds. The keepers had seen the school chaps there, so he held them responsible. Every boy but Smith had to own to breaking bounds. After the blowing up was finished, the Head declared we must pay the ten pounds or he would keep the whole school in every half-holiday to the end of term, and we must get the old boy to forgive us.

"We could not pay ten pounds. Only one chap had any money worth speaking of, and that was Smith. He had been trying for years to save enough to get a violin. He just loves music. We could not ask him to help us, after the way we had treated him—laughing at him when he tried to warn us. We had played tricks on him, too, that were a bit nasty, because he was such a quiet chap. So we could not expect him to help us out of the bother now."

"Whatever did you do?" asked Mrs. Gregg, as Percy paused to take breath.

"You would hardly believe it," the boy went on, "but that night at supper we were all talking it over together, trying to find a way to make matters right with the angry old boy. One chap suggested that six of us should go with ropes round our necks, like they did in the English history, only no fellows would agree to be the ones to go."

"Then, suddenly, Smith looked up from his supper and said, 'It is all right! I have seen the squire, and paid him the ten pounds. He sent a note to the Head to say the matter was settled!'"

"Smith went on again with his supper. For a moment no one spoke. We were all so astonished and thankful."

"Then the fellows made a rush at Smith to shake hands with him, but he tried to

get away. They wished to thank him and ask what they could do to repay him. All he would say was, 'Keep out of the park in future.' I jolly well know the chaps will! Why, he had paid the whole of his saved-up money away and given up his violin just to clear all of us, who had not been a bit nice to him."

"Don't you think it was splendid? The chaps will never forget it. They cannot pay him back what it cost, but they can remember what he did and do what he asked in return."

"No doubt they will forget it after a time, and go into the park again," Percy's mother said, quietly.

"They won't!" cried the boy. "Mother, I am astonished at you! Do you think we are such an ungrateful lot as that? Why, we all love Smith for what he has done, and cannot thank him enough. Mother, why do you look like that?"

"Perhaps some boy will break bounds again and think it won't matter for once," said Mrs. Gregg, gently.

"I am sure and certain they won't. Why, such an ungrateful chap who would do a thing like that ought to be smothered. He could not forget that Smith paid the whole debt himself though he had done no wrong, and made it all right for the whole school at its own cost. No one who knew about it could ever forget an act like that. It is impossible!"

"Then, Percy, my son, don't you think you have answered your own question—Will it 'matter for once' to forget Good Friday, and all that was paid for us on that day?"

"Mother, I am sure I never thought of it like that! What Smith did seems to be so real, and the other, you know, was so long ago, but I see how you mean it. I won't forget another time. I see it would matter not to keep Good Friday. I won't go up the river to-morrow, but I am afraid the Wilsons will laugh at me for going to Church

instead of with them to see the football match."

"You won't mind that, my boy," said his mother. "We keep Good Friday to make us see and feel that the death on the Cross was real. It means eternal life for us."

Mrs. Gregg knew she had said enough. There was a short silence, the boy went on telling of school life, work, and adventures—even of his troubles. He knew that his mother was always glad to take an interest in his doings, to talk over things with him, and to give her views on all points of importance to her son.

At last it was time to say good-night. With a rather wistful smile Percy kissed his mother and whispered, "I won't forget again. I certainly deserve to be smothered for having been so mean as to think it did not matter for once whether I kept Good Friday or not."

ENCOURAGEMENT TO A MUCH-TRIED MINISTER.

The following lines were composed by a farmer as he drove his cart to the railway, thinking the while of his Rector, who was passing through the fires of criticism and ruthless opposition. They were given to the Rector by the writer, and proved of great help to him and may be helpful to others:—

Go on and tell thy story,
Tell men that God is love;
Tell them Christ died for sinners—
Tell them He lives above.

And though they will not love you,
Nor value the message you give,
Tell them that Jesus is waiting
Every one of their sins to forgive.

Go, tell them that judgment awaits them;
If still from God's message they turn,
Entreat them to come to the Saviour,
No longer His message to spurn.

Hoodley's

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The State Savings Bank of Victoria.

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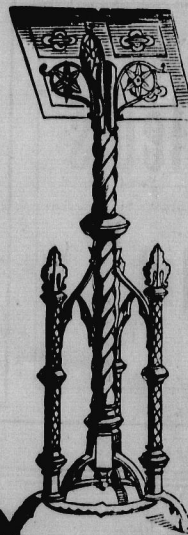
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Current Topics.

The observance of Anzac Day has taken place with all due solemnity. Official services were held at the various Cathedrals of the Commonwealth, and in a large number of Churches there were commemorations of various kinds. There is still a good deal of discussion going on as to fitting monuments to perpetuate the memory of the day. Some outward and lasting expression of a people's gratitude is naturally called for in order to keep green the remembrance through generations to come. The utilitarian aspect is sure to be emphasised in many quarters, but it should not be overlooked that in addition something is needed sufficiently imposing and unique to impress the imagination.

The appeal that has just been issued by the Federal and State Governments gives a right direction for the utilitarian part of the Anzac Memorial. The grounds of the appeal are incontestable. Sacrifice calls for answering sacrifice.

"Oh! 'tis a noble thing to trace
Our lineage from a noble race,
But nobler far when lineage leads
To noble words and noble deeds."

The shouts of applause and the glowing sense of kinship to the heroes that have brought honor to our land, should be backed up with a corresponding acknowledgment of their claims upon our self-denial. The present appeal is, perhaps, the weightiest that has been issued, both by reason of those responsible for its publication, and the objects in view. It will be no easy matter to "repatriate" the soldiers who return. Physically, mentally, and in many cases spiritually, a very large number will come back different men from what they were when they volunteered for the War.

The "triumph" of the Prime Minister of Australia continues. His temporary withdrawal from public functions has by no means dimmed the splendour of his eloquence, or impaired the vigour of his thought. "Billy" Hughes has astonished the world by his meteoric descent into the heart of the Empire, and bids fair to gain the Empire's heart. He has compelled men's admiration even where they differ fundamentally from his politics. His speech at the London Guildhall, on the occasion of his receiving the freedom of the city, showed him

at his best, and was completely worthy of the high position he occupies. His encomium of the Mother City of our Empire was very fine—"the cradle of our race; a city whose glorious traditions stretch back to the grey dawn of time; a city which was before Caesar; and legions came which had seen Celt, Saxon, and Norman emerge into one people which had defied the arbitrary power of kings. It was a city whose growth had kept pace with our race; which had watched the nation send out its sturdy broods to the farthest corners of the earth, and had seen them increase and multiply; whose power for centuries had extended throughout the world, and whose fame was known wherever men gathered together; a city which was now resolutely determined to continue the great struggle till victory crowns her arms; a city which stood and gathered Australia in her ample bosom in fitting token of the part she had played, and was still playing, in this war, and bade her stand by her side as her equal, and dowered her with all the rights of ancient citizenship."

But Mr. Hughes is not out for flattery. There emerges every now and then the fine utterance of a man who realises a constraining purpose in his life. The good of a race is the goal of his life purpose, and there occur in almost every speech of his some well-planned hint or open word of exhortation or warning in furtherance of his dominant purpose. In his Guildhall reply, he said:—

"If we are to keep the Empire for the heritage of the British people, we must create conditions under which the population of Britain and the Dominions can rapidly increase and multiply. We must create an environment which will breed a virile people to organise and develop our tremendous resources."

However, men may disagree with the methods by which the Prime Minister and his party are seeking to realise such an ideal, this ideal must be common to all true-hearted patriots. And it is an ideal which we should more thoughtfully and strenuously strive for. Too often conditions of life obtain in a community which are the creation of human, or, rather, inhuman, greed, and such conditions are allowed to continue by reason of that "let it slide" policy which is so common amongst us. More practical Christianity is needed even in this corner of the Empire, and a more determined and general effort on the part of the Christians to apply the principles of Jesus Christ to civic and social life.

It is most refreshing and striking, perhaps because of its rarity, to get a good straight talk from a layman of some eminence on the social sins that obtain in a Christian community. Mr. F. E. Pulsford, at the N.S.W. Congregational Conference last week, dealt very faithfully, pace Rev. W. L. Paterson, with the shortcomings of Christians in relation to the Society. He pleaded for more earnest study of social problems first, because they were not so easy of solution. The burden of his plaint was that Jesus Christ ought to be King in all of our spheres of activity, but that He was not. Mr. Pulsford said the need for Christians to study social problems arose because there were social sins in the guilt of which Christians were involved, and because the way of escape from the unholy entanglement was not self-evident.

The testimony of the whole Church to spiritual religion was largely vitiated, because Christians were living in social sin. That Christians, as a whole, made no serious effort to wash their hands of responsibility for social injustice was sufficient explanation why men, in this age of the social consciousness, did not go to Church, and it ought to be evident to everyone how our foreign mission work was hampered by the fact that socially and industrially the civilisation which sent out the missionaries was pagan, not Christian. Someone had suggested that, instead of sending missionaries to China, we should concentrate on converting the Chinese in Australia, and send them to evangelise their own land—a fine idea, but unfortunately these heathen lived so near to us they could see for themselves to how small an aspect of our lives we applied the Christianity of which we talked and, consequently, as results showed, they were not easy to convert.

Mr. Pulsford proceeded to inveigh against our industrial system, which, he protested, had borne such evil fruit as social stratification, class estrangement, and constant dislocation of industry. He said that the Social Problem was with us in full strength.

It was a simple statement of fact to say that the master motive of modern industry was not to supply the wants of men, but to exploit them—that was, to make profit out of them. Could this system do other than produce such fruits as class bitterness and industrial friction? Christians—and many who make no profession of religion—might and did endeavour to bring many ele-