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# The Church Record

For Australia and New Zealand.

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## Current Topics.

"Palm Sunday" is a much more convenient name than "The Sunday next before Easter"; it reminds us of the great event of this day, the triumphal entry of our Lord into Jerusalem, which is recorded in one of the Second Lessons for the evening; yet for some strange reason it has been dropped out of our Prayer Book, though still commonly used to denote the day. The old custom of the benediction and distribution of palms was rightly abolished by the Reformers as tending to superstition.

The subject for the day is "No Cross, no Crown." The collect refers to God's "tender love towards mankind" in sending His Son to suffer death upon the Cross, and prays "that we may both follow the example of His patience, and also be made partakers of His resurrection." In the original collect, all is based upon the word "meremur"; that we may "deserve" to have the example of His patience, and a share in His resurrection. We "deserve" nothing of God, hence the importance of the Reformers' alteration, that we may "follow" the example, and "be made partakers of" the resurrection.

The Epistle sets before us the example of the humility involved in the Lord's Incarnation; who though He was in the form of God thought not His equality with God a matter for clinging to, but took upon Him the form of a servant, and descended step by step to the degradation of the death of the Cross. Its lesson is clear, "Let this mind be in you which was also in Christ Jesus."

The Gospel gives an account of the sufferings in which our Lord's patience was so conspicuously seen. The four accounts of the Passion are read during Holy Week. They begin with St. Matthew 26, the Second Morning Lesson for this Sunday; the Gospel, St. Matthew 27, is evidently intended to follow as a continuous narrative at the same service. The custom of having the Holy Communion before Morning Prayer, or apart from it, was not in the minds of the compilers of our Prayer Book.

We deal in our Leading Article with the thoughts suggested by Holy Week, and Good Friday.

In connection with the "Kikuyu Controversy" much has been made in some quarters of the fact that the Branch of the C.E.M.S. at Nairobi, which is the capital of British East Africa, sent a resolution to the Archbishop of Canterbury dissociating itself from the action of the Bishops of Mombasa and Uganda, and also sent a cable to the Bishop of Zanzibar, expressing sympathy and gratitude for the stand he had made; that is, in impeaching their own Bishop of heresy.

Knowing something of the conditions of life in Nairobi, we had the impression that there would be another side to the story, which would put the facts in quite a different light. The information has now been supplied by Mr. W. M. Lynde, Vice-President of the C.E.M.S. Nairobi Branch. He writes as follows:—

"At an ordinary general meeting of the Church of England Men's Society the resolutions were brought forward without previous notice, and not being on the agenda. It appears a private meeting previous to the general meeting had taken place, only likely sympathisers being invited; the resolutions were then sprung on the general business, and in spite of strong protest allowed by the chairman to be carried.

I most emphatically assert that those resolutions do not represent the opinion of the Nairobi branch of the Church of England Men's Society as a whole, but only of a section of the members, the majority of whom are fairly recent arrivals in this country and therefore can have had little experience of the local conditions under which missionary work is carried out. To pass such resolutions as these in this way is, if nothing else, certainly not playing the game, especially as they would involve the whole of the members of the branch in an act of disloyalty to our Bishop."

In our issue of March 20, we congratulated the Presbyterian Church on their Forward Movement in establishing a Mission among the blacks in Mornington Island, notwithstanding the protests of Dr. Mjoberg, the Swedist Scientist. Since then the subject has been ventilated in the daily press, both in editorials, and in correspondence, and some of the writers have shown an ignorance of the subject which would be ludicrous, if it were not so sad. The following is a sample, by a correspondent in one of the Sydney papers: "I

venture to say that if this Mission is started, the red plague and many other diseases would be rampant in a year or two, the same as we find in the vicinity of Thursday Island." This is really too ridiculous.

It is refreshing to find that the Mornington Island Mission is being started with the full approval and support of the Queensland Government, and we quote with much thankfulness the words of Mr. Appel, the Queensland Home Secretary. He said that "it would be quite impossible to keep the island free from intrusion. The straits are frequented by Japanese luggers and Chinese junks, and only recently Japanese luggers had been seen in the vicinity, probably seeking after a store of pearlshell which is believed to exist in the neighbourhood. Without the erection of an impassable wall about the island, or the employment of an armed cruiser to constantly patrol the shores, the island could not be kept as Dr. Mjoberg would wish. The result would be that the natives would be contaminated by the incursion of Asiatics and whites, and the results could only be judged by the experience of the past, when the blacks, in what might be regarded as almost inaccessible places, had been found practically rotting from enthetic diseases communicated to them by these visitors. The presence of the mission station served to keep these people away, and the efforts of the missionaries in their midst had been proved to have just that protecting influence necessary to preserve the race."

The movement to further secularise the Lord's Day is being vigorously pushed forward in Australia. In Sydney it finds a warm supporter in the Minister for Railways, who regards it as "sheer brutality" to prevent the thousands of people in Sydney from enjoying the scenery of the Blue Mountains on Sunday. In Melbourne, however, it is different. The Minister there, in response to a demand for more Sunday trains, has intimated that no increase will be at present made, giving as his reason that "the policy of the country is against it." The "Age" devotes a leading article to the subject, indignantly protesting against this decision, and setting forth in glowing words all the great advantages which would accrue to Victorian people, if only there were sufficient trains to take the city people to the country, and the country people to the town on the Lord's Day.

We are deeply thankful for the stand made by Mr. Mackinnon in Victoria, and hope that no accusations of puri-

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tanism will induce him to alter his policy.  
 Many people seem to forget that the weekly day of rest has come to us through the religion of Jesus Christ, and that it is in the truest interest of the human race to safeguard it. Increase of facilities for Sunday excursions will not really benefit the excursionists, who misuse the sacred day. It will result in hundreds of railway employees and other people being made to work unnecessarily on what should be their day of rest, and it will also deprive them of their opportunity of worship. The old reason for the observance of the weekly Sabbath still holds good—"That thy man-servant and thy maid-servant may rest as well as thou."

Since we last wrote of the Problem of Ulster, the British people have passed through a crisis of overwhelming gravity, and the results are not yet clear. Events followed each other in rapid succession. First came the movement to concentrate a large military and naval force on the North of Ireland. Then followed the refusal of many military officers to take part in co-ercing Ulster into Home Rule, though they were perfectly willing to help in maintaining order, and protecting life and property. The next step was the assurance to these officers that their scruples would be respected, and finally the Government repudiated this assurance.

The whole business is an apparently inextricable tangle, and has not placed Mr. Asquith and his Cabinet in a very happy position. It is difficult to see what will follow. Events move so rapidly that possibly, before these lines are read, the situation will have completely changed. But one point is fairly clear. There will be no co-ercion of Ulster by the British Army. Much has been said about the action of aristocratic officers in upholding a Tory policy, but we believe there is a much deeper principle underlying their action, than any which is merely political. Had extreme steps been taken it would, in our opinion, have been made clear that not only the officers but the rank and file, both in army and navy,

would have taken the same stand. It is not the desire of the British people that Ulster should be co-erced into Home Rule by force of arms. We believe that most of those who heartily sympathise with the legitimate aspirations of the Irish Nationalists for self-government, think that to purchase this boon at the price of civil war would be a national tragedy. We await results with interest, and especially we ask that much prayer may be offered that a solution may be found which will bring honourable and abiding peace.

**Helps for Quiet Moments.**

**Secret of the Risen Life.**

Ah Christ! that Thou hast died,  
 And still that men deride.  
 Ah Christ, that all might see  
 And feel their need of Thee.  
 Lord Christ! all praise to Thee,  
 Who givest victory,  
 Lord Christ! Arise in me,  
 Reveal Thy Majesty.

**CREDO.**

**Value of the Quiet Hour.**

There is one thing we must not overlook, which is almost essential to a life of blessedness; it is the being frequently alone with God, says Dr. G. B. F. Hallock. We can have Him with us in life's activities in any full degree only when we give ourselves suitable pause in which to thank God, to commune with Him, and to let Him come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of the day, when our minds are fresh and our hearts unburdened. Every one of us needs this intercourse with God, and when we get it the effect is like when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street in yonder doorway among the hurrying people—you seem to have brought the sun down by your look, and now you see it all about you.

This same thing is what happens, too, disciple of Christ, when you recognise the religious value of a quiet hour, and give yourself pause to look into the face of God. By so doing you bring Him down into your immediate surroundings. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store, or shop, or duties pursue you in the home, everywhere you see God, are conscious of His presence, and walk with His light irradiating the whole horizon of your activities.

**The Evangelical Movement.**

**IX.  
 Romaine in London.**

Romaine preached his first sermon in London as Lord Mayor's Chaplain in St. Paul's Cathedral, on Sept. 2, 1741. The title of his sermon was, "No Justification by the Law of Nature," and the text, Romans ii., 14, 15. The first post that he regularly occupied in London, however, was that of lecturer at St. Botolph's, Billingsgate. The way in which he received this appointment is an illustration of the manner in which God works to find a right position for His people.

In 1748 Romaine had just finished his edition of Calasio's Lexicon, and had made up his mind to go north to his old home and there find employment. In fact, he had actually packed up his trunks, and sent them on board ship in the port of London. But as he was going to the waterside in order to secure his own passage, he was met by a man, an entire stranger to him, who stopped and asked him if his name was Romaine. The man had formerly known his father, to whom he saw a strong resemblance in the Clergyman he had just met, and this resemblance had led him to speak to Romaine. After some conversation about his family the stranger, who had much influence in the city, told him that he would support his candidature for the then vacant lectureship at St. Botolph's, if he cared to apply for it. Romaine perceived in this apparent accident the finger of God, and at once consented, on condition he was not obliged to make a personal canvass of the voters, which he thought was inconsistent with the office of a Clergyman. In the autumn of 1748 he was chosen to fill the post and thus began his forty-seven years of service in London.

Romaine's biographer, Cadogan, remarks on this occurrence:—"A settlement in the metropolis was the thing of all others which he last thought of, and to which he was the least inclined. From the bent of his genius to the study of Nature, of minerals, fossils, and plants, and the wonders of God in creation, a country life, so

favourable to these pursuits, would have been chosen by him. But God chose otherwise for him; and by a circumstance trivial and accidental to appearance, but in reality a turn of Providence such as decides the condition of most men, called him to a city lectureship, and so detained him in London, where he was kept to the end of his existence as a witness for Jesus Christ, with abilities as truly suited to this meridian as those of the Apostle Paul to the meridian of Ephesus, Corinth or Rome."

**Hindrances to Preaching.**

In the year 1749 he was chosen lecturer of St. Dunstan's in the West, a post he held for forty-six years, at the magnificent stipend of eighteen pounds a year. The Rector of the Parish, however, objected to Romaine's appointment, and when the lecturer appeared to fulfil his office, he was unable to use the pulpit, because the Rector sat in it! Romaine, however, persevered in his efforts to discharge his duties, although the time of his lecture was changed without notice. The dispute resulted in an action at law and Romaine won his case, but in spite of Lord Mansfield's decision in his favour, the Churchwardens locked the Church doors till the precise hour for preaching, and even then refused to open the pews or light the Church. Crowds gathered in the street, waiting to hear Romaine. It must have been a solemn sight to see the crowded aisles and empty pews barely visible in the great Church, within which the light of the single candle held by Romaine served only to make darkness visible. After this had gone on for some time, Dr. Terrick, the Bishop of London, who had formerly held the lectureship, happened one evening to pass along Fleet-street while the congregation were waiting outside St. Dunstan's. He noticed the crowd and inquired into the circumstances. The result was that the Bishop took Romaine's part and secured proper conditions. The service was to begin at six, the doors were to be opened in good time, and lights should be provided in the winter season. After this, Romaine suffered no further disturbance of his ministry at St. Dunstan's, where he held the lectureship to the end of his long life. We shall see that Romaine's experiences at St. Dunstan's are very similar to what Charles Simeon underwent many years later at the Church of Holy Trinity, Cambridge.

**Rector of Blackfriars.**

However, he had made his name as a preacher and he acted as morning preacher at more than one Church, and was also in great request as a preacher of charity sermons in London

Churches, until he was chosen Rector of St. Anne's, Blackfriars, in 1766. He also preached several times before the University of Oxford, until in 1757 he delivered two sermons, entitled "The Lord our Righteousness?" These sermons gave great offence and he was never asked again to occupy the University pulpit.

About this time he became acquainted with that excellent lady, Selina, Countess of Huntingdon, who made him one of her domestic chaplains, and had no small share in securing his appointment to St. Anne's. He was elected in 1764 by the parishioners, but the election was disputed, and he was not instituted until 1766. The importance of securing an Evangelical appointment to a Parish in London was fully appraised by the Evangelicals themselves and their opponents. Romaine's twenty-nine years of ministry fully justified the efforts of his friends. Support came to him from extraordinary quarters. An innkeeper in the Parish is said to have been one of his most active canvassers. When Romaine called on him afterwards to thank him, the publican said, "Indeed, sir, I am more indebted to you than you are to me; for you have made my wife, who was one of the worst, the best woman in the world."

As Rector of a London Parish Romaine exercised to the full his powers of usefulness. He became a rallying point for London Evangelicals, "Man after man, and family after family, gathered round his pulpit, until his congregation became the nucleus of a vast amount of good in the metropolis. His constant, unflinching declaration of Christ's whole truth insensibly produced a powerful impression on men's minds, and made them understand what a true Clergyman of the Church of England ought to be. His undeniable learning made him an adversary that few cared to cope with, and gave a weight to his assertions which they did not always possess when they came from the lips of half-educated men. His position gave him peculiar advantages. In short, the good that he did, as Rector of Blackfriars, though less showy, was probably more solid and permanent than the good that he did all the rest of his life." It is worth noting that right through his incumbency he was at pains to conduct the services of his Church with strict reverence and good order. He never rested till he had put the fabric of his Church in good repair, had built a good parsonage, and made the parochial schools thoroughly efficient.

**A Loyal Churchman.**

His personal demeanour was somewhat close and reserved, chiefly because he was absorbed in his Ministerial work. He was a firm lover of his Church and resisted the greatest

pressure and most persuasive invitations to separate himself from her and have a chapel of his own. He preferred to wait until the right opportunity was offered, and it came. In this he was typical of the Evangelicals generally in their loyalty to Church order and custom. He died in July 26, 1795, in his eighty-first year, having attained a ripe old age. He was in full work until a few weeks before his death. His relatives and friends had planned a private funeral, but, even so, he was too great a man for his last journey to be performed in privacy. Crowds gathered to pay him their tribute of respect, and when the procession reached the city of London it was received with civic honours. Such was the impression that this Evangelical leader made on his generation by the power of the truth that he preached and lived. Such men as he and they were not few, were the ample justification of the Evangelical Revival.

**The Bible Society's Appeal.**

Owing to the great expansion of the work of the British and Foreign Bible Society, and the unprecedented demand for the Word of God in many lands, the Home Committee finds itself faced with a probable deficit of £12,500 in the current year.

The invariable rule of the Society in the past, has been to enter every open door indicated by the need of a people for the Scriptures. Difficulties have never been allowed to daunt, nor deficits to frighten the Committee from this plain path of God's leading; and in the present crisis the rule will not be departed from.

It is only fair, however, to the friends of this Society, that the Committee should make its need known, leaving it to the Holy Spirit to so influence the heart, that the necessary gifts will be forthcoming.

Already gratifying evidence of the interest in the Society's work has been received. In Adelaide a gentleman offered to subscribe an equal amount up to £1000, of special donations, and the Rev. J. H. Sexton, a few weeks ago, was able to take a bank draft to London, totalling £1042. Several amounts have been received in Sydney, and now a generous offer comes from a Church of England clergyman, who desires that his name be not disclosed, to donate £5, on condition that 9 others subscribe a similar amount. His desire is that at least £50 shall be subscribed in special gifts, and the ordinary annual income not reduced. The offer is open till the end of June next, but it is confidently expected that the Lord's stewards will accept the challenge, and allow the Society to claim the amount forthwith. Gifts may be forwarded to the Treasurer or Secretary, 242 Pitt Street, Sydney, and will be duly acknowledged.

**A WITNESS TO MISSIONS.**

Mr. J. Macfarlane, of Hobart, has just returned from a visit to China. He travelled a good deal in that land, and among other things speaks thus of Missionaries:—"The work of the Christian missions is going ahead in a wonderful way. There is a desire on the part of many of the Chinese to hear more of Christian religion, and good work is being accomplished."

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## Notes on Books.

"What shall we do without Jesus?" by Arthur C. Hill. Hodder and Stoughton, 6s. Copy from Angus and Robertson, Sydney.

This is a volume worth careful reading. There are many points at issue with which we cannot agree. For instance, where the author says:—"He (Jesus) has been worshipped and followed, however imperfectly, through sixty generations of human progress. But the star of His glory has begun to decline." Then too, the chapters on "Jesus as revealer of God"; "Jesus and Sin"; "Jesus and the Church" raise points which demand the closest scrutiny and guarding against." Yet, and in spite of the volume's discursiveness, it is one to cause the reader to think. It should prove helpful in this day of indifference to the understanding of the many intellectual problems with which the Church of God is faced. We agree in a measure with the writer when he says that the worth of Christianity must be judged in the mind of the people. Humanity is a very fickle thing and we cannot always accept its dictum. However, read the book and it will prove a stimulus in Christian work.

"The Weaving of Glory," by Dr. G. H. Morrison, of Glasgow. Hodder and Stoughton, 5s. Copy from Angus and Robertson, Sydney.

"The Weaving of Glory" is a volume of addresses delivered on Sunday evenings, in Wellington Church, Glasgow. Dr. Morrison is already widely known as an able Presbyterian preacher, and this volume does not belie his reputation. He has the knack of not saying too much and of getting his sermons into clear and broad outlines. This is where he "gets hold" of his congregations. He gives broad headings which his hearers can easily remember in their homes or in business. We cannot choose from the present volume any addresses as outstanding above the others—they are all good. The sermons on "The medicine of the merry heart," "The Deceitfulness of Christ," "The Old Orchard," "The Cross and the World" we found particularly helpful. The volume is at once a suitable companion for any day, and especially on a Sunday afternoon.

The Missionary Message of St. John's Gospel, by Bishop Druitt, D.D. is obtainable at C.M.A. Depot, The Strand, Sydney.

At the C.M.A. Summer School, held last January at Austinmer, Bishop Druitt, who presided, gave a series of Bible Readings on the "Missionary Message of St. John's Gospel." Those who were privileged to hear them were much impressed by their power, and the light which they threw upon the sacred pages. A member of the school, who desires to remain anonymous, offered to defray the whole cost of publishing the addresses, so that all profits from their sale might be devoted to the "Advance Campaign" of the C.M.A. The book is well printed, and attractive in form. The Archbishop of Sydney writes a "Foreword" in which he commends "this Study of St. John's Gospel to all earnest Bible students."

The Sunday School as a Field of Missionary Operation, by Miss M. Harper. Obtainable free at C.M.A., Strand, Sydney.

This is a most useful booklet. It contains an address delivered at the last C.M.A., Summer School, and Miss Harper's long experience of work among young people eminently qualifies her to deal with such a subject. The address is full of practical suggestions, and every clergyman and teacher should ask for a copy.

## Personal.

Rev. Eustace V. Wade, Rector of Benalla, Victoria, has resigned his Parish. He intends to work in England, and will leave Benalla on July 22.

Rev. J. J. E. Done, formerly of West Monaro, N.S.W., who has been Acting-Rector of Cootamundra during the absence of Archdeacon Simpson, has been appointed Rector of Adelong.

Rev. S. C. O'Brean Ball, Registrar of the Diocese of Bathurst, accompanied by Mrs. Ball, has gone on an extended visit to England.

Rev. E. Overton, together with his family, was, on March 12, warmly welcomed at a meeting held in the new Parish Hall at Stanthorpe, Queensland, where he is taking up his duties as Rector.

Nurse Roberts, of Melbourne, who has had excellent training for the work, has been appointed Matron at Yarrabah Mission Station.

Miss M. Crossley, Missionary of the Victorian C.M.A., has arrived in Melbourne, from India, on furlough.

Archdeacon Godfrey Smith, of Gippsland, who has been seriously ill, and is ordered to take some months' rest, is taking a trip to North Queensland.

Rev. E. Shipley, who was inducted as Rector of Kangaroo Valley, N.S.W., on March 10, by Rev. W. Newmarch, Rural Dean of Wollongong, was presented by the parishioners of St. John's, Ashfield, where he had worked for three years, with a purse of sovereigns, a pocket Communion Service, and a kit-bag. He was also the recipient of other gifts, including a silver entree dish, from the pupils of Ashfield Preparatory School.

A Farewell Social was tendered last week to Rev. C. L. Crossley, Rector of Moe, Victoria, who is leaving for a twelve months' trip to England, where he intends to devote his time to study. He was presented with a purse of sovereigns by the parishioners.

Mr. L. C. Hutchinson, of Sydney, has been awarded the Lucas-Tooth Scholarship, by the Trustees, on the nomination of the Archbishop. The scholarship is of the value of £200 to £300 per annum for three years and is tenable at either Oxford or Cambridge, by a candidate for Holy Orders.

Rev. J. S. W. Colez, Rector of Birchip, Victoria, has resigned his Parish, and will be succeeded by Rev. C. H. Russell, of Rainbow.

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The Bishop of New Guinea, who has been undergoing treatment in England for knee trouble, is doing well, and will probably be quite strong again. He hopes to be able to reach Sydney in time to leave for New Guinea on July 13.

Rev. A. G. Rix, who has been Rector of Adelong, N.S.W., for the past 16 months, has been appointed Rector of Moruya. On the eve of his departure he received presentations from the parishioners, the choir, and the C.E.M.S.

Archdeacon Luscombe, on Wednesday, March 18, inducted Rev. C. Newton Mell as Rector of Gresford, N.S.W.

Rev. G. M. Brown was inducted to the Parish of West Wallsend, N.S.W., by Archdeacon Regg, on March 14. Before leaving Gresford, where he had worked for 14 years, he was presented with two purses of sovereigns and several substantial cheques. His son, Rev. G. W. Brown, is in charge of Bulahdelah, where his father was Curate 30 years ago.

Rev. A. M. Levick, B.A., Acting-Rector of St. Mark's, Darling Point, Sydney, has just gained his M.A. degree in Philosophy (Metaphysics) at the Sydney University. The subject of his thesis was "Authority in Religion."

Miss Mary Emmerton, has been appointed Organising Secretary of the Girls' Friendly Society, in the Diocese of Melbourne, in place of Rev. H. S. Hollow, whose appointment to Christ-Church, Geelong, has necessitated his retirement from the post.

Rev. A. Roscoe Wilson, of the Diocese of Melbourne, has been nominated by the Archbishop as a military chaplain of the Commonwealth Forces.

Bishop Stone-Wigg is to be the preacher at the consecration of Dean Golding-Bird as Bishop of Kalgoorlie, in St. Andrew's Cathedral, Sydney, on April 25.

Canon Drought, Vicar of St. John's, Toorak, Melbourne, accompanied by his wife and son, will leave for an extended tour through England in May next. During the Canon's absence, Revs. Canon Goodby, and J. H. Allen will minister in the Parish.

Rev. T. J. Heffernan, Rural Dean of Penrith, inducted Rev. W. R. Bowers to the Parish of St. Marv's, on Wednesday, and Rev. L. R. Connell to the Parish of Blackheath, on Thursday last. Both Parishes are in the Diocese of Sydney.

We much regret to hear that Rev. James Bean, Rector of Germanton, in the Diocese of Goulburn, was thrown from his buggy and killed. At the time of going to press, no details of this sad accident are to hand.

The Bishop of Carpentaria, who has been taking Confirmations for the Archbishop of Brisbane, returned to Thursday Island on March 28. He hopes to leave for Darwin on May 10, and drive overland from Pine Creek to the Roper River Mission Station, returning home about the end of June.

The Consecration of Bishops for the new Sees of Chelmsford and St. Edmundsbury and Ipswich (Rev. E. Watts-Ditchfield, and Archdeacon Hobson), took place in St. Paul's Cathedral, London, on St. Matthias' Day, February 24. There was an enormous congregation, and a very large number of Clergy were present. A most impressive sermon was preached by Rev. J. Gough McCormick, from Isai. 62, 2: "Thou shalt be called by a new name."

## Our London Letter.

(From Our Own Correspondent.)

## The House of Laymen.

Since my last letter Convocation has been sitting, so has the House of Laymen. One cannot help the feeling that it would be better for the Church if none of these bodies existed, at all events in their present form. The House of Laymen is harmless because it has no powers, and little attention is therefore paid to its debates or its conclusions. Only a few of its members take their membership at all seriously, and some of them are regarded as bores. They have lately gone through the farce of adopting or passing an Education Bill, sending it solemnly through Committee and all, but it has not the slightest chance of the smallest consideration from Parliament. Its chief concern is with the parent's choice of religious teaching with the view of Church teaching being available for Church children in the State or Council Schools. Church teaching in Church Schools should undoubtedly be preserved, but Scripture teaching in other schools is generally very efficient and the Church would be better advised to concentrate with Non-Conformists to keep it so. The National Church should take a wider view of its responsibilities than to allow them to cover Church children only. It should co-operate with all the Churches to safe-guard Christian teaching for every child, and not simply play for its own hand.

## Canterbury Convocation.

In the Canterbury Convocation, however, matters went much more seriously, each day witnessing to a steady step forward in the "Catholic" direction. In the Upper (the Bishops') House the Bishop of London presented the two-fold memorial of "676 Priests" of his Diocese (1) against what is termed "Modernism" being taught in the Church, and (2) to assert the necessity of Episcopal ordination to a valid ministry of the Word and Sacraments. The two parts are of course quite distinct and separate, and it is hard to understand why they should have been joined in this way. No debate took place at the time. But the Bishop of London will open one when the House next meets at the end of April.

## Vestments.

The Ornaments Rubric then came up for a long but one-sided discussion in connection with the answer on Prayer Book Revision to the "Royal Letters of Business," which has been under consideration of Convocation for the past six years, with the result that a majority of 18 to 4 decided that the use of Vestments should be optional—that there should be "diversity of use." This is of course, wholly against the law, which allows no option in the matter and will encourage the lawless and increase their number. One or two of the Bishops, notably Hereford, have steadfastly set their faces against the use of Vestments in their Dioceses until they have legal sanction, which seems rather remote. It was stated that some 4,000 parishes were now using the Vestments, which is likely to be increased, to the distress and alienation of many. A kind of reservation of the Sacrament was also brought up in connection with the Letters of Business supported by the authority of the Committee of the whole House.

## Changes in the Prayer Book.

Various changes in the Prayer Book of importance were also recommended, the question to Deacons on their ordination being altered as follows, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments, as conveying to us the Revelation of God, brought to its fullness in 'Jesus Christ.'" I must not attempt to lead your readers through the debates in the Lower House, which were, however, noteworthy for a particularly moving speech by the Veteran Dean of Canterbury against the Roman drift. He complained of the lack of concession to the principles and feelings of Evangelical Churchmen, who he said, would carry their opposition to the very extreme, and appeal to the Laity to take the matter up with the utmost vigour.

## The Reformation at St. Albans.

All this denotes a most unsatisfactory state of things, but it would be worse than idle to write as if it did not exist. Kikuyu is having the effect of the protagonist parties each becoming more determined and it is difficult to see how peace can ensue. The Catholics are dominant and have the position of "might." Evangelicals are lower down, but consider that on their side is "right." The continuity of the Reformation it seems to them is at stake when the doctrines and practices

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of the Prayer Book, which for 350 years have been believed to be in harmony with Holy Scriptures, are fundamentally altered. As to the Kikuyu question itself, the Bishop of Zanzibar has replied in questionable taste to the Archbishop of Canterbury, at all events in terms which have met with the censure of the "Guardian," albeit they have the sympathy of the "Church Times." He complains that he has been brought home under conditions that have proved to be illusory and that the Archbishop has judged or pre-judged the case as if he were both judge and foreman of the jury. However, the Archbishop of course, has his way, and the matter will remain as it is until the Consultative Committee meets next July.

**Missionary Questions.**

It is agreeable to turn from such matter to Missionary questions. There has undoubtedly been progress in the past year in Missionary Finance. The S.P.G. income in 1913 from all sources, is £256,000 an advance of £40,000. The C.M.S. year does not end until March 31st, but when the Society meets in May the income for the year is not likely to be less than half a million, if it is not double that of the S.P.G. This, of course, will include the special Swanwick contributions now amounting to £110,000. The subject of Missionary Missions is also occupying increased attention. A very helpful manual has been issued from the Central Board of Missions though drawn up on S.P.G. lines, the compiler evidently having very little knowledge of the C.M.S. Still C.M.S. people can easily translate its ideas into their own. The C.M.S. has not been unmindful of this method of getting at the spiritual life of the people for the missionary cause, and has had Missioners on its staff for some years, notably the Rev. Hubert Brooke, still happily at work. The matter, however, is capable of great development, and serious consideration is being given to means for bringing this about.

**Voluntary Church Offerings.**

Reverting to finance, the S.P.C.K. have just issued their annual statement of Voluntary Church Offerings. The grand total is £7,900,230—an increase of £135,453. Nearly £95,000 of the increase is under Home Work, which is £814,818 against £720,524. Foreign Work has its increase to chronicle—£26,586. It stands at £933,981. Educational work is £84,617, a decrease of £3,208. Clergy Training and Maintenance came in for £191,244, while for the support of assistant Clergy, £863,802 was contributed. For maintenance of Church Services, support of the poor, for Church building and some important miscellaneous items the total is £3,829,118. It is all very impressive and shows what a vast and strong organisation the Church has. If there were only peace within her borders! We need the prayers of our daughter Churches over the Seas, the fervent prayer which availeth. It is too much perhaps to expect the general body of Church people in far-away Australia to study and be cognisant of our home conditions, though some assuredly will be doing this. What happens here must in the long run affect the whole Anglican body more or less seriously. Hence it is an Australian concern as well.

**Bishop Watts-Ditchfield's Moustache.**

The question was asked in our columns a fortnight ago, says the "Church Family Newspaper," what about the new Bishop of Chelmsford's moustache? All speculation has now been set at rest, as it was notified at his consecration on St. Matthias' Day, that the Bishop's upper lip had been shaved. As a curious instance of how deceived eye-witnesses may be, it may be mentioned that of two persons who sat close to each other at the consecration service, both of whom are equally familiar with Dr. Watts-Ditchfield, one left the Cathedral declaring that the Bishop's moustache was gone, while the other strongly maintained that it still remained! But it has gone!

Of all maxims, the best, as the oldest, is the true watchword of "Never give up." —Tupper.

**Correspondence.**

**Candidates' Ordination Fund.**

In our issue of March 13, an Evangelical Layman in New Zealand suggested that an appeal should be made throughout Australasia for a million shillings to form a Candidates' Ordination Fund, so that young men of promise may not, through lack of means, be debarred from studying for Holy Orders. The money received will be acknowledged in the "Church Record," and will be used for the training of men at Ridley College, Melbourne, Moore College, Sydney, or Bishopdale, Nelson.

We have received the following letter on the subject, and trust that many more will follow:—

To the Editor of the "Church Record,"  
64 Pitt-street, Sydney.

Sir,—I was glad to see the suggestion for the "Candidates' Ordination Fund," and hope that it will be taken up by your subscribers. For it should prove not only a help to the Candidates, but to the three Colleges mentioned. I enclose one of what we hope will be a million shillings.

J.M.E.

Hobart.

Sums received—J.M.E., J.P., and Clericus, each one shilling.

**Sunday Mountain Train.**

To the Editor of the "Church Record."

Sir,—It has been stated that trains should be run on Sundays to the Blue Mountains because it is sheer brutality to prevent the thousands of Sydney from enjoying the Mountain scenery.

Are the people of Sydney Christian or Pagan? Are they governed by divine law, or is each one a law unto himself? Is the Sabbath a human or divine institution? If divine, as most persons suppose, then we must be guided by God's word, from which alone we are taught how it should be observed, and from which alone we obtain our knowledge of right and wrong.

When God made man He ordained that he should work, but one day in seven was set apart for rest and worship.

When the moral law was given from Sinai (which was not a new law, but the old laws tabulated), in the centre of the Moral Law is the injunction, Remember that thou keep holy the Sabbath Day, the Sabbath of the Lord thy God. This law has never been repealed, and a man who broke it in the time of Moses, was ordered by God to be put to death. The prophet Nehemiah attributed the destruction of Jerusalem under Nebuchadnezzar to the Jews neglecting to keep the Sabbath.

Both the Protestant and Roman Catholic Catechisms teach that the day should be kept holy, whatever their teachers may say. God teaches (Isa. 58) how the day should be kept, "Not doing thine own ways, not finding thine own pleasure, not speaking thine own words." We cannot break God's laws without suffering the saddest consequences.

**WARNING.**

**Caste in India.**

To the Editor, "Church Record."

Sir,—My letter in your last issue, calling attention to an error in your report of an interview, has had the gratifying result of eliciting further interesting particulars respecting life in India from the Rev. G. H. Cranswick. But I cannot rest under a suspicion of literary piracy. When I quote from an author, I always acknowledge my obligation in the usual way, and although a man may, like Coleridge, sometimes use the words of another unconsciously, that is not likely to have happened in my case, since I have not read a book on India or its people for something like twenty years.

The sources of my knowledge are quite immaterial, and of no interest to your readers; but the authority relied upon by all students of Caste is the "Laws of Menu," and if these laws are often disregarded in practice, so are others which possess much higher authority—and not in India only.

JOHN COLE.

Stanmore.

**The Missionary Enterprise.**

**Preaching by Kinematograph.**

There is a kinematograph in Gifu, in Central Japan, and the man responsible for explaining the slides (which are largely American) came last spring to ask help from a C.M.S. missionary with the English. Since then he has been under instruction. We read in the "Church Missionary Gleaser" for March: "The kinematograph showman is preaching faith in God as the only thing possible for man, as he shows moving pictures of Noah. He studied the subject with me last week, and he has far exceeded my highest hopes by the power and earnestness with which he speaks, mentioning chapter and verse and quoting by heart from the Bible, as well as earnestly explaining the pictures. As he ended up with the Rainbow, the Covenant, the type of God's love fulfilled by the Lord Jesus, there was cheering from the audience on the night I went to see it."

**The Door of Afghanistan Opening.**

Last year the house surgeon of the C.M.S. hospital at Peshawar, on the northwest frontier of India, Dr. Nazir Ullah, visited his home in Kafiristan. That country was annexed by the Amir of Afghanistan in 1895. Nazir Ullah's story, as related by Dr. Arthur Lankester in "Mercy and Truth" for March, is a very striking one. Some thirty years ago, when eight years old, he was carried off by a cattle raiding party from a valley in Kafiristan. He was taken from one district to another in order to escape the parties sent out by his father to recover him, and was finally taken to Peshawar. Seven years ago he was appointed house surgeon. Early in 1913 a group of patients from Kafiristan who proved to belong to Nazir Ullah's own valley were admitted to the hospital. The operations were successful and the party returned through the Khyber Pass. About a month later another party reached the hospital and with them Nazir Ullah's brother. When the time came for this second party to return

they were most anxious that their newly found fellow countryman should accompany them. Accordingly he left Peshawar in April last. It was a perilous undertaking, but for the first time for very many years it was proved possible for a Christian to travel in Afghanistan, openly witnessing for Christ on every opportunity, and yet to escape any actual violence. He returned to Peshawar in August after five months' absence.

**A Remarkable Record.**

In the Protectorate of Uganda, which is roughly about six hundred by four hundred miles, besides the C.M.S. mission there is no Protestant missionary society. Last year 7897 persons were baptised, of whom 6042 were adult converts. In a very large measure the Church in Uganda is self-supporting. The contributions of the people for religious purposes in 1913 amounted to Rs. 27,722, exclusive of gifts for buildings and repairs of district churches and of Rs. 36,000 given towards the rebuilding of the cathedral, which was burnt down in 1910. Towards the rebuilding £10,000 was raised in England by Bishop Tucker. The Baganda have promised to raise the same amount, and of this £7710 had been collected in Uganda up to November last.

**A Call From Uganda.**

It has been very naturally assumed that the Bishop of Uganda's return to England at the present time is due to the questions which have arisen with regard to Kikuyu. The visit however was proposed early last year and was quite unrelated to the conference. In the course of a letter to the "Times" of February 14 Bishop Willis writes:—

"Its purpose was to seek from the home Church such help as might enable the Church in Uganda to meet the situation with which it is now confronted.

That situation will perhaps be best understood in the eastern parts of the Diocese of Uganda two brothers, both are chiefs of considerable importance, and both, until quite recently, were pure pagans. Both brothers, however, were extremely anxious to be taught, and each had gone so far as to learn to read the New Testament for himself. A single missionary was available, whom each was anxious to secure. The brother to whom the missionary went has now built a large school, and brings scores of his people daily under Christian instruction; but the other brother, for whom no missionary was available, is now a Mohammedan.

"What has been seen here, in a single instance, is characteristic of what is taking place throughout the Diocese, which is far from being confined to the kingdom of Uganda, whose story is so well known, and whose boy king was so recently among us. In Uganda proper—that is, in the kingdom of Daudi Chwa—Islam has had its day, and has failed.

"But beyond the boundaries of Uganda proper lies a heterogeneous mass of more primitive tribes, with a bewildering variety of languages and dialects, and often differing from the Baganda as widely as the peoples of Southern Europe differ from ourselves.

"It is among these other tribes that the struggle between Christianity and Islam is really serious. The future of the pagan tribes to the east and north of the kingdom of Uganda still hangs in the balance. Will not that same prompt and adequate missionary effort that saved Uganda secure these tribes also for Christ?"

Talents are nurtured best in solitude, But character on life's tempestuous sea. —Goethe.

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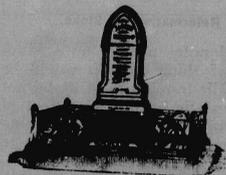
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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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 3, 1914.

## HOLY WEEK AND GOOD FRIDAY.

The special connection of seasons in the year with the fundamental facts of the Christian Faith are "forcible witnesses of ancient truth," and are helps both to memory and devotion with respect to the facts commemorated. "Next to the gracious and miraculous providence of God," says a historian of the Greek Church as recorded by Hooker, the great English Divine, "I ascribe the preservation of Christianity to the strict and religious observation of the Festivals and Fasts of the Church; this being the happy and blessed effect of those ancient and pious institutions, the total neglect of which would introduce ignorance, and a decay of piety and religion."

Holy Week and Good Friday bring home forcibly to the minds of Christian people, the Story of Christ's Cross and Passion. Our Church emphasises the special character of this season by appointing Lessons, and an Epistle and Gospel for each day throughout the week. No more helpful devotional exercise can be practised than reading, day by day, those portions of Holy Scripture which the Church appoints. In this way the Prayer Book may become a Manual of personal religion, endearing itself to those who desire to be drawn closer to their Lord. The observance of Holy Week and Good Friday is a public memorial to the Cross and Passion of our Saviour, Jesus Christ, which has been the turning point in the world's history, and serves to-day as the greatest inspiration for nobility of life and conduct and enthusiasm in every good enterprise.

Since the Cross is the ground of Christian experience, the Church has shown her wisdom by laying stress on the closing scenes of Christ's earthly career, so that all may realise the exceeding great love of their Master and only Saviour thus dying for them. The Church calls the business of the world to a halt at this time, so that by meditation and contemplation of the Divine Sufferer, the true proportion of things in the world may be seen, and honour may be done by Him who has so signally blessed the whole of mankind.

It is not with the idea of forcing their opinion on others, that the leaders

of our Church protest against the secularisation of Good Friday. Such protest is but a reminder and an appeal to the community generally to consider the large number of people who regard the day as peculiarly sacred, and also to secure from those in authority sympathetic recognition that the day is and always has been observed for the one purpose of perpetuating the memory of the death of our Lord and Saviour, Jesus Christ. Considering the many advantages of civilisation that are the direct result of Christianity, it is not an undue request that the day should be honoured by everybody, out of respect to the Founder of Christianity, and observance of the day should mean the avoidance of public amusement and provision for such.

With the State as the guardian of civic morality, and as righteousness alone exalteth a nation and makes it stable, it behoves our Legislators to support the observance of Christian institutions which go far toward the development of the highest ideals both in individuals and in the State. It is a reproach upon Sydney that the great Agricultural Show for the State should be held in Holy Week and be open on Good Friday. Other States hold such gatherings at other times in the year, and it seems a pity that Good Friday should be one of the days chosen for the Sydney Show, when the only reason for the observance of Good Friday is the remembrance of the Sacrifice on Calvary. Since it is frankly recognised by most men, that the Christian Church is a powerful force in the preservation of good order and government, and assists the State to a considerable degree in the promotion of healthy and unselfish citizenship, those in responsible positions should at least listen to the voice of the Church and meet its wishes as far as possible. It is only as all sections of the community work together for the general welfare, each considering the other, and all united in the exaltation of honour, self-sacrifice, and duty, that "Advance Australia" can truly be sung.

Let Churchmen themselves realise the special opportunities that Holy Week and Good Friday present to them in the way of deepening their own Christian life. Entering into the spirit of the week as the Church presents it to us, in a most blessed climax to the season of Lent and a most effective preparation for a joyful Easter-tide. It may be to those who worthily and sympathetically ponder upon the great truths of our Lord's suffering and death, a time of real heart fellowship with the Lord of their life, and also an equipment for suffering and sorrow and strain in their own life in the future. There is no doubt whatever that the Church of England is all the richer for her continuous and emphatic observance of Holy Week and Good Friday. The world is thus given the message that "Christ suffered, the just for the unjust that He might bring us to God," and believers are reminded with ever fresh impressions that of the Lord Jesus Christ it is true:—

"Greater love hath no man than this that a man lay down his life for his friends." "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto My sorrow."

Pleasure is a jewel which will only retain its lustre in a setting of work.—Lecky.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Consecration of Dean Stephen.

In Melbourne a good deal of indignation has been expressed on receipt of the news that Dean Stephen was to be consecrated as Bishop of Tasmania in St. Andrew's Cathedral, Sydney. It is felt by many that as Dean Stephen has spent all his ministerial life in Melbourne he ought to be consecrated there.

The following statement on the subject has been published in the Sydney press:—The feeling in Melbourne that the consecration of Dean Stephen as Bishop of Tasmania should take place in St. Paul's Cathedral, with which he was associated for many years, may be natural under the circumstances; still Archbishop Wright's decision that it shall take place in Sydney, according to Church law and also precedent. The law upon the matter is that "a Bishop shall be consecrated by at least three Bishops, one of whom shall be the Metropolitan of the Province in which the Diocese is situate, or the Primate if he be not within any Province, or the senior Bishop if the Metropolitan or Primate, as the case may be, is unable to act." Tasmania is not within any Province, consequently the consecration devolves upon the Primate, who fixes the place for the ceremony. In this instance, it is understood, Sydney was decided upon at the request of the officials of the Tasmanian Diocese.

As to precedent, Bishop Long, of Bathurst, who was a Canon of St. Paul's Cathedral, Melbourne, was consecrated in Sydney; Bishop Feetham, of North Queensland, formerly Principal of the Bush Brotherhood in the Diocese of Bathurst, was consecrated in Brisbane. Others of the Australian Bishops also were consecrated by the Metropolitan of the Provinces in which their Dioceses were situated. An exception was in the case of the Bishop of Bunbury, West Australia is not a Province, but the consecration took place in Perth Cathedral, the late Bishop Stanton, of Newcastle, representing the late Archbishop of Sydney, Dean Golding-Bird, Bishop-elect of Kalgoolie, is to be consecrated in St. Andrew's Cathedral. The creation of this new Bishopric, however, will enable the Church in West Australia to assume the dignity of a Province, with its own Metropolitan, when there will be no question as to the place of such functions affecting that State in future.

The following letter from Archdeacon Whittington, Administrator of the Diocese of Tasmania, has been published in the Melbourne "Age":—

Sir,—Will you kindly allow me to correct the facts as to the forthcoming Consecration of the Bishop-Elect of Tasmania, as quoted from your paper by the Hobart dailies. No request has been made by the Church authorities in Sydney, on the contrary, the Primate very courteously said he would like to know our wishes in the matter, and accordingly the Diocesan council sent to His Grace an intimation (not a resolution) that, in conformity with historical precedent (and on other grounds), we considered that the consecration should be by the Primate in Sydney Cathedral, or, failing that, in Hobart Cathedral. It should be clearly understood, that should the Primate decide to act upon this suggestion, he will be directly following the spirit of the law of our General Synod in the matter. Ours is an extra-provincial Diocese, and for such Dioceses, the general Synod has enacted that the Primate should be the chief consecrator of the Bishops, unless he otherwise directs. Such consecrations need not necessarily be at Sydney, but as that is the mother See of Australia, and the present seat of the Primacy, many feel that the Bishops should there be admitted to the episcopal office.—Yours, etc.,

J. T. WHITTINGTON,

Administrator of the Diocese.

Diocesan Registry, Hobart, 25th March.

## St. James', Croydon.

At the invitation of the Rector (Rev. Joseph Best), and the Parish Council of St. James', Croydon, a social gathering of Church workers was held in the School Hall on Friday, March 20th, to bid farewell to Mr. W. R. Beaver, Churchwarden, Mr. B. Goodwin, Councillor, and to Mr. and Mrs.

Adams, old parishioners, who are leaving for a trip to Europe.

## Y.W.C.A.

The Young Women's Christian Association, which has for ten years occupied the building in Castlereagh-street, Sydney, has with the exception of the Boarding Home and Cafeteria, taken up its headquarters at the new property in Liverpool-street. For the present the Association will occupy two houses that have been specially fitted up for the classes and clubs which opened on Monday 16th March.

The building which has done service for so many years was, at the time of its erection, thought to be palatial, taking the needs of the Association into consideration, but to-day it does not nearly fulfil requirements. Expansion is badly needed, and hence the removal of the administrative activities of the Association.

## Farewell to Rev. F. S. Rogers.

There was a good attendance at the Chapter House, last Tuesday evening, to bid farewell to Rev. F. S. Rogers, who has been accepted as a missionary by the N.S.W. Church Missionary Association, and is leaving for Uganda. The Dean of Sydney occupied the chair. Rev. E. Clayton, Hon. Clerical Secretary of C.M.A., read the instructions of the Committee, and Rev. J. W. Ferrier gave the farewell exhortation. An address was also delivered by Rev. Dixon Hudson, and Mr. Rogers spoke a few words of farewell. The meeting commenced with the Doxology in thankfulness to God, because the C.M.A. had closed the year free of all debt, and with a credit balance of £300.

## Mothers' Union Annual Service.

The Annual Service in connection with the Mothers' Union was held in St. Andrew's Cathedral on the Festival of the Annunciation, March 25th, at 3 p.m. The Cathedral was well filled, representatives being present from nearly all the Branches in the Diocese. The sermon was preached by Rev. Canon Martin, Rector of St. Clement's, Marrickville, on the "Position of Woman," from the text: "His disciples marvelled that He talked with the woman" (St. John 4: 27). The Canon's address was much appreciated by all who heard it. After the service the members, to the number of about 300, were entertained at afternoon tea, and there was opportunity for pleasant social intercourse.

## CRAFTON.

## Installation of the Bishop.

On Thursday morning, March 26, Bishop Druitt was installed as the first Bishop of Grafton, in Christ Church Cathedral. There was a crowded congregation. Much regret was expressed at the absence of Bishop Cooper, who was unavoidably detained, owing to a breakdown of his motor at Bundarra. The procession included the Archbishop of Sydney, Canon Pattison, representing Queensland, and many Clergy, and representative Laity of the new Diocese. The installation and enthronement were carried out by Canon Seymour. The sermon was preached by the Archbishop, from the text: "Take My yoke upon you, and learn of Me." He dwelt on the duties of a Bishop, and the necessity for the co-operation of the people.

In the afternoon a reception was held in the Vicarage grounds, when the congregation and friends welcomed the Bishop and Mrs. Druitt. In the evening Bishop Druitt preached in the Cathedral, the Archbishop presenting the Sunday scholars with certificates gained in the last examination.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## G.U. Conference.

The Gleaners' Union Secretaries in the metropolitan area met in Conference on March 14th, in the grounds of St. Hilary's Church, East Kew. Mr. E. Lee Neil presided, and Rev. A. R. Ebbs, and others, took part in discussions on the best methods of creating and sustaining interest in the work of the Unions. A pleasant half hour was spent over tea in the School Hall, and the day closed with a devotional address at Holy Communion by Rev. W. T. C. Storrs.

## Sowers' Conference.

The Sowers' Secretaries and helpers to the number of nearly 70, met on March 28th, in St. Hilary's School Hall, East Kew. Discussions took place, following brief papers by Miss Curlewis, on "Prayer;" on "Giving," by Miss McQuie; and on "Knowledge," by Mr. Lormer. Rev. Roscoe Wilson followed, with a lucid and instructive address on "The Child Mind."

After tea in the School Hall, at which a hearty vote of thanks was passed to the Vicar and Mrs. Barnes, for hospitality, most of those present adjourned to the Church where the Lord's Supper closed a very profitable afternoon's conference. The tone and spirit of the gathering indicated a very healthy spiritual condition in the life of the Bands, and a keen business aptitude in the Hon. Secretaries.

## Heidelberg.

The Vestry of St. John's Church, Heidelberg, have accepted a tender for a substantial Vicarage, to cost £1100. The building will stand on a commanding site, overlooking the town. A Mission Hall will shortly be erected at Rosarno, a district adjacent to Heidelberg, and in that Parish.

## Mothers' Union.

An impressive and largely attended service, annually held in connection with the Mothers' Union of Victoria, took place on the morning of March 25, in St. Paul's Cathedral, Melbourne. The sermon was preached by Dean Stephen, Bishop-elect of Hobart. The Union, he said, aimed at the general betterment of womanhood, and recognised that there were wrongs and injustices to women which needed redress. Women held the key to the social problem, because it was to the influence of the woman that the world looked for the development of character, and society depended on that, before equal pay for equal work was ever thought of, religion was a vital force, and it was this method of spiritual culture which the Union should still employ. The strongest forces in the universe were often the least notable, and a mother's love and religion were the oldest, and gentlest, and strongest forces at work in human life.

## Church Missionary Association.

Miss Hill, of the Roper River Mission, hopes to leave on furlough when Miss Tinney returns.

Miss Bendelack, of Hong Kong, left for London in January, and expects to reach Melbourne in July.

Rev. P. W. and Mrs. Stephenson arrived at Peshawar, India, on Jan. 23. They are very comfortable at Edward's College, and are feeling quite at home.

The Annual Communion Service at Geelong, was held at Christ Church, on Wednesday, March 4, Rev. H. S. Hollow officiating. The Annual Meeting took place afterwards in Christ Church Hall, when Rev. T. Quinton presided. Rev. H. S. Hollow was elected a Vice-President of the Committee. Mr. A. G. Richardson, the Hon. Treasurer, presented the report and balance-sheet. He stated that the depot had sent

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## St. John's, East Malvern.

Canon Gason, Vicar of St. John's, East Malvern, who has recently returned from England, has consented, at the request of the Vestry, to deliver two lectures on his travels. The first, entitled, "Over Land and Sea," will be given on Tuesday evening, April 21, in the Parish Hall.

Since the opening of the new Parish Hall in May, 1908, the average attendance of scholars has increased from 166 to 278. There are now 400 scholars on the roll, and a staff of 40 teachers and officers.

## St. James' Old Cathedral.

St. James' Old Cathedral, Melbourne's most historical Church building, which is being re-erected at the corner of Batman and King streets, is to be re-opened on Sunday, April 19. A special demonstration, appropriate to the occasion, is to be made. The Governor-General and the State Governor are to be invited.

## WANCARATTA.

## Benalla.

Much regret is felt in Benalla at the resignation of Rev. Eustace Wade, B.D., of Holy Trinity. Mr. Wade has won golden opinions as a thoughtful and earnest Preacher and Pastor. He will leave with his wife and family for England, in June next, with the object of continuing his theological studies.

## BRISBANE.

(From Our Own Correspondent.)

## The Mothers' Union.

On the Festival of the Annunciation, a celebration of the Holy Communion, followed by an address, was held in the Chapel of the Cathedral. Canon Scott, Rector of Toowoomba, gave the address on St. John ii, 1: "The Mother of Jesus." He spoke of the growing observance of the preceding Sunday

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(Mothering Sunday). In a helpful way he connected its observance with the teaching of the Annunciation, "Mary, the Mother of Jesus, the ideal Mother." The service was greatly enjoyed by all.

#### Organ Recital.

To complete the Cathedral organ it has been suggested that gifts of additional stops would be welcomed. The friends of the late Mrs. Simmons have presented the first. Mrs. N. Counceau, of Queen Street, has generously donated a valuable stop (trombone on the pedal organ). The new stop was used for the first time at a Recital on Monday last.

#### Gooroy.

The opening and dedication of the new Church took place on Monday. Archdeacon Le Fanu officiated, and was assisted by the Vicar, Rev. C. Smith, and the two Catechists. The building, which is situated at the crest of the Eastern Hill, is a compact one, and well furnished and fitted. There was a large congregation which more than filled the building.

#### Rosewood.

The annual general meeting of the Parochial Council of St. Luke's Church, was held on Friday last, under the presidency of the Administrator. Rev. T. Hely-Wilson, Rector, was also present. The report showed that good progress had been made during the year. It was decided to secure the services of a Catechist to assist the Rector. An application for a new Church from the Gehrkevale parishioners was favourably received.

#### Ilfacsombe.

Rev. Hulston Sams, who is leaving for England, was the recipient of a purse of sovereigns, and a silver-mounted pocket-book.

#### CARPENTARIA.

##### Mr. Wilkinson's Journey.

Rev. W. M. Wilkinson has for some months been carrying on a most valuable itinerant ministry among the sparse population of the Northern Territory. In a letter published in the "Carpentarian," he says: "It is quite an innovation for the people to have a priest visit them. Since leaving Burketown, at quite 90 per cent. of the places, I have been told, 'No minister has been here this way before.' They all seem to appreciate the opportunity of meeting together for worship. The congregation varies from one or two to ten. One man who came to a service said he was glad of the opportunity, as he had not attended a service for twenty-seven years. It is a great problem how these people are to be ministered unto, so few, so far apart. The difficulties in getting to them—weather conditions, state of the country, and many other stern facts have to be considered, which do not occur to the man of ordinary experience. I don't think the populating of the Territory will be at all rapid; they have neither the land nor the climate. . . . that Queensland and the southern States have to offer settlers. To all intents and purposes it is a pastoralists' country, and will be for many years."

#### WEST AUSTRALIA.

##### PERTH.

##### The Guildford Chapel.

The Chapel of St. Mary and St. George, built at the Church of England Grammar School, Guildford, from designs by Mr. Walter Tupper, architect, of London, was consecrated on March 28 by the Bishop of Perth. The Archbishop of Melbourne was

present and, in the afternoon, preached at a special thanksgiving service in the building, which is designed on Gothic lines, embracing the features of the Collegiate Chapels of mediaeval times. The nave is 60 ft. long by 30 ft. wide, and the internal height 55 ft. The seating accommodation is planned in tiers, but one half of the congregation faces the remaining half, as in the case of Collegiate Chapels of the middle ages. Last year an anonymous donor in England gave £30,000 to cover the cost of the building.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

From Our Own Correspondent.

##### G.M.A. Anniversary.

"Beyond all expectations" was the unanimous verdict of friends. There was a fine attendance in Holy Trinity Church at 5.30 p.m., Rev. S. C. T. Best, Rector of Gawler, was the preacher. The sermon was a faithful exposition and enforcement of the text (St. Mark, xvi, 15). "This command gives its character to Christianity and answers every objection to Missions. The Church has neither choice nor option. Loyalty to Christ demands obedience to this command. The command can be carried out in many ways, but no Christian is exempt from the obligation of obedience to it in some way." The sermon dealt with basic principles and could not fail to reach the conscience of every honest hearer.

The tea interval passed quickly in happy fellowship in the School Hall.

Rev. A. R. Ebbs occupied half-an-hour with the Lantern in a rapid survey of some of the fields of activity abroad of the Church Missionary Association in Australia.

The annual meeting began at 8 p.m. Mr. R. V. Davis read the Report and Balance Sheet. "Increase in every department" was the cheering note. The Report dealt with the faithful deputation work of the Revs. T. Law and A. E. Dibben. At the Missionary Exhibition alone Mr. Law has given no less than one Lantern Lecture and nine short addresses, every one of which was listened to with rapt attention by large audiences.

Grateful reference was also made to the fruitful Missionary Missions conducted by the Rev. A. J. H. Priest, at Naracoorte and Gawler. An earnest appeal was made for larger support for the Permanent Capital Fund of the Depot; over £40 had already been collected, and was being used to purchase stock, but another £200 at least would be needed to adequately equip the Depot. It was noted that last year marked the acceptance of the first C.M.A. candidate from South Australia. Miss Beaver, a State School Teacher, had been accepted for training and had lately been sent to St. Hilda's C.M.A. Training Home, Melbourne.

A statement of the Capital Fund was read by Mrs. Henshaw Jackson, Treasurer of the Ladies' Committee.

The Chairman (Rev. F. Webb), in referring to the Missionary Exhibition, expressed his gratitude that men of all schools of thought, and from many parts of the world had met there, and in harmony and good will. In the midst of all their Missionary activities should ever be the central figure of the Christ harmonising their differences, in kindling mutual affections and regard.

Stirring addresses were given by Rev. A. R. Ebbs and Mr. G. W. Halcombe.

Mr. Ebbs pleaded the world call. In India, 95 per cent. of the women are still illiterate, and can only be reached by the personal witness of women. In China there are hundreds of walled cities and thousands of towns and villages without a woman worker. In Japan 80 per cent. of the popu-

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lation are still out of effective reach of the Gospel. Of 5,000 Japanese students, more than 4,500 had recently declared either that there is no God, or if there is a God he is unknowable. In Africa the darkness is still more dense.

Mr. Halcombe struck a ringing Imperial note. "I look forward to the time," he said, "when South Australia will take a fuller share in the great task committed to the British Empire of spreading abroad the Good News. For (exclaimed the speaker) I believe the whole future of the British Empire is wrapped up in it."

The following list of officers for the ensuing year were elected, on the motion of Mr. H. M. Mudie and Rev. D. J. Knox:—President, Rev. F. Webb; Vice-Presidents, Revs. S. C. T. Best, W. G. Mavsh, and D. J. Knox; Messrs. W. J. England and H. M. Mudie; Members of Committee, Rev. W. H. Irwin, Messrs. H. Flehr, T. L. Lawrence, A. M. Williams, and S. Richards; Hon. Secretary, Mr. R. V. Davis.

#### TASMANIA.

(From Our Own Correspondent.)

##### Appointment to Richmond.

The Administrator of the Diocese (the Venerable Archdeacon Whittington) has shown both promptness and good judgment in filling the vacant charge of Richmond, by making the appointment of Rev. Alfred Gamble. Although Mr. Gamble was only recently appointed to St. Helen's, he is by no means a stranger to the Diocese, having been Curate of St. George's, Hobart, from 1903 to 1905. Afterwards he was Organising Secretary of the C.M.A. in New Zealand, and then went to the Diocese of Gippsland. We welcome his transference to Richmond, and rejoice to know that he, with his experience and good judgment, will be nearer to Hobart, and with a wider scope than in St. Helen's.

#### NEW ZEALAND.

##### AUCKLAND.

##### A Lunatic in Church.

When the Vicar of Otaka Church went to conduct service last Sunday week he found a lunatic in possession of the building.

The lunatic claimed to be patron of the Church, and stated that brighter services were necessary to attract parishioners. He stated that he found it necessary to make a few improvements, and showed the astonished Vicar a gramophone installed in the vestry with the horn directed into the Church through a hole cut in the wall, and decorated with pictures from illustrated papers. The Vicar hurriedly left.

Subsequently he ascertained that the lunatic possessed a gun, and was saving that he was particularly anxious to shoot anyone who sang out of tune or any preacher of whom he disapproved. The lunatic was arrested.

##### CONTENT WITH LITTLE.

But seldom have I found such peace,  
As in the soul's deep joy  
Of passing onward free from harm  
Through every day's employ.

If gems we seek, we only tire,  
And lift our hopes too high,  
The constant flowers that line our way  
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## Religious Beliefs of Scientists.

A work has recently been published in England with the title "Religious Beliefs of Scientists." It contains about one hundred hitherto unpublished letters on science and religion by distinguished scientists in reply to the question, "Is there any real conflict between the facts of science and the fundamentals of Christianity?" Four presidents of the Royal Society replied—Sir George Stokes, Lord Kelvin, Lord Lister, and Lord Rayleigh. Not one of them gave the slightest justification for the atheistical assertions which induced the enquiry: quite the contrary. Sir George Stokes, for example, said he knew of no sound conclusions of science that were opposed to the Christian religion; and it was not his experience to find that the greatest scientists were irreligious. Lord Kelvin replied in almost identical terms; while Lord Lister had no hesitation in declaring that in his opinion there was no antagonism between the religion of Jesus Christ and any fact scientifically established. That great physicist and mathematician, Lord Rayleigh, holds that true science and true religion neither are nor can be opposed. Sir William Ramsay says that between the essential truths of Christianity and the established facts of science there is no real antagonism; Sir Henry Roscoe points out that many eminent men of science are good churchmen; while Sir Oliver Lodge, in his famous "Catechism," used these words: "I believe in one Infinite and Eternal Being, a guiding and loving Father in whom all things consist. I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord." Biologists like Professor Thompson and Professor Geddes; zoologists like Sedgwick and Carpenter; anatomists like Turner, Collins, and Church; and a host of others of equal eminence all bear their testimony to the Godhead.

In the whole of the replies received by Mr. Tabrum, not one man of science avowed himself an atheist, and, with perhaps two doubtful exceptions, there were no avowals of agnosticism.—"Christchurch Church News."

#### THE ELIXIR.

Teach me, my God and King  
In all things Thee to see,  
And what I do in anything,  
To do it as for Thee.

All may of Thee partake:  
Nothing can be so mean  
Which with his tincture, for Thy sake,  
Will not grow bright and clean.

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine.

This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told.

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## The Woman's Page.

### Women Doctors For India.

It is in comparatively modern times that Europe has awakened to the fact that domestic and personal hygiene are matters that affect the race as a whole. In India those matters are entirely outside the power of men—doctors or sanitary inspectors—to deal with adequately, writes Dr. Alice Pennell (nee Sorabji) in the "English-woman." Men doctors, however eminent, are faced with the insuperable difficulties of "Pardah" that place a confusing barrier between them and their patients.

Sanitary conferences meet with encouraging frequency, and a benevolent Government allots large sums of money for schemes to improve the sanitation of the country; yet ye all know that the real difficulty—the bar to progress—lies in the homes of the people. Of what use is sanitary science to the boys and youths who attend Government schools when sanitation is not only absent, but sanitary methods indignantly refused by the dominant power in the house? In no country in the world is the woman more truly mistress of her own household. Menfolk may imbibe Western ideas, and in their outer courts modern methods may be in vogue, but it is in the women's quarters that the food is cooked, and that people are ill and die; and no amount of knowledge possessed by the men affects the doings here. If it were not pathetic it would be almost ludicrous to see the powerlessness of the pompous Indian male in the presence of his orthodox womenfolk. He may have science and truth behind him; she stands firm, barring the way with the flaming two-edged sword of tradition and superstition.

No wonder, then, that even inadequate statistics give the death-rate of children under one year as 1 in 5, and that of women in child-birth as three times as great as in England. If that were a true statement of the case it would be bad enough, but, alas, in a country where the registration of births and deaths is matter of chance, one knows the real facts are much worse; and beyond this is the appalling amount of suffering that is not only unrelieved, but often criminally increased by the unqualified practitioner, who has nothing to fear from the law where no medical registration exists.

Only the women of the lowest class can benefit by medical aid from men. For the rest, if none but men doctors are available, the patient is at the mercy of a "dai," or midwife. The man doctor (English or Indian) sits in the outer courts; the "dai" is in professional charge of the case. She may be one of the hereditary bazaar "daies," or she may have had the inestimable benefit of a training. In the first case, a sepsis is totally outside her programme; in the latter the chances are that, unhampered by the superintending eye of a doctor, "Miss Sahiba" she throws aside all absurd methods of cleansing and sterilising, and trusts to the indulgence of a watchful Providence.

The necessity for women doctors has been apparent for nearly half a century. During the last year the Government of India has at length accorded its official recognition to the need, and a Woman's Medical Service has been organised. Hitherto the question has been left to private and missionary enterprise. The scheme started by Lady Dufferin has been the nucleus of the present one. The Dufferin scheme provided medical aid all over the country, but, unfortunately, the founder's ideas were not always kept in view, and in consequence there have been many failures. It was hoped that the new service would do away with the causes that have so patently militated against the success of the earlier one.

At the present time there are 179 fully-qualified women doctors working in mission hospitals, and 44 in Dufferin hospitals. Besides these, there are numerous women, with and without qualifications, employed in the Civil and Dufferin hospitals. The New Service is to supply 25 women of first-grade qualifications; of these five are to serve as a relief reserve. Twenty women then are to be appointed to meet the needs, not otherwise provided for, of one hundred and fifty millions of women and children of India.

There is scarcely any limit to the amount that can be accomplished by women in India. An allowance of twenty women doctors must strike the most optimistic philanthropist as somewhat inadequate. Until more adequate measures are taken to secure treatment for the women of India, and to deal with the problems of sanitation, the death-rate and unnecessary suffering must continue to be appalling.

## Young People's Corner.

### A Gentleman.

The woman was old, and ragged, and gray, And bent with the chill of the winter's day:

The street was wet with the recent snow, And the woman's feet were aged and slow.

She stood at the crossing and waited long, Alone, uncared for, amid the throng.

Down the street, with laughter and shout, Glad in the freedom of "school let out,"

Came the boys, like a flock of sheep, Hailing the snow, piled white and deep.

Past the woman so old and gray, Hastened the children on their way,

Nor offered a helping hand to her, So meek, so timid, afraid to stir.

At last came one of the merry troop,— The gayest laddie of all the group;

He paused beside her, and whispered low, "I'll help you across, if you wish to go."

He guided the trembling feet along, Proud that his own were firm and strong.

Then back again to his friends he went, His young heart happy and well content.

"She's somebody's mother, boys, you know, For all she's aged and poor and slow.

"And I hope some fellow will lend a hand To help my mother—you understand—

"If ever she's poor and old and gray, And maybe I'm working far away."

And "somebody's mother" bowed low her head In her home that night, and the prayer she said

Was, "God, be kind to the noble boy, Who is somebody's son and pride and joy."

### A Scottish Lassie's Faith.

One evening, some years ago, a young girl in Leith was quietly singing a well-known hymn as she hurried to her work. A gentleman overtook her, and, recognising the hymn, said, "You seem to be very fond of singing lassic. Which hymn do you like best?" "Sir," she replied, "I like that one best, 'Safe in the arms of Jesus.'" Trying to prove her faith, he continued: "But what if Jesus should let you slip?" Looking up with a peculiar intensity of expression, she answered: "Eh, no! He has got over firm a grip o' me for that."

### The Sham Tailor.

More than three hundred years ago, a Belgian tailor, his son, and a third workman were sitting cross-legged on a broad bench, busily stitching away. At the stove, Anna, the tailor's wife was preparing supper, while near it sat a tall, thin man, clad in ragged garments. Peter, the kind-hearted tailor, had seen him limping up and down, seeking a night's shelter in a barn or some such place.

"Come in, friend, and have a mouthful with us," said Peter; "afterwards, maybe, we can find you a corner to sleep in."

The wayfarer gratefully accepted the welcome invitation; he was very weary, and had not eaten for many hours. He told Peter that he was trying to reach the frontier; once in Germany, he had friends who would help him.

"The frontier is ten miles distant" said the tailor.

The workers went on stitching. Suddenly there came three loud knocks at the door. Dame Anna dropped an iron spoon with a clatter, and her ruddy face turned pale. The knocks were repeated, and a voice shouted roughly:

"Open at once, or we batter the door down!"

"Heaven help us, the soldiers!" cried Anna.

Peter got down from the bench and unbarred the door; as he did so, the stranger climbed up and took his place. Crossing his legs, he began to sew away at the coat the tailor was making; he did not even look

up when half a dozen armed men marched into the room.

The first was a corporal, and he asked sternly whether the heretic minister, John Verdecken, was hidden in the house.

"Verdecken? I know no one of that name," declared Peter.

The corporal made a sign to his men.

"Search the house," he said curtly.

In a little while the soldiers came back; they could find no one.

The corporal looked annoyed.

"Well, rascal, you have got off this time," he told Peter roughly, "but you had better be careful. The heretic was seen near your house not two hours ago, and you have got a bad name let me warn you."

The soldiers clattered out, and the tailor with a long breath of relief, barred the door again. Then he looked at the stranger, and examined the coat at which the latter had been working. There was a twinkle in his eye as he said: "I shall have to unpick your stitches, friend; perhaps you can preach better than you can sew."

His guest went away at daybreak; he was, in truth, the Lutheran minister, John Verdecken, for whose capture, dead or alive, a large reward was offered. But his enemies did not catch the sham tailor.—"Sunday."

### BASED ON EXPERIENCE.

A teacher in a big elementary school had given lessons to an infants' class on the Ten Commandments. In order to test their memories, she asked:

"Can any little child give me a commandment with only four words in it?"

A hand was raised immediately.

"Well," said the teacher.

"Keep off the grass," was the reply.

### THE RECTOR CAUGHT.

The Rector of a small Buckinghamshire Parish out for a walk found a small child standing by a shut gate. "Please, Sir," said she, "will 'e please open the gate for I?" He did so, smiling. But the fastening being low he wondered, and asked the little girl why she could not open it herself. "If 'e please, Sir," said the child, "they ha' just fresh tarred 'e." The Rector looked at his hands and found it was so.

If thou cannot do what you like to do, try to like what you have to do.

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## The Bystander.

### ABOUT CONFESSION.

A short time ago I received a letter from a young friend, who wrote to the following effect:—"What do you think of Confession? I know it is permitted in the Church of England. Would it not be helpful, especially in the guidance which would be given by the Clergyman." My friend had been brought up in Evangelical surroundings, but a companion, trained on "Catholic" lines was bringing strong influence to bear in that direction. It has occurred to me that others may be face to face with the same problem, so I will do my best to make the matter clear. I have special qualifications for this task, as a few words of autobiography will show.

#### How I went to Confession

When I was a boy of about sixteen or seventeen I lived in London, and happened to attend a Sunday evening service at St. Matthias' Earl's Court. This type of Church was new to me, and the service seemed very attractive. The Holy Table, or "Altar" as they called it, glowed in the light of about fifty candles. There was a procession with cross-bearer and banners, headed by a thurifer, waving his censer, which sent forth clouds of incense, and there was bright singing of many hymns. My life was not too cheerful in those days, and such a service was as a glimpse of heaven. I settled down as a regular worshipper at St. Matthias, and may, perhaps, write another article on what the Bishop of Manchester terms the "Romeward Drift," for I know something about it. But I must come to my point. An old schoolfellow also attended St. Matthias' and he said to me one day:—"Do you go to confession?" I answered in the negative, and he replied, "You are a poor Catholic if you do not go to confession." "Well, I thought it over, and in due course found a confessor, a good man, who, I think, lived in Knightsbridge, and I went regularly to confession once a month, thereby qualifying as "a good Catholic."

#### What Saith the Scripture?

Many years have passed since then, and it is over 30 years ago since I last went to confession, but I will give my views upon it. In Holy Scripture there is not a vestige of authority for the practice. St. James' precept, "Confess your sins one to another," is most valuable advice; we should always be ready to acknowledge our faults, specially to those we have injured. The commission in St. John xx., 23: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," is, as is seen by a reference to St. Luke xxiv., 33, a commission not only to the Apostles, but to the Christian community, which has the "living and abiding power to declare the fact and conditions of forgiveness."

Public voluntary confession of gross sins, before the congregation, was common in the early Church, but private confession to a Priest was unknown until much later. It was not until 440 A.D. that Leo I. directed confessions to be made to the Priest instead of before the congregation. The Reformers in 1549, tried to retain the practice of secret confession as a voluntary aid to distressed sinners, but abandoned it altogether in 1552.

#### The Teaching of the Prayer-Book.

What is the teaching of our Prayer Book on this subject? In the Exhortation in the Communion Service these words occur:—"If there be any of you, who by this means cannot quiet his own conscience therein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word and open his grief: that by the Ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." This is the only reference to the subject in the Prayer Book which concerns those who are in health. I have not space here to deal with the "Visitation of the Sick," which has no bearing on the question of habitual confession.

The Exhortation deals only with those who cannot, by ordinary means, quiet their own consciences. The Bishop of Oxford, in his recent mission to undergraduates, told them that the practice of confession had helped him much during the past 42 years. "The Record" aptly remarks that "the really strange thing was that the Bishop should have admitted having been for 42 years continually in what the Church of England only contemplates as an abnormal position "unable to quiet his conscience by the ordinary means." The teaching of our Church is very clear. Those who are troubled in soul are invited to come to their Minister to open their grief. And the experience of every true Minister of God is that such do come, and "by the ministry of God's Holy Word they receive the benefit of absolution"; for through the Holy Scriptures, God's promises of pardon and grace are brought home to their souls. But this is a very different thing from the practice of confession, which means going to a Priest and reciting a miserable catalogue of all sins which have been committed, so far as they are known.

#### My Own Opinion.

May I give my own opinion of the practice of confession. Among any body of Clergy there are a few black sheep, and in the case of a bad Priest the results of confession are disastrous. But most of the Clergy of our Church are earnest godly men. Assuming that the confessor is a good man, he is only a man, and the position in which he is placed is one of semi-divine power, which is most dangerous for any poor sinner; it leads to pride, and an arrogant sense of super-

iority. For his own soul's sake it is most deplorable that into his ear should be continually poured the recital of the evil thoughts and words and deeds of men and women, to sully his remembrance and poison his mind.

But the worst results of the confessional are found in the lives of the penitents. They put a Priest between them and God; they lean upon a fallible human director, and yield up to a man their God given freedom; they lose the power of standing alone. What a contrast there is between such weak, deluded souls, and those rejoicing in the truths of the simple Gospel, having access at all times to the loving Father, confessing their sins to God alone, receiving assurance of forgiveness direct from Him, rejoicing in the liberty wherewith Christ has made them free!

My deliberate opinion is that the confessional means priestly despotism, that it leads to degradation of character, that, so far as it finds a place in our Church, it will rob us of Gospel truth, and of spiritual liberty. It should be resisted in every legitimate way if we are to retain the glorious freedom which we inherit, alike from the Primitive Church and from Reformation times.

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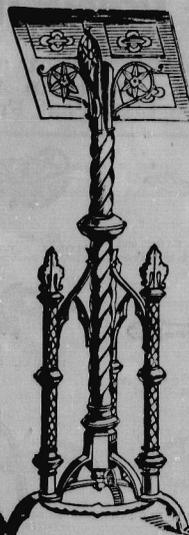
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