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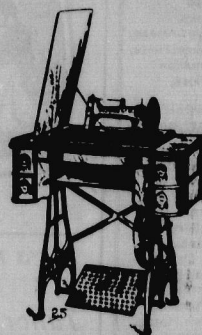
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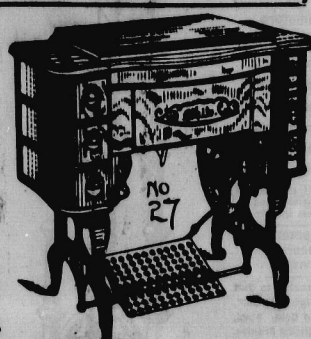
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Current Topics.

The Gospel for the Fourth Sunday in Lent (St. John vi., 1-14) contains the account of the only Fourth Sunday miracle recorded by all four evangelists—the feeding of the five thousand. Doubtless this is the reason why this Sunday is known as "Refreshment Sunday," although other reasons are adduced. The central figure of the Gospel is the Lord Himself, satisfying the material needs of the hungry multitude, a picture of the spiritual work which He is always carrying on in feeding hungry souls with the Bread of Life.

In this work the Church has her part to do. Christian people should bring their own scanty store of talents and possessions (like the five barley loaves and the two small fishes) to the Lord for blessing, and then in His strength go forth to bless others. And this enterprise should not be confined to the people near at hand, sitting in the front rows, to our own town or neighbourhood, but should be extended to all, even to the uttermost parts of the earth.

Where this missionary spirit prevails the reflex blessing will not fail to come on Church or parish, or individual, for the disciples who had gladly given their scanty store found that after all had been satisfied their own stock of food had not diminished, but had increased to twelve baskets full. So will blessings, material and spiritual, not be lacking to those who seek to distribute the Bread of Life to the whole world for which Christ died.

A remarkable article has appeared in the English "Record" from the pen of Prebendary H. E. Fox, of Durham, entitled, "The Pope, the Kaiser, and Great Britain." We Protestants are a very complacent people, and very

fearful of incurring charges of bigotry and narrowness from an unthinking and unwatchful public. Consequently we shall probably treat the warning contained in that article with the same contempt that an unheeding government and people meted out to the warnings of the late Lord Roberts. We earnestly hope that our complacency will not receive the same earthquake shock that the Empire has so recently experienced in the insane action of the German Emperor and his people. Prebendary Fox is one of the most trusted and sanest of Evangelical leaders, and is not one to be carried away too easily by alarmist utterances. It

is, accordingly, all the more startling to find him possessed by a conviction that there is an **unholy alliance** between the Pope and the Kaiser in order to bring about the humiliation of England and the rise of "an Empire more splendid than the world ever saw—a new Roman-German Empire which will rule the world." This last is said to be one of the Kaiser's latest boasts. Prebendary Fox meets a possible and probable objection by saying, "If it be argued that co-operation between Papal Rome and Protestant Germany is almost inconceivable, it may be re-

plied that, besides the common interest in the downfall of Britain as already shown, each of them has a sore grudge against France, and each has let itself free from the control which Christianity recognises in the authority of God's Word. German militarism has thrust the Bible aside: Roman ecclesiasticism has suppressed it. The writer of this article has been informed by intelligent and educated Belgians that there is an opinion current in their country that the Vatican, for political purposes, has been using its influence in Germany for an attack on England."



PRINCIPAL FRASER.

(Of Trinity College, Kandy, Ceylon.)

Rev. A. G. Fraser, Principal of Trinity College, Kandy, Ceylon, who is shortly to visit Australia (says the Australian Inter-collegian), is the son of a very distinguished Indian official, Sir Andrew Fraser, formerly Lieutenant Governor of Bengal. He is an Oxford man, and has gathered about him some of the most distinguished alumni of that historic University. His chief contribution to missionary effort has been the new line he has struck out upon at Trinity College, Kandy. It has often been said of educational institutions in India that they were merely Western transplantations on Eastern soil. This was particularly true of the Government colleges. Mr. Fraser determined to establish a college which would give the Indian student what was best in Western education without denationalising him. In other words, the college at Kandy is run to teach Oriental students to be better Easterners rather than to be Easterners with a Western veneer. In his work Mr. Fraser has scored a great success, and what he has to say will be of peculiar interest not only to members of the Student Movement, but to educationists and all people who are interested in religious and educational questions. He is a man with a magnetic personality, and a power of making himself heard by first-class men who are not interested in Missions.

The relentless and subtle pursuit of her ultimate aims by the Church of Rome is one of the truisms of history, and it is another of those truisms that the English temper is such that considerable progress is allowed to England's foes before it seems to be realised that there is anything to fear. It is some years since Mr. Gladstone in his "Vaticanism and Vatican Decrees" uttered his warning against "that lazy way of thought that acknowledges no danger until it thunders at the doors; and that velvet paw and smooth and soft exterior of a system which is dangerous to the foundation of civil order, and which anyone of us may at any time encounter in his daily path." That warning has not decreased in pertinency with the rolling by of half a century. We are reminded that the well-known Non-conformist divine, Dr. Horton, in 1906, wrote thus to the daily press. "The question is, whether there is an influence at work in the press, which quietly suppresses everything that tells against Rome and gives undue prominence to everything that tells in her favour. Some of us who have watched carefully for some time believe that there is such an influence." Prebendary Fox adds the comment, "That was eight years ago. If the doctor were to ask the question today, the answer would be that no disinterested person doubts the reality of the influence or its danger." We in Australia know something of this influence and danger, but that they should be so apparent in England may come as a startling surprise to a good many of us. Perhaps it is just as well that these shocks should come. They may help us to forego that ostrich-like attitude and laissez faire temper before too late we recognise the dangers that beset us. It is perhaps necessary to add in view of possible misunderstanding that we also do not wish "to reflect in the smallest degree on the piety, sincerity, and loyalty of a single member of the Church of Rome, apart from that group of ecclesiastics who direct

the policy of the Vatican and their agents, who willingly or unwillingly carry out their orders."

The French Commission's report brings a gruesome indictment of German "Kultur." The Commission has gone to great pains in order to reach an accurate diagnosis of the conditions that prevail, and consequently the report is very weighty. As we read the horrible instances of barbarism therein contained, we are forced to confirm the utterances of the Commission, "That never has a war carried on between civilised nations assumed the savage and ferocious character of the one which at this moment is being waged on our soil by an implacable adversary. Pillage, rape, arson, and murder are the common practice of our enemy; and the facts which have been revealed to us day by day at once constitute definite crimes against common rights, punished by the codes of every country with the most severe and most dishonouring penalties, and which prove an astonishing degeneration in German habits of thought since 1870." The report indicates the systematic nature of these methods of barbarism, and suggests that they are the carefully planned methods of devastation and terrorism against a brave people whose only crime was that they were in the

way of German ambition because of their loyalty to honour.

The report has come at an opportune season. More and more are our Australian public being impressed with the awful sufferings of the Belgian people, and action is everywhere being taken to go to their help in their hour of need. Our distance from the seat and scenes of the war makes it difficult for us to realise the intensity of the sufferings, and to appreciate the greatness of the debt that we ourselves, as a people, owe to the Belgians. The self-sacrifice of that brave nation will form one of the most outstanding and glorious episodes, not only of this war, but of the world's history. But the point for us to realise is that, humanly speaking, it is not too much to say that our very existence as a free people has been preserved to us by their noble action. And consequently the appeal for help that is sounding more and more loudly in our ears is not merely an appeal to our sympathy and commiseration, but to our very honour as a nation. The call of Belgium to us to-day is not to merely enlist pity and its consequent gifts, but acknowledge and seek to pay a debt that can never in fullness be discharged. We cannot supply the needs and assuage the sorrow and sufferings of those who survive, much less can we make any sufficient return for the blood that has been so freely and nobly shed.

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The Bystander.

THE SIMPLE GOSPEL.

The Bishop of New Guinea, in his address to the last Conference of his Mission Staff, reviewed missionary activities in many parts of the world. He said: "A study of the mighty things that God is doing in the world now should encourage us, and make us lift up our hearts, for indeed it teaches us that God's power is not shortened." The Bishop says that these great results are being achieved "by the simple truths of the Gospel stated in the simplest way by simple men."

With this grand statement of the Bishop I find myself in absolute agreement. "The Gospel of Christ" is still "the power of God unto salvation to every one that believeth." I rejoice that by many messengers, in nearly all parts of the world, Christ is being preached, and spiritual miracles of conversion and renewal are being wrought in His Name. Such wonderful results have been produced by the efforts of a small minority of Christian people, that it makes me look forward with hope to the great harvest which will be gathered in, when the whole Christian Church moves forward to the attack on the strongholds of Satan, and when it is realised that a Christian who is not missionary-hearted is faithless to his Lord.

The Church Missionary Association.

But like most people who pray and hope for the evangelisation of the whole world, I have my own special organisation through which I do my part by gifts and work for the missionary enterprise. I must confess to a weakness for the outlook and methods of the Church Missionary Association. This does not mean that I do not ask God's blessing upon other work, e.g., that of the Australian Board of Missions. For the success of its labours I pray regularly, and at times have given some financial help. I took my part in guaranteeing for the first five years the stipend of the first Bishop of New Guinea, and have gladly given my mite since, to New Guinea and Yarrabah, in times of special crisis.

Having thus a good will towards the missionary work carried on by others, it grieves me to find that the position and aims of the C.M.A. are much misunderstood. Its desire is (to use the words of the Bishop of New Guinea), to evangelise the world "by the simple truths of the Gospel stated in

the simplest way by simple men." It does not claim a monopoly of those "simple truths"; it is only too glad whenever and wherever they are preached by others; it interferes with no one, and is content to carry on its own work in its own way.

A Candid Critic.

A recent writer in a contemporary says "The C.M.A. sets out to supply men and women of a certain type and they exclude all others." This is quite correct, so far as missionaries of the Association are concerned. The Committee must satisfy itself that those whom it sends out know by experience the blessings of the Gospel they go to proclaim, and are not lacking in faith in its simple truths. "Spiritual men for spiritual work" is its motto, but it never claims a "monopoly" either of "the pure Gospel" or of "spiritual men."

The same writer refers to the "vital principles" of C.M.A., and adds, "We have not seen whether they are vital, and doubt whether they are vitalising." He evidently has not been a close student of missionary history. C.M.A. is of course an intrinsic part of C.M.S. The "vital principles" of both bodies are the same. Is not the C.M.S. the largest and most successful missionary organisation of our Church; can it not point to native Churches which it has founded, which are self-governing, self-supporting, self-extending, and full of individual Christians whose lives have been transformed by the power of God? And what of the Church Missionary Association in Australia? Has not its progress been wonderful? It is evident to all unprejudiced observers that God's manifest blessing rests upon its efforts, and that He is using it to be a factor both in deepening the spiritual life of the Church in Australia, and in evangelising the world. The best test both of C.M.S. and C.M.A. is that put before us by our Lord "By their fruits ye shall know them."

Difficulties of Closer Union.

I am thankful to say that many whose sympathies do not lie in C.M.A. directions, admit the glorious results of its work and its wonderful enthusiasm. And they say "why not put all this earnestness into the common

stock, and work with other types of Churchmen in evangelising the world?" This sounds well, and has a charitable air about it, which naturally appeals to me. If our differences were merely about externals, or only in matters of doctrine which were not essential, we should have no excuse for standing aloof.

But we cannot shut our eyes to the grave peril which, under the name of "the Anglo-Catholic Movement," is endangering our Church. If "the simple truths of the Gospel" are to be stated in the Mission-Field they must first be believed and taught in the Home Church from which the missionaries go, but this is not always the case. The C.M.A., as we have seen, does its utmost to prevent any departure from this simplicity. Many missionaries of other organisations teach the same simple truths, but there is no certainty that all will do so. In fact, in some cases, it is certain that they will not, because of the doctrines which they hold.

The Practice of Confession.

In previous articles I have given instances of the advance of the Anglo-Catholic Movement both in England and Australia. Let me relate an episode which recently occurred in South Africa. Mr. W. T. Jearey was, at the close of 1913, a member of the Church Council at St. Saviour's Church, Johannesburg, and his daughter, aged 17, was attending Confirmation classes under Mr. Guy, the Vicar. Mr. Jearey says:—"On the 2nd of December when my daughter came home she told me that Mr. Guy asked her to meet him privately and confess all her sins. She was also to write them down on paper." Mr. Jearey interviewed Mr. Guy and protested. He was told that "it was only ignorant people who objected to Confession, it was the teaching of the Church of England, and he did not know his Prayer Book." Mr. Jearey reported the matter to the Bishop of Pretoria and to the Archbishop of Capetown, but could get no redress. His daughter was not confirmed.

This is similar teaching to that given by "Ian" in the "Bush Brother," and by Rev. A. H. Baverstock in his book "The Priest as Confessor," on which

I have previously commented. It is contrary to the provisions of our Prayer Book which invites anyone "who cannot quiet his own conscience" "to open his grief," and a sick person to do so "if he feel his conscience troubled with any weighty matter." This is an altogether different thing from the attempt now being made in our Church to establish regular confession of all sins to a priest, as part of the normal life of a Christian. Such a practice has no foundation in the Word of God, was not known in the Primitive Church, and was deliberately discarded in the Church of England at the Reformation. It is disastrous in many cases both to priest and penitent.

The Anglo-Catholic Propaganda.

The practice of Confession is but one instance of the Anglo-Catholic Propaganda. The late Rev. Hugh Benson (son of Archbishop Benson) who joined the Roman Church in 1903, speaking at a meeting of the Catholic Truth Society some years ago said with reference to his Church of England days, "On practically every point except the supremacy of the Pope we believed the teaching of the Catholic Church, taught most of her doctrines, as thousands of Anglican clergy are doing to-day, and it is this teaching that is building the bridge over which the Anglicans will come into the true fold." If we substitute "many Anglican clergy" for "thousands of Anglican clergy," Mr. Benson's statement is substantially correct, and in view of such a condition of things within our Church we find it necessary, much as we desire peace and unity, "to contend for the faith once delivered to the saints," to maintain the simple truths of the Gospel at home by every legitimate means within our power, and to unite in sending into the Mission-Field men and women of whom we are quite sure that they will set before the non-Christian world the pure and unadulterated message of the Gospel of Christ as contained in the Word of God.

F.L.A.

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Our London Letter.

(From Our Own Correspondent.)

Meeting of Lay Churchmen.

The London meeting of Lay Churchmen has been the principal topic of interest amongst Evangelical Churchmen during this week. Your readers may remember that it was first held last year, and arranged on lines similar to the well-established and famous Islington Clerical Meeting. The gathering this year was not less successful than last year, except that the war operated against the attendance. The younger men were conspicuously absent as a class, while others could not come owing to the claims of business consequent upon lessened staff. But the papers read were of a very high standard, and in conversation each one has been in its turn accounted as "the best."

The Reality of Religious Life.

"Religious Life, Personal and National" ("in the light of the war" might have been added) is a subject which has been occupying the minds of the best thinkers amongst us for some time. There has been acute pessimism with regard to it, as to its character and reality. The prevalent feeling has been that superficiality and indifference were the two chief factors amongst the general body of men, that worldliness had taken the place of godliness, as seen in the lessened regard for the Lord's Day, and that the Evangelical "standfasts" of the last generation were no longer kept to. A perusal of the papers read, typical as I know them to be, of Evangelical Lay Churchmanship, will serve to set at rest many of the fears that had arisen. It is true that the Evangelical layman frequently chafes at the weakness with which the Gospel is often presented to him by his authorised teachers. The two kinds of sermons he mostly hears are those of the topical and speculative types, neither of which satisfy the soul in the least. But he can read the Word for himself; he knows that neither priest nor ceremony should be allowed to intervene between God and his own soul, and he is frequently much more in earnest in and has a sounder and deeper knowledge of Evangelical Truth than the clergy, amongst whom there is, he is apt to think, so much give and take that they become uncertain if not of their own spiritual outlook at least in their power in presenting it.

The Mission to the Pope.

The British Mission to the Pope continues to exercise the thought and fear of a large number. The London Council of Protestant Societies had a fully attended meeting last week, and passed a strongly worded condemnatory resolution, which they sent to the

Foreign Minister straight away. They objected to Parliament and the nation not being informed, and went so far as to characterise such explanations as have been given as pretexts. I think that perhaps their fear is overwrought, and that if they only knew everything and could judge it all with perfect fairness and wisdom, it would be seen that in the present circumstances the Government had acted for the best, and had taken the course which in the long run will prove to be the best. I cannot think that the Prime Minister and others of the Cabinet who might be named would have instigated the mission without the clearest grounds that it was in the best interests of the country, and, indeed, of the Empire, and that it would not compromise in any degree our Protestant position.

Personal.

Archdeacon and Mrs. Boyce were given a public welcome last week on their return from England, in St. Paul's Parish Hall, Redfern, Sydney. The hall was packed, and many people were unable to gain admittance. The Archbishop presided and many clergy were present. The Archbishop said that there was something wanting when Archdeacon Boyce was away, as his name was a household word throughout Australia. Addresses were also delivered by Archdeacon D'Arcy-Irvine, Canon Archdall, and Mr. James Farr (a resident of St. Paul's Parish for 56 years).

At the welcome meeting to Archdeacon and Mrs. Boyce at Redfern, Sydney, on Thursday, February 25, a presentation of a pair of silver entree dishes was made to the Rev. and Mrs. H. J. Noble from the parishioners, as a token of appreciation of their work at St. Paul's. During the last twelve months Mr. Noble has acted as Locum Tenens for Archdeacon Boyce.

Rev. H. Border, of Collarenebri, in the Diocese of Armidale, N.S.W., has been appointed to Bundarra in succession to Rev. E. G. Higgin.

The parishioners of Windellama and Bronti, N.S.W., have presented Rev. G. Soares, who has resigned from the ministry, with a purse of sovereigns to mark their appreciation of his eleven years' work amongst them.

Canon Fairbrother, with his wife and family, before leaving Inverell, N.S.W., for Tamworth, were accorded a public farewell in the Inverell Town Hall. The Mayor presided, and representatives of all the other Churches in the town



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Correspondence.

The Church's Instruction of her Children.

(To the Editor, "Church Record.")

Sir,—Your Leading Article, "The Church's Instruction of her Children," is one that calls for the serious consideration of the Church as a Body to take active steps, without delay, for carrying out, efficiently, the work which means so much for the future of the Church and Commonwealth. True, like our Mother Land, we have "muddled through." But why should it always be so? Cannot Sydney lead the way in carrying out your suggestion to have an Education Board? The Committee for Special Religious Instruction in Public Schools, and that of the Sunday School Institute, might amalgamate, so forming one. With an expert as Organising Secretary, a beginning could be made. Even- ing classes for the training of teachers held regularly each week, or a "Church Training School for Teachers" could be formed which would be the nucleus of a future Training College. One may say the financial problem stands in the way! But surely the saving of the great asset both of Church and State will be the strongest appeal to other bodies and Churchwomen to emulate other bodies and provide a capital sum for the purpose. "Nothing venture, nothing have; something attempted, something done," will undoubtedly earn the lasting gratitude of future generations.

W. A. CHARLTON.

The Australian College of Theology.

(To the Editor, "Church Record.")

Sir,—The most recent report of the above provokes and demands criticism in the interests of the Australian Church, for it seems to lower considerably the value of the diplomas granted by the College. An analysis of the "Notes on the Examinations in 1914" (p. 28) gives some curious results.

Th. Schol. Part II.—In this section four subjects are necessary for a first class, three for a second class, and two for a pass. Four candidates sat. Three have practically passed. In what subjects? In view of the "Notes," an authoritative answer would be interesting in the extreme. Considering the prestige the Th. Schol. degree is supposed to carry, I venture the assertion that the "Notes" are inconsistent with a single pass.

Th.L., Essential Subjects, Greek Testament, etc. (p. 36). Forty-two candidates sat, four were held over, 22 failed, consequently 20 were practically allowed a pass. And this in spite of the following "Note":—"Perhaps the subject which calls loudest for dirge and lamentation is the New Testament in Part I. The Examiner is almost aghast at his own leniency in marking. Yet only six candidates obtained fifty per cent. or upwards. In these unclassical days, one can expect from the average candidate but little in the way of knowledge of Greek as a language. But why not more pains in the study of the specified Gospel—both Introduction and Exegesis in the recommended text books?" Curiously enough the examiner himself seems to forget that the examination is on the Greek Testament. But the appalling fact is that fourteen men at least are allowed the credit of having passed the examination, when, in one of the most essential of subjects, they have, by their examiner's own open confession, failed. Perhaps it is as well for the remaining credit of the College, that no more reports are given us under this section.

I trust, Mr. Editor, that some satisfactory explanation may be possible, for the publica-

were present. A cheque was presented to Canon Fairbrother, who stated in his reply that during his stay of 14 years in Inverell he had travelled 50,000 miles in the course of Church work. There had been 2044 baptisms and 531 marriages. A welcome was extended to Rev. L. Gabbott, late of West Tamworth, who has been appointed to succeed Canon Fairbrother.

Rev. L. Gabbott, who has been Vicar of St. Paul's, West Tamworth, N.S.W., for three years, was, with his wife, entertained by the parishioners and presented with a purse of sovereigns. Mr. Gabbott has been appointed to Inverell.

At All Saints' Parish Hall, Bendigo, Vic., a farewell social was tendered to Canon and Mrs. Watson, on the eve of their leaving the Diocese. Canon Watson has (as already reported in our columns) resigned his position of Warden of the Bendigo Theological Hall to accept the position of Superintendent of the Grafton Bush Brotherhood, New South Wales. Canon Percival presided at the meeting, and several presentations were made. An illuminated address and a purse of sovereigns were given by the parishioners of the districts supervised by Canon Watson. A framed group photograph of the present students of the Theological Hall, was presented to Canon Watson, and a sunshade to Mrs. Watson, by the students of the Hall.

Mrs. Harriett Catherine Vance, widow of the late Dr. Vance, Dean of Melbourne, died on Monday, March 1, at "Oakley," Princess-st., Kew.

Rev. H. H. Ayscough, L.Th. and Th.L., a former student of Moore Theological College, Sydney, has recently obtained the B.A. degree at the University of Durham.

Rev. E. C. Kemp, Principal of the Bush Brotherhood at Dubbo, N.S.W., leaves next week for Sydney, where he will embark for England. His successor will be the Rev. E. J. Hardy, of Bourke.

At the Glebe Homes, Sydney, last Tuesday afternoon, a tablet to the memory of the late Dr. Manning and

Canon Tress was unveiled by the Archbishop of Sydney. The service was conducted by Rev. E. N. Wilton, Precentor of St. Andrew's Cathedral. The tablet, which was given by the Committee of the Homes, is of brass with a background of cedar, and has been placed in the Chapel in the Tress-Manning House.

Rev. Arthur William Cresswell, M.A., passed to his rest in Melbourne last week. He has been living in retirement since 1912, when he relinquished the charge of the parish of St. John's, Camberwell, which he had held for 39 years. Since his retirement he has acted as Chaplain to the Chinese Mission of the Epiphany.

The Bishop of Tasmania has appointed Rev. W. K. Douglas, of Esperance, to the cure of Derby, vice Rev. F. P. C. Birch, nominated to the chaplaincy of the flagship "Australia."

Missionary Studentship.

Some time ago steps were taken by the Ruri-Decanal Chapter of St. Arnaud, in the Diocese of Ballarat, Victoria, to provide a Missionary Studentship of £50 per annum towards the training of suitable men for the Mission Field in connection with Missions carried on by the Church of England. The money is available either for a student who is prepared to pass the entrance examination of a Theological College, or who is already in residence at such a College, and after Ordination he is expected to serve in the Mission Field for at least six years, if he goes as a deacon, or five if he is in priest's orders, during which period he must remain unmarried. Applications must reach the Rev. J. W. Davison, The Vicarage, St. Arnaud, Victoria, before June 30. For further particulars see advertisement on page 6 of this issue of the "Church Record."

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The largest heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.
—Tennyson.

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March 12, 1915.

tion of the report in England will not tend to increase the confidence of our Church leaders in the soundness of the training of our Australian Colleges, or in the weightiness of our Australian Theological diplomas. PRO BONO PUBLICO.

Moore College—An Appeal.

(To the Editor, "Church Record.")
Sir,—A former student has again offered £5 towards raising £50 for a Bursary at Moore Theological College, Sydney, if others will contribute the rest of that sum. The offer holds good till March 31, and another £30 is still required. I therefore appeal to Churchpeople to make up this sum. There are one or two candidates waiting for help of this kind. Bis dat qui cito dat.

DAVID J. DAVIES, Principal.

Mixed Marriages.

(To the Editor, "Church Record.")
Sir,—In the "Record" for February 26, containing in every other way so much that is beautifully instructive, Christianly kind and godly, there is a jarring note of bitter sectarian spirit to be observed in your comment on Archdeacon D'Arcy-Irvine's letter to the Registrar of New South Wales regarding "mixed marriages." Such comment as the following, viz., "We do not question the right of the Roman Church to shield her people from the Protestant Ministers, who are, in her opinion, so many wolves preying on the erring sheep of her flock. The Church that so cheerfully consigns us heretics to the fire cannot be expected to view lightly any intercourse on our part with her people."

At a time when our troops, Roman Catholic and Protestant, are fighting in the battle together for Britain, such stirring up of rancorous and bitter feeling is much to be regretted. No doubt the Ne Temere Decree is a great mistake on the part of the Roman Catholic authorities, and in course of time I hope it will be retracted, but with an English love of fair play, let us look at the other side and observe the change for the better in the feeling between the Roman Catholics and Protestants. A striking example of this is afforded in your meeting a short time ago in the Sydney Town Hall of all denominations (Roman Catholic included) for the moral uplift of the community. Would a Roman Catholic Archbishop have met a Church of England Archbishop, and also Presbyterians, Wesleyans, etc., for any good public purpose 100 years ago?

It shows that the good feeling that is so much to be desired is prevalent amongst all Christian denominations. This should be encouraged, not checked. Again, when the late Rev. C. T. Perks, of St. Stephen's Church of England, Richmond, Victoria, was buried, a carriage with the Roman Catholic Presbytery followed him to the grave; this has been done in other cases. Would this have been possible in former times? Would either of these dispositions be shown by a people that your paper says "consigns us like heretics to the fire?" Such feeling is of the dark ages and not of the present time.

FREDK. TAYLER.

[Our correspondent supplies the answer to his complaint. "The Roman Catholic authorities" are the people referred to in our note, not the individual Roman Catholic. The Roman Ecclesiastical system has no room for any toleration of heretics, and such we are from the Roman point of view. We do not think that those authorities would in any way object to the wording of our note. Curiously enough, another note in this issue, written without reference to our correspondent's complaint, will show our point of view in regard to the working of the Roman Catholic system.—Editor.]

The sky is not the less blue because the blind man does not see it.—Danish Proverb.

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Revival Among British Soldiers.

Remarkable Scenes among the Troops in Training on Salisbury Plain.

Ten Thousand Soldiers Join Pocket Testament League.

Morals of Soldiers Improved.

(By George T. B. Davis.)

A remarkable Bible revival is in progress among the British soldiers quartered on Salisbury Plain and elsewhere in England. Already more than 10,000 of the troops on Salisbury Plain alone have joined the Pocket Testament League, and have agreed to carry a Testament with them and to read a chapter daily, and over 3000 have declared their acceptance of Christ and enlisted under the banner of the King of Kings.

The movement began some time ago when Charles M. Alexander, the well-known Gospel song leader, accompanied by two soloists, a pianist, and a representative of the Pocket Testament League, spent five days travelling from one Y.M.C.A. marquee to another on the Plain, holding Gospel meetings. From the beginning the meetings were a great success. The soldiers crowded into the marquees, and when the tents were filled, they let down the sides and the men stood outside during the service.

Gospels as Hymn Books.

The meetings began with the presentation to each soldier of the Pocket Testament League edition of the Gospel of St. John, containing hymns, pictures and stories. Using the Gospel as a hymn book, Mr. Alexander led the men in singing appropriate hymns. From time to time he would stop the soldiers in the midst of a hymn and give them a straight talk on the manliness of living a clean Christian life.

At the opportune moment the idea of the Pocket Testament League was explained, and the men were told how during the last six years the movement had swept round the world, and hundreds of thousands of all classes from one end of the world to the other had been enrolled in the League by making it the rule of their lives to carry a Testament with them and to read at least one chapter daily. Special Testaments with waterproof covers, weighing only 2½ ounces, published by the Pocket Testament League Headquarters, 47 Paternoster Row, London, were offered to any soldier who wished to join. It was clearly stated, however, that in order to secure the Testament he must first sign a League membership card, and then sign the pledge in the Testament he received.

A Rush for Testaments.

The eagerness of the men to make the promise and join the movement was astonishing. At one tent, when those who wished

to become members were asked to come forward, the soldiers literally stormed the platform in their eagerness to join. At another tent over 300 soldiers were enrolled in a few minutes. At still another there was not time to give out the Testaments that night, so the men were asked to present their membership cards, and secure the books at the marquee counter the next day. Early the following morning a stream of soldiers asking for Testaments began, and continued until thousands of men had been enrolled in that marquee.

During the closing days of the meetings conducted by Mr. Alexander, thrilling scenes were witnessed as the soldiers were asked not only to join the League, but to yield their lives to God.

Bishop Taylor-Smith, the Chaplain-General of the Forces, when asked for a word of encouragement to the men whose lives had been influenced, wrote, "My dear Mr. Alexander,—I rejoice to hear of the blessing received on the Plain. May you see greater things than these because of Christ's position and power. Give to the brethren from me Hebrews xiii. 20, 21. Believe me, yours always, J. Taylor-Smith, Bp. C.G."

Bible Revival Spreads.

The Bible revival on Salisbury Plain did not end with the visit of Mr. Alexander and his party. The movement continued to spread among the men from tent to tent, and the demand for Testaments increased.

Mr. Henry J. Lane, a business man who has worked day and night in one of the Y.M.C.A. marquees, on the Plain as an honorary worker enrolling soldiers in the League and leading them to a decision for God, sent

COUNTRY VICAR, whose stipend is £250, wants an exchange. Apply by letter to "Opportunity," c/o Editor, "Church Record."

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS.—A Scholarship (the Wilfred Docker), of £25 a year, will be open to boarders not more than 15 years of age entering the School at Easter. Applications must be made to the Principal not later than March 20th.

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March 12, 1915.

to the League Headquarters in London a letter giving a graphic account of the Bible revival among the troops. He wrote:

"After a visit from Mr. Alexander and his party, the Lord manifested His Presence in a remarkable way. Until then there had been few decisions for Christ, sometimes one and never more than two a day. After the above mentioned visit and the introduction of the Pocket Testament League, there came upon the soldiers a great desire to hear the Word of God. As it was told out men were gripped by the power of the Holy Ghost, and hour after hour they came to the counter and with bowed heads confessed Christ. On one occasion a group of 30 were listening to the Gospel when the speaker asked who would volunteer for the service of Christ. Immediately a non-commissioned officer, about 6 feet in height, who was on the outside, put up his hand and said, 'I will, Sir,' at the same time pushing his way to the front. Within a few seconds 12 others joined him. No sooner had these been dealt with, and prayers offered, than another group came forward. Thus it continued until the 'last post' sounded and the soldiers hurried away to their lines."

Swearing Changed to Bible Reading.

An officer came in who was not a Christian man nor had he very much sympathy with Christian work. He said: "What are you doing here? Extraordinary things are happening in the lines. Men who used to curse and swear, I hear reading and praying. What is it you have got? We showed him the Testament; he did not take it, but still we had his testimony. One is struck by the fact that non-commissioned officers have been influenced by their men. One came to me and said, 'When I came here the tent was a hell upon earth. Language was so dreadful and behaviour so wretched that we could not get to sleep. When some of them came in we got out of their way. Every one has joined the Pocket Testament League, and now there are hymns and Bible readings. The attitude of the rank and file has changed.'"

"A sergeant came to me and said, 'I'll tell you what has brought me here. I have about the roughest section in our battalion, a tough

lot of men. They have had to be carried from the canteens drunk, and have given the non-commissioned officers untold trouble. Now they have all joined the Pocket Testament League and they came to me this morning and said, 'Sergeant, you see what we done, and isn't it time you did the same?' Well, I couldn't stand that, so before I went to drill I had to come here.' He accepted Christ."

Recruiting for Christ.

"Some of these men have done a thing that some of us would hesitate about doing. They have gone straight back to their ungodly companions and have besought them to turn from their evil ways and come down and get a Testament and start right; and in tent after tent all the men take it in turns to read a portion every day, and sometimes they sing a hymn. I have had three or four of these men bring a chum up to the counter and they are asked if they have given their hearts to the Lord. Then they stand with bowed heads while I offer a prayer so that everyone within the sound of my voice knows what is going on. I have seen a group of men who were at first disinterested become attracted by the sound of praying. When the first group have been attended to there is another waiting. This has gone on until one has been absolutely exhausted in pointing men to Christ. It is such a blessed thing."

If this story interests you pray that the Bible revival may continue to grow and increase among the soldiers on Salisbury Plain, and that it may spread throughout the British Army and Navy.

A PRAYER FOR MISSIONS IN TIME OF WAR.

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields in every danger and in all their need; and give to the native Churches and to us at home such an increased spirit of faith, sacrifice, and service that Thy work may not be hindered, but that Thy Kingdom may be advanced, through Jesus Christ our Lord. Amen.

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March 12, 1915.

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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.

MARCH 12, 1915.

THE SUNDAY QUESTION.

There can be no doubt that within the last fifty years a great change has come over a large section of the British people in their manner of keeping Sunday. This change is plainly visible even in Scotland, the land of the Sabbath; it is still more evident in England; and in Australia our Sunday is being moulded on the type familiar on the Continent. Voltaire once said that to destroy Christianity it was first necessary to destroy the Christian Sunday. The latter process seems to be making considerable headway, and all who love their Lord and their Faith must feel that in the growing desecration of the Lord's Day we are face to face with a peril which, if not overcome, will endanger the very existence of Christianity.

It is not our purpose to consider in detail the change of the weekly rest day from Saturday to Sunday. Let it suffice to say that the principle of one day's rest in seven dates from the creation of the world. For the Jews the day was Saturday, apparently determined by the deliverance from Egypt; "The Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath Day" (Deut. v., 15). For the Christians the day is Sunday, "The Lord's Day," on which they were finally delivered from the bondage of sin by the resurrection of Christ from the dead. The days for Jew and Christian are different, but the principles which underlie them are the same, and we still therefore repeat the Fourth Commandment, asking God to have mercy upon us and to incline our hearts to keep this law.

What then are the principles which underlie alike the Jewish Sabbath and the Christian Lord's Day?

The day is a blessing for man. The Lord said: "The Sabbath was made for man, not man for the Sabbath." It is intended for a blessing, not a burden. In a city a public park is set apart for the use of the people, to be maintained for the good of all. There are two ways in which this intention may be frustrated. Its use may

be fettered by all kinds of petty and aggravating restrictions. So was the Sabbath made a burden by irritating rules in Palestine in the days of our Lord, and so has it been in some other countries in later times. On the other hand, the park may be free from all restrictions, so that people may trample on the beds, pick the flowers, and damage the trees, with the result that it is destroyed. Such is the tendency now with regard to Sunday. People claim the right to use the day entirely for themselves as if it were their own. Unless this tendency is checked we shall finally lose our Christian Sunday, and the existence of our Christian religion will be imperilled.

The day is a day for God. The only New Testament name for Sunday is "the Lord's Day." The Lord came on earth to reveal the Father. Amid our bustling modern life, with all its rush of business and pleasure, it is a great privilege to have one day on which we have ample leisure to turn our thoughts and offer our worship to God. We ought, of course, to serve Him all the days of our life, but to do that we need the quiet hours of the Lord's Day. The general cessation of labour, the ringing of Church bells, the gathering together of people in God's House should speak to every dweller in our land of the paramount need of God. As the Church spires point heavenwards, so the sacred day reminds men and women of the existence of a spiritual world to which they belong, and bids them lift up their hearts to God. Thus alone can the work and recreation of the week be sanctified. We are often apt to think that all the teaching in our Churches and Sunday Schools does but little good, but it is the salt keeping the community from complete corruption, with a mighty result on individual and national character.

Many appear not to heed the message. To them Sunday is a weekly holiday, to be spent by the sea or on the mountains, in motor or bicycle trips, in golf or tennis, or other games. Of these some people solemnly assert, as if they believed it, that they worship God in the open air, as if most of them in their Sunday pleasuring ever gave a single thought to God. If they did their consciences would convict them of the fact that the God in whose hand their breath is, and whose are all their ways, have they not glorified.

For those who admit God's claim upon them, public worship and public acknowledgment of God on His own day are solemn duties. There is no adequate revelation of God save in the Bible. There we are bidden not only to believe in our hearts, but to confess with our lips. Where there is any love for the Lord He must naturally take the first and most important place on His own day. To spend Sunday without being in His House for worship (where this is possible) is tantamount to asserting that we do not acknowledge His claims or keep His commandments at all.

We are often asked why people do not go to Church. Many answers are given, mostly reflecting on the clergy and the services. There may be room for improvement in them, but the real reason why people do not go to Church is that they have no desire for the spiritual things which the Church represents. "The natural man receiveth not the things of the Spirit of God, for they

are foolishness unto him." What we need is a more definite effort to convert the careless and ungodly. If they will not come to us we must go to them with the old, old story, "and when by the Holy Spirit's power they are born again," they will want to come to Church, and offer to God the honour due unto His Name, as well as to gain spiritual nourishment to build them up in the faith and fear of the Lord.

Towards non-Church-goers we can only use the efforts of moral suasion, of loving appeal. We cannot coerce them, even if we would. But as Christians a solemn responsibility rests upon us as to our own use of the Lord's Day. The two great principles underlying its observance are rest and worship.

"In it thou shalt do no manner of work." In Deuteronomy v. we are bidden to see that man-servant and maid-servant rest as well as ourselves. Some Sunday work is necessary, as our Lord Himself has taught us, in our homes, and in the community, but to rob others of their Sunday that they may minister to our pleasures and recreations is a sin. Christian people should so use their time on Sundays as not to keep others unnecessarily at work, and thus deprive them of their opportunity for worship.

"Thou shalt keep holy the Sabbath Day." It is the Lord's Day. Whether we are at home or on holiday the Lord must come first. It is a day for worship and for religious reading, for when shall we read religious books if we do not read them on Sunday. For the children it should be a happy day, full of spiritual interests; a day when the father is at home and the family united, to be remembered in after life as the happiest day of all the week; bright, not without the Lord, but because of the presence of the Lord.

Let us defend the Lord's Day, for it is the citadel of the Christian position. Let us maintain a high standard of Sunday observance ourselves, whatever others may do; let us resist anything which will rob the community of this divine blessing of the weekly Lord's Day, for the Sabbath was made by God for man, and men should be encouraged and helped to value it highly, and use it for the Lord.

MISSIONS AS AN APOLOGY FOR CHRISTIANITY.

To-day the Christian apologist who is concerned to defend the Bible against those at home who deny its Divine inspiration is turning to the missionaries who are engaged in putting its inspiration to the test, and whose experience can enable them to form an up-to-date opinion in regard to the claims which have been made on its behalf. We have come to realise that the only irrefutable proof that the Bible was inspired is that it continues to inspire those who come under its influence. Upon the answer to the question, What is the missionary prospect to-day? depends the answer to the further question, What hope is there of maintaining the belief in the Christian faith at home? If the missionary can show that the Gospel is still the power of God unto salvation, and that in every country and amongst every people where Christian missions are being carried on to-day those who accept the Gospel message are in course of being converted from selfishness, and are being born again into a new and higher life, he can provide evidence for the inspiration of the Bible and for the truth of the Gospel message, which cannot easily be refuted. "The Missionary Prospect," by C. H. Robinson, D.D.

March 12, 1915.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

General Synod.

The Primate has expressed his intention to convene meetings of General Synod for October 12 and following days. The Bishops will meet during the previous week for conference on important matters.

Australian Board of Missions.

Miss Quinan, of Victoria, has been accepted for the post of Matron at the Mitchell River Mission. She has had a wide experience in Church work. It is hoped that it may be possible to have a farewell service in Sydney, where Miss Quinan is well known.

Miss Agnes Phillips has volunteered for work at the Mitchell River Mission, and she has been accepted. Miss Phillips will leave for the North at the same time as Miss Quinan.

The Forrest River Mission is in urgent need of funds at the present time. Some years ago an attempt was made to open a Mission on the Forrest River, and it was abandoned. To-day not only has a start been made, but the foundations have been well laid, and a full staff is at work. The response from all Australian Dioceses has been very weak this year. Up to December 31 (9 months) only about £300 has been given by the Church in Australia to carry on this work.

St. Clement's, Marrickville.

The young men's Bible Class, under the leadership of Rev. F. W. Tugwell, has increased to such an extent that the accommodation available is quite inadequate. It has therefore been decided to enlarge the School Hall. Collecting cards have been issued, and already the sum of nearly £60 has been paid in. Much enthusiasm prevails amongst the young men, and it is anticipated that very shortly the new Bible Class room will be an accomplished fact. It is the intention of the young men themselves to do the digging out for the foundations, and to help in every other possible way.

Several members of the Bible Class sat for the University matriculation examination this week, the intention of one is to enter the ministry, two others hope to take up medicine, one with the hope of eventually offering himself as a medical missionary.

St. Philip's, Auburn.

The Young People's Missionary Sale of Work at St. Philip's, Auburn, was a success. Despite the many calls for patriotic and charitable funds, the sum of £19 was raised for missions.

Sergeant Arthur C. White, who returned home from Rabaul with the Expeditionary Force, was welcomed home by St. Philip's Bible Class, of which he has been a member for several years. The Rector, on behalf of the Bible Class members, presented him with a handsome wristlet watch as a token of their regard.

St. Paul's, Wahroonga.

It has been decided to build a brick School Hall at St. Paul's, Wahroonga, as soon as sufficient funds are in hand. A sum of £170 is now available, and the building is estimated to cost £400. It is intended to raise the remaining £230 in the parish by the issue of debentures.

New Rectory at Woollahra.

The parish of All Saints', Woollahra, has, until recently, been without a Rectory. The inconvenience was very great, both to the Rector, Rev. W. L. Langley, and his family, and also to the parishioners. The Churchwardens, after fully considering the question, have purchased a suitable house, named "Denver," in Ocean Street, for £3000. Within a few weeks the sum of £380 was given towards the purchase money, and the property secured. The new Rectory is within easy distance of All Saints' Church.

Temperance Society at Ryde.

Ryde is taking its part in the much-needed work of Temperance Education and Reform. A society drawing its members from all denominations in the district has been formed, and commenced definite work at a public meeting and temperance entertainment at St. Anne's Hall on March 9. An interesting programme was carried out by a committee of gentlemen, under the chairmanship of the

president of the society, Mr. Alf. White. There is much to be accomplished in Ryde district to guard young people, and old people also, against the evils of the drink traffic, and to educate them concerning the wholesomeness and sanity of the Temperance cause. The public conscience on Temperance matters needs quickening, and the greater responsibility in bringing about that result falls upon the Church.

St. Stephen's, Penrith.

Mr. Henry Hunt, who recently commenced his work as Catechist at St. Stephen's, Penrith, has gone into camp at Liverpool, and will be leaving shortly for the war. The Rector, Rev. M. G. Hinsby, says in his "Parish Messenger":—"Of course it is a disappointment for us all to lose him after such a short stay—especially as he has already won the affection of many; but, as he has heard the call of duty, I would not dream of asking him to stay. This is a time when our country is calling to the young men to do stern work for her, and it is good to hear the best are offering. Those whose lives have been given to Christ, and who will not be afraid to take a bold stand for righteousness and purity of life, are of inestimable value to any army—for a campaign is full of many temptations, and the example of a strong man's life will often help a weaker brother to keep straight."

Mission at Mosman.

A Parochial Mission was commenced at St. Clement's, Mosman, last Saturday, by the Rev. W. T. C. Storrs, M.A., Vicar of St. Matthew's, Parramatta, Melbourne. The weather, both on Sunday and Monday, was intensely hot, and the attendance was affected by the heat. Mr. Storrs' deep earnestness made a great impression upon his hearers, and there is no doubt that much blessing will result from the Mission. It will be continued until Wednesday, March 17.

A Good Missionary Collection.

"Missionary Sunday" was observed at St. Paul's, Chatswood, on Sunday last, and, notwithstanding the hot weather, the sum of over £50 was given to the cause of Missions.

NEWCASTLE.

St. Paul's, West Maitland.

There was a good attendance at St. Paul's Parish Hall, West Maitland, when the annual business meeting was held, under the presidency of the Rector, Rev. Arnold Conolly. The Churchwardens' financial statement disclosed a very satisfactory condition and the year's returns show a large increase both in receipts and expenditure. During the year £2955/2/4 was spent, and the liabilities only amount to £889, practically the whole of which is due on the Parish Hall account. The new hall cost £1992. During the last eighteen months the number of communicants had more than doubled, and it had been possible to provide means for the support of an Assistant Curate. The Rector paid a tribute to the generosity of Mr. Edward P. Capper for his magnificent gift of £1000 for the endowment of the parish—the interest of which would help both Rector and Wardens in their work.

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COULBURN.

(From a Correspondent.)

The Forthcoming Synod.

The Bishop has authorised the use of the following prayer as at this time:—

"Almighty God, Who by Thy divine Providence hast appointed divers orders of Ministers in Thy Church: of Thy loving-kindness grant to Thy servants in this Diocese, a Bishop who shall be pleasing to Thee in holiness of life, and profitable to us in watch-

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fulness and zeal. May he be endued by Thy Holy Spirit with all such gifts and graces as shall fit him to execute the office whereunto he shall be called, to the edifying of Thy Church, and to the honour and praise of Thy Holy Name. Grant this, we beseech Thee, O Heavenly Father, for Thy dear Son's sake, Jesus Christ our Lord.—Amen."

Church Society.

The third Sunday in Lent, March 7, was observed throughout the Diocese as Church Society Sunday. It is too early yet to say how the result will compare with previous years. Though the depression consequent upon the war, and the drought, is very general, yet it is hoped that the half-yearly effort will go far towards meeting the heavy demands that will be made upon the Society this year. The October collections, when the same conditions were just making themselves felt, realised £231 2/8, which was very little below the average.

Cootamundra.

The C.E.M.S. at Cootamundra recently, by a voluntary working bee, fenced the Thompson Street frontage of the Church grounds, and accomplished a great improvement in the appearance of the same. Rev. Robert Hamilton has commenced work in the parish, the country centres of which demand the services of at least two clergy. It has been decided to allocate the Easter offerings to the Rector.

Passion Music at the Cathedral.

Gounod's "Gallia" will be rendered by the Cathedral Choir under the direction of the Cathedral Organist, Mr. Leicester Johnson, on March 30. On Good Friday night there will be another recital of Passion Music which will include well-known numbers from Stainer's "Crucifixion," and Maunder's "Olivet to Calvary."

ARMIDALE.

Open-air Services.

During the season of Lent the students of St. John's College are holding open-air services in the main street of Armidale every Saturday night at 8 o'clock. This has been the custom for four or five years now, and has the full approval of the Bishop and the Vicar of the parish. Evensong is said in the Cathedral at 7.30 p.m., and then at 8 p.m. the students, with the Warden, vested in socks and surplices, march through the streets to a stand in the main street. Hymns are sung, and three addresses given (about 10 minutes to each address), ending with a few words by the Warden, followed by prayer and benediction, the whole occupying about one hour. A good number of people stand around, and it is humbly hoped that at least some hear the message of the Gospel in Lent who would otherwise not hear it.

New School at Armidale West.

The congregation of St. Mary's, Armidale West, has been desirous for some years past to build a Sunday School, and has collected £75 for the purpose. A vigorous canvass during a fortnight of last month resulted in the collection of a similar sum, and with £150 to the good, a tender has been accepted for the erection of a wooden room, 25 x 40, which will be used for kindergarten purposes. The withdrawal of the younger children from the Church where Sunday-school is held will relieve the pressure there, and make way for the increasing number of elder scholars.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

Death of Rev. A. W. Cresswell.

No more honoured name was to be found on the list of retired clergy than that of Rev. A. W. Cresswell. He was for 39 years Vicar of St. John's, Camberwell, and since his retirement in 1912 has done useful work as occasional preacher and chaplain of the

Chinese Mission of the Epiphany. Mr. Cresswell was at work till the time of his death, which occurred on March 4. The Archbishop conducted part of the Funeral Service at St. John's, Camberwell, on Saturday last, and the service at Kew Cemetery was taken by Rev. H. E. Mallet. There were a number of clerical friends of the deceased present.

Mrs. Vance, widow of the late Dean Vance, died on March 1. She was an elder sister of Rev. A. W. Cresswell. Thus, after many years of service to the Church, brother and sister passed to their reward within the compass of one week. Mr. Cresswell will be gratefully remembered by many for his definite teaching about the Second Coming of our Lord, and for his warm advocacy of the Bible in State Schools. He also took first rank as a geologist, having been for some years examiner in geology to the Victorian School of Mines.

St. John's, East Malvern.

The C.E.M.S. at St. John's, East Malvern, is proving a live branch. Eleven new members were admitted at the close of service on Sunday last. The parish has set out to accomplish the magnificent task of raising £1000 for the Belgian Fund by weekly contributions. About £30 was collected from the Churchpeople in the parish last week. It is hoped to maintain an average of £20 weekly.

St. Mary's, North Melbourne.

The parish of St. Mary, North Melbourne, has overcome the many difficulties it had to face, and was able to present an excellent report of work done to the annual meeting last month. A fine new Hall has been built at a cost of about £1500, and a number of substantial cottages have been built on a spare portion of the Church land as a provision for future endowment. The current account for the year closed with a credit of £12. During Lent a Go-to-Church Campaign is being carried on. Weekly leaflets are being distributed by visitors, containing a message from the Vicar, Rev. J. H. Frewin, and an invitation to come to Church—not for one Sunday only—but to come every Sunday, and begin the habit straight away.

The Provincial Synod.

The Church Act requires the Provincial Synod to meet once in three years. It is due to assemble in May, but as the Diocesan and General Synods both meet this year, it is thought inadvisable to prepare business for a third Synod. The meeting of the Provincial Synod in May, we are informed, is likely to be only of a formal nature. It will probably adjourn and meet again next year.

Ridley College, Melbourne.

A meeting of the Council of Ridley College was held at the Cathedral Buildings on Tuesday, March 2, and a favourable report as to the prospects for the year 1915 was received. Thirteen students have enrolled for this year, five of whom are proceeding with the first year, and eight with the second year work. Most of the students are from Bendigo and Gippsland. Dioceses—one is from the Diocese of Wangaratta. Applications for two scholarships of £30 a year which the Council has decided to award, were received, and the first recipients are, Mr. Hillard, of Bendigo Diocese, and Mr. Robinson, of Gippsland. The Barker Memorial Bursary has been offered to Mr. Norman, of Bendigo.

All Saints', Northcote.

The annual meeting of the congregation of All Saints', Northcote, was held last week. The report and balance-sheet showed that the current expenses had been fully covered by the income, and that several improvements had been made during the year. Special mention was made of the gift to the Church of a splendid lamp, which had been erected in front of the Church, and a handsome Lectern.

C.E.M.S.

A meeting of C.E.M.S. members, convened by the Archbishop to consider the financial position of the Society, was held in

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the Chapter House on March 1, and was largely attended. Archdeacon Hindley presided, and said they had reached a crisis in the history of C.E.M.S. in Victoria. Mr. B. Connell explained that the receipts were not sufficient to meet the expenses, and, unless sufficient money was forthcoming, the services of the Secretary, Rev. A. B. Tress, would have to be dispensed with. Resolutions were carried pledging members to aid the Society and promises to the extent of £100 were given at the meeting.

Boy Scouts.

This splendid movement to help the boys to help themselves is making good progress. The Y.M.C.A. has a fine troop. St. John's, East Malvern, claims to have the largest troop of Boy Scouts in the Commonwealth (157). The first Elsternwick troop, under Scout-Master G. Sadler, is making good progress. A troop is being started at St. Mary's, Caulfield, with Mr. Aldin as Scout-Master. We commend this movement to the C.E.M.S. as the best way of working among the boys.

St. Clement's, Elsternwick.

The annual meeting was held on February 23, when about 60 or 70 parishioners attended. The report showed steady financial vitality. The Incumbent expressed the hope that a beginning would be made with the new Church this year. £800 is already promised, of which £407 is in the Bank. The Diocesan authorities have promised £400. The O.O.M. statement shows £111 collected last year. Offerings showed an increased amount (£324), and £104 was received from pew rents. The Sunday School report indicates that the success of recent years has been well maintained. Much regret is felt at the loss, through removal to another parish, of Mr. and Mrs. Mitting and family, who have done great service for the Church and Sunday School.

St. Hilary's, East New.

The annual meeting on February 23 received an excellent report from the Vestry. Of the total revenue of £712, the sum of £244 had been given to extra-parochial objects. Messrs. John Griffiths, R. Nelson, and W. E. Smith were appointed Churchwardens, who, with 12 vestrymen, will carry on the business affairs of the parish. Mr. Lee Neil made an earnest appeal for a deeper interest in Missionary work.

BALLARAT.

(From a Correspondent.)

St. Arnaud Ruri-Decanal Chapter.

The members of the St. Arnaud Ruri-Decanal Chapter met recently at Birchip. The opening service was a missionary one, at which the Rural Dean (the Rev. J. W. Davison) was the preacher. The spiritual life of the Chapter centred round the Celebrations of the Holy Communion each morning in the Parish Church, at which meditations were delivered by various clergy. Other services were the Chapter Service, at which the preacher was Rev. G. E. Dowton (Ouyen); a Missionary Service, at which addresses were delivered by Rev. K. B. Davison (Mildura), and N. A. Maclean (Donald); and a Mission Service, at which addresses were by Revs. J. S. W. Coles (Birchip), J. W. Davison, and G. E. Dowton. At the sessions, papers were read as follows:—"Bush Visiting," Rev. N. A. Maclean; "Should the Church provide for the Social

Life of her Members?" "Some Thoughts on the Present Distress of Nations," Rev. J. S. W. Coles, "Is the World Growing Better?" the Rural Dean; "The Atonement," Rev. H. C. Russell (Birchip). As a result of the discussion on visiting in the parish, an endeavour is to be made to arrange for a Church Van to travel through the Rural Deanery selling Church literature, Prayer Books and Bibles, so combating the heretical writings which are sold from door to door by representatives of some of the sects. A constitution governing the Missionary Studentship was adopted. Votes of thanks to the Vicar and Mrs. Russell, the congregation, and the Masonic Lodge for the use of its hall, and the singing of the Te Deum brought the meeting to a close.

Synod.

The Synod of the Diocese will meet on Tuesday, April 20, and the sessions are expected to cover the 21st and 22nd. Three legislative measures will be submitted, viz., an amendment to the Bishopric Act, so far as concerns the Administration of the Diocese; a new Act for Constituting Parishes and Parochial Districts; and an amendment of the Assembly Act, allowing women to vote for Lay Representatives in Synod. The Dean of Melbourne (the Very Rev. C. J. Godby) will preach at the Choral Service in the Cathedral on the evening of April 20.

Clerical Changes.

The following changes have taken place since the beginning of the year:—Rev. N. Crawford, to Murrayville; Rev. A. S. Drewett to Beece; Rev. J. G. Pollard, to Apsley (Rainbow during the drought period temporarily worked with Jeparit); Rev. R. E. Saunders, to Linton; Rev. S. G. Davis, to Nhili; Rev. W. M. Robertson, to Wallaroo; Rev. L. H. Williams, to Beech Forest.

Missionary Candidates.

Miss Malcolm (All Saints') has entered St. Hilda's Training Home, Melbourne. Miss Cooper (St. Peter's) has been accepted as a candidate, and will shortly enter St. Hilda's. Both these ladies will be located in China, under the direction and support of the C.M.A. Their offer of service is very largely the result of the Missionary Exhibition held in Ballarat last June.

GIPPSLAND.

(From our own Correspondent.)

Council of the Diocese.

A meeting of the Council of the Diocese was held on February 25. The financial position of the Diocese was reviewed, and found to be decidedly satisfactory. Grants from the Home Mission Fund were made for the ensuing year, and it was not found necessary to make any reductions.

A Self-Sacrificing Parish.

The Parochial District of Korumburra has decided to give up the Home Mission grant hitherto received, and to be self-supporting. This gives the district the right to become a parish, and the Council of the Diocese gave directions that it should be proclaimed the parish of Korumburra.

A Parsonage at Bunyip.

The Messrs. A. Beckett, of Bunyip, have donated a piece of land as a site for a parsonage. Steps are being taken to have a suitable building erected.

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C.M.A. Deputation.

Miss M. Arnfield, of West China, is at present on deputation work for C.M.A. in the northern parishes of the Diocese.

QUEENSLAND.

ROCKHAMPTON.

The Bishop's Letter.

In his letter in the "Church Gazette," the Bishop of Rockhampton, who has just returned from England, reports some of the results of his efforts on behalf of his Diocese. For a new Church at Boulia, which had been destroyed, the sum of £105 had been given, and more is expected. Five new clergy are coming out almost immediately, and it is hoped others will follow.

With regard to the Rev. F. Hulton Sams, who was for some years in Queensland, the Bishop writes:—"He was obliged to take a commission, and is now a subaltern in the Duke of Cornwall's Light Infantry. He came to see me, looking so well in his new uniform, and almost the last thing he said was: 'Well, Bishop, if I am spared to come safely through this I shall come out again to Queensland.' Several men volunteered from the little village where his father's parish is."

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Scriptural Instruction in State Schools.

The Bishop issued a brief but strongly-worded appeal to Churchpeople on the above subject in the last issue of the "Church Guardian." The State Elections are at hand. The Bishop in his letter said, "I hope that on this occasion Churchpeople will put religious principles before party preferences and VOTE ONLY for candidates who will support the taking of a referendum." Exception was taken to this letter by "The Register" in a leading article. The Register has consistently opposed the introduction of the New South Wales system here.

Now the Scriptural Instruction in State Schools League, of which the Bishop is president, have issued an appeal to the electors asking them "to put the religious interests of this country first when they record their vote on March 27." This appeal has been strongly supported in a leading article in "The Advertiser," the other principal daily. It is the declared intention of the League to publicly ask each candidate at election time two questions.—(1) Are you in favour of, and would you vote for, the New South Wales system? (2) Are you in favour of, and would you vote for, putting the question to a referendum of the electors of the House of Assembly?

NEW ZEALAND.

AUCKLAND.

Resignation of Archdeacon Calder.

Archdeacon Calder, who has occupied the position of Archdeacon of Auckland since 1901, has forwarded his resignation of that office to the Bishop. He has felt the difficulty of satisfactorily working a growing Archdeaconry and ever-growing parish, and has decided to give all his available time and strength to the parish. The strenuous work which the Archdeacon has done during a long service in the Diocese is known and recognised by all men, and he will receive much sympathy and gratitude in his retirement from the active work of an Archdeacon. It has fallen to his lot to steer the

Diocese through difficult times, and the extra work and responsibility of acting as Commissary during the interregna have necessarily been a strain upon him.

The Archdeaconry of Auckland is large, and includes many districts north and south of Auckland.

An appeal is being made for funds to provide the income of an Archdeacon who shall be free from the care of a parish.

NELSON.

The Bishop's Letter.

From Bishop Sadlier's last letter to the "Diocesan Magazine," written from Ireland on Christmas Day, we take the following:—

"At the invitation of his grace the Archbishop and Mrs. Davidson, we visited the Old Palace, Canterbury. It is not in my power to express in writing the delight and peculiar charm of this visit to the Chief Pastor of the Church. His Grace is, I suppose, one of the busiest men in England, yet he gave up a great portion of his time to us. I had two lengthy private interviews in which it soon became manifest that he knew almost as much about the Diocese of Nelson as I did. Naturally, I could say much about this visit; but it must suffice to assure you that the Archbishop showed such a personal interest in the work in New Zealand, and made such inquiries about the spiritual progress of the Diocese of Nelson in particular, that he left the impression on my mind that he is in constant and closest touch with the latest information available.

"On Saturday, 5th December, I proceeded to the Palace, Gloucester, where was the guest of Bishop and Mrs. Gibson. The Bishop of Gloucester's name is well-known to many of our younger clergy as the author of the text book on the Articles, and more so to me as the author of a delightful Commentary on the Book of Job. On Saturday, December 6, I preached at St. Michael's in the morning, and subsequently had lunch with Canon Hobhouse, the learned son of the first Bishop of Nelson. Canon Hobhouse was born in Nelson, and is now Canon Residentiary of Gloucester Cathedral. At 3 p.m. I preached to a large congregation of men at St. James', and in the evening at St. Mary-le-Crypt from the pulpit in which George Whitfield preached his first sermon. I must mention that the bi-centenary of Whitfield has been celebrated recently, and the story of his first sermon bears re-telling. He was only 20 when he preached it, and was reported to the Bishop as it was alleged that it drove 15 people mad. His Lordship drily replied that he hoped the madness would not be forgotten before another Sunday!

"I spent Sunday, December 13, in London, with the Rev. Harrington C. Lees, at Christ Church, Beckenham. The joy of this visit still lingers with me. In spite of the pouring rain there were great congregations both morning and evening. It was a cause of real regret to have to move on with my campaign.

"So far my visit to the Old Country has been attended with much blessing. Considerable interest has been awakened in the work of the Church in Australia and New Zealand. The interest is all the keener because of the Expeditionary Forces and their achievements which have brought lustre to both countries. Moreover, the interest is crystallising, but the form which it is taking need not now be described. Meanwhile, I ask for the continuance of your prayers that God may prosper our way."

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse. —S. T. Coleridge.

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Ambition or Duty.

(By M. Edwards, in "Our Empire.")

"Daily, our duty lies plainly before us. Pleasant or irksome it still must be done.

'Helpful to others,' let that be our maxim. Doing a good turn ere setting of sun."

Sang Tom at the top of his voice as he fastened the wheel on his little brother's cart.

"There, old chap, I think it will keep on all right now," said he, putting it carefully on the ground and helping his little brother to load it again with the stones which had caused the breakdown.

Tom was a scout, and second in the Gull Patrol. Just then another boy of about the same age came up. "Hallo, Tom!" said he, stopping short.

"What, George Naylor!" exclaimed Tom. "Well, you are surprised to see me; I've taken the opportunity to run down home for a week. As our vessel sails early next month, I shan't have another chance for a long while, at any rate."

"What vessel?" asked Tom. "I thought you were at a shoemaker's in Birmingham."

"Oh, no, I've left the shoemaker—too much confinement for me—and am off to Canada in less than a fortnight. I mean to make my fortune before I come back. That

won't take me long. I can tell you, with 160 acres of land free for the asking, and excitement and adventures of all sorts. I look forward to having a good time. I've a first-rate chance. My uncle is a chief mate—that's next to the captain, you know—and he's got me a place to work my passage over by helping the steward. And now I think of it, there's room for another; I heard him say so. Wouldn't it be jolly for us to go together?"

A thoughtful expression had stolen over Tom's face.

"How could I go?" he answered. "I've no money, so where's my outfit to come from? Then there's my mother."

"Mother!" laughed George. "Why don't I want to stay at home with my mother?"

"Mine is a widow, and—"

"That's it," George interrupted. "All the more reason for you to go and make your fortune. She can't keep you, I'm sure, for the wages you take her home."

"Four shillings a week is not much," mused Tom.

"To be sure it is not," returned George. "Why, out there boys can have what wages they ask for. It was only the other day I heard of a chap not much older than you, who hadn't been in Canada nine months and is now having thirty shillings a week."

"I really should like to go," murmured Tom. "If it were not for my mother; she would miss me so."

"There, get along!" sneered George. "Why don't you tell the truth and confess you haven't the pluck."

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22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
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of MIND and MEMORY

"I do speak the truth," was the prompt return, and an angry light flashed from the speaker's eyes. George took the warning and ceased taunting.

"Well, think it over," he said. "Now is your chance."

That night Tom found it no easy task to get to sleep; his mind would go wandering to that wonderful country, where it was said to be so easy to grow rich.

"George was right," he murmured. "My mother does not keep me on my wages. Why, she's always at work washing and ironing, early and late. To be sure, I'm picking up a trade, that in a few years will bring me a good living."

When he went down to breakfast the next morning his looks were anything but bright, and his mother, ere the meal was over, detecting something amiss, anxiously inquired if he felt ill. He replied "No," and then told his mother all that George had said to him, and how he longed to take the chance and go to Canada with George.

When Tom left home that morning tears were in his eyes, while deep and bitter sobs came from the room in which he had left his mother.

In the evening the lads met again. George's uncle had come down and wished to see Tom. George praised his companion's courage for seeking a more adventurous life, so as to put him in good temper and spirits, and Tom told that he had broken the ice with his mother that morning, and after a great deal of difficulty had got her consent. So it was agreed that Uncle Ben should write off at once and secure the vacancy, and the thing was settled.

Mrs. Cooper, Tom's mother, grew very unwell as the time for parting drew nigh, and Tom's brother and sister, young as they were, seemed sad and quiet. A vague wonder and a kind of hushed fear filled their faces whenever he was near them.

The last moment came, and they parted, words cannot tell how. It was arranged that George and Tom should go by carrier's cart to the nearest station, a distance of four miles, where Uncle Ben had agreed to meet them.

"You were late," said George, as Tom climbed up into the cart beside him. "I found it hard to get away," replied Tom, trying to look as though he had not been crying. "Mother was so cut up and so were the children. Poor mother pushed a purse with three sovereigns into my hand. I wanted her to take it back, but she said, 'No, I should require it; so when she was not looking I slipped it upon the mantelpiece and hurried off.'"

"Well, you were an ass," coolly remarked George. "We're not in Canada yet, you know."

"I don't care for that. My mother wants those three pounds more than I do, and I don't like you any better for such remarks."

George could see that his companion was offended, so he made an effort to turn the conversation.

Down the shady lanes and along the dusty road the lads journeyed, making brief stoppages at the houses on the way. They had come within about a mile of the station, when a pale-faced woman ran breathlessly up beside the cart. The driver stopped short.

"Here," she cried, "you have left this behind you," and she tossed up the purse containing the three sovereigns.

"Good-bye, dear mother," cried Tom.

Crack went the driver's whip, the horse broke into a canter, and away went the cart. Wearily did the poor woman drag her tired limbs along the dusty roads that night; doubts and misgivings seemed to overpower her, till at last she was brought to a complete standstill. Leaning against a tree she sobbed aloud, but by and by, remembering the children at home, she roused herself and hurried on.

"God can save my son from ill, and send him back again to me," she thought.

When at last she reached her cottage, the door stood wide open to receive her. She stepped upon the threshold and then gave a wild cry of delight as her son Tom flew into her arms.

When both were sufficiently recovered to be able to speak, he told how after seeing her in the road, his heart had melted, and the farther he travelled from home the more wretched he became, for his conscience told him he was, in spite of the consent she had given, not doing his duty. It was no doubt good for boys who had no duty at home to go to Canada with all its great and tempting opportunities, but his duty was to his mother. At last, unable to endure his feelings any longer, he took advantage of a temporary stoppage, and, calling "George

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apart and telling him his feelings, he thrust the few shillings which he carried into his hand and told him to give the money to Uncle Ben to compensate for any little loss upon the outfit he might have provided him, and without waiting to hear what George might say, hurried away, and by walking fast and making short cuts, he had got home first.

Some of the boys were inclined to laugh at Tom for his speedy return, but it takes a brave boy to own when he is in the wrong and to return to his duty.

It was a glorious day on the following Saturday when a company of scouts, looking smart and gay, assembled for a day in the woods and fields. The word was given and off they went, swinging down the village street, but among all those boys, none felt happier than Tom Cooper, for was he not doing his duty, and sticking to it because it was his duty? He was "playing the game," and therefore worthy to be a scout.

Bishop Watts Ditchfield on the Church's Duty to the State.

The Bishop of Chelmsford was one of the chosen speakers at the Islington Conference recently held in London. His subject was, "The Church's Duty to the State." From his address we take the following extracts:—

The Idea of Brotherhood.

The present crisis is helping men to a clearer idea of Brotherhood. When master and man have served in the same regiment, when the artisan has received a commission and an Eton boy has served as a private, and when all have faced death together in the trenches and have fought side by side for many a weary month, it is impossible to think that they will return to the old land with class hatred in their heart. And while they are fighting at the front the gulf between the cottage and the hall is being bridged by the common sorrow of mother meeting mother, and like Rachel, weeping for their children which are not. Has there ever been such an outpouring of charity since the world began as has been witnessed in England during the last few months? Men and women have learnt to forget their own sorrow in the sorrow of others. A widow in France was weeping at the grave of her son when a funeral party came slowly up the path, and she immediately picked every rose from her own grave and placed them on the coffin of an English mother's son. A Chaplain writes:—"During the battle of the Aisne I was detailed to take charge of a party to bury the German dead in the vicinity of Bourg. We had just completed our work, when slowly up the hill came a party of women bearing a wreath which they placed on the grave. They knelt for a while in silent prayer, then quietly returned to the partly ruined church in the village. Struck by a sudden impulse, I went and examined the inscription: 'To our dear brothers in Jesus, the Germans.' What love, goodness! Surely the very essence of love which emanated from the Saviour on the Cross!" These are pictures of what war is accomplishing all over Europe to-day.

I mention these things that we may realise the better the golden opportunity which the

Church possesses. Men's hearts are touched—touched to the quick. The horrors of this war are shelling down class distinction, selfishness, and party passion in a way never known before. It remains with the Church to see that they are never re-erected. The gates of hell shall not prevail against the Church that declares, "Thou art the Christ, the Son of the Living God."

But the Church must pray for this. She must believe that her prayers will be answered. The God Who destroyed the Egyptians in the sea, and withered in a night the great hosts of Assyria, is still on the Throne listening to the cry of His children.

Christ the Only Hope.

But the Church must proclaim in season and out of season that, as Mr. Gladstone once said, "Christ is the only hope of fallen humanity." This war has revealed what culture and philosophy without Christ are worth. The West End to-day reveals what social reform without Christ will mean. The good house may possess a good income and have ample hours of leisure. The democracy will demand, and rightly demand, a new England, better opportunities for the obtaining of these things. But without Christ they will, if obtained, become a delusion and a snare, even as the acquisition of increased wealth and power by Germany have worked for her destruction rather than to her advantage. The message of the Church of Christ can alone save the State from the dangers within and without her borders.

It must be remembered that this war will not only create a new England and a new Europe, but also a new world. The world is feeling the shock. The heathen world is aghast. In a letter I received last week from a missionary he said:—

"I cannot help feeling that the war now being waged is throwing back and hindering the work in which we are engaged out here. How can you explain things to the heathen? who say, 'You white people are doing the very thing you tell us not to do by fighting among yourselves. Again, several heathen chiefs have said to me, 'Why do not the Christians intervene and stop the fighting?' Others say, let us return to our old-time customs and settle our disputes in our own way."

Recently in my Diocese I was asked whether the Diocesan Missionary Festival should not be abandoned owing to the war, and my reply was, "Certainly not; we ought, in view of the war, to hold two rather than one." This war should make possible a great increase of missionary enthusiasm. International peace will only be obtained this way.

A LIVING ARGUMENT.

When the black Bishop was on a railway journey in England in the company of a missionary—Bishop Weeks—a conversation arose between the latter and a fellow-traveller, who ventured to question the utility of foreign missions. Pointing to Bishop Weeks, the negro Bishop said: "I am an African, and this man was the means of my becoming a Christian, and of my coming to this country as a Christian man." The traveller looked astonished, and had no more objections to raise. There was before him a living proof of the wonderful working power of the Gospel. Seeing is believing.

"God So Loved the World."

O love how deep, how broad, how high;
O great and wondrous mystery
That God, the Son of God, should take
A servant's form for sinners' sake!

He sent no angel to our race,
Of upper or of lower place;
But clothed Himself in human frame,
And to redeem this lost world came.

His pleasure was with us to dwell;
He came the true Immanuel;
True God and man, with men to be
The thrice ten years of destiny.

For us baptised: then Spirit led,
He fasted, who the thousands fed;
For us He felt temptation's power,
And conquered in the tempter's hour.

For us He prayed, and wept, and taught;
For us His daily works He wrought;
By words and signs and tokens thus
Still seeking not Himself, but us.

By wicked hands at length betrayed,
Scourged, mocked, in gorgeous robe arrayed,
He poured out His soul to death;
And loved us with His latest breath.

For us He rose to life again;
Ascended up on high to reign;
Then sent the Holy Spirit here,
To guide, to strengthen, and to cheer.

—J. Mason Neale.

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A soldier writing to his parents in Sydney, forwards the post cards sent by the King and Queen to every soldier at the front at Christmas. The Queen's present was a pair of knitted woolen socks. The cards were inscribed as follows:—

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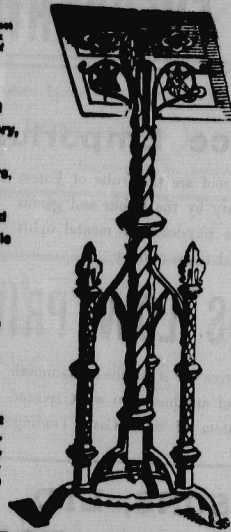
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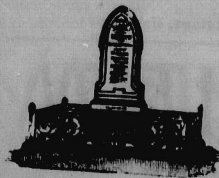
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Current Topics.

"Passion Sunday" is the name commonly given to the Fifth Sunday in Lent, for during the last fortnight of the solemn season our thoughts are turned to the sufferings of the Sin-Bearer, the Passion of the Son of God, until on Good Friday, we stand in spirit beneath the Cross and see the Lord of glory die.

But, for us, everything depends on the answer to the question "Who was that Sufferer? If He was a man and nothing more, His death only added another name to the list of those who have died in a hopeless cause, but if He was God, manifest in the flesh, "He made there (by His one oblation of Himself, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

In the Gospel for the Fifth Sunday in Lent (St. John viii. 46-59) our Lord brings before the Jews the fact of His own sinlessness. "Which of you convinceth me of sin?" In response they accuse Him of having a devil, and reject His claims. But He shows how His sinless character can alone be explained, for He is none other than God Almighty Who told Moses to say to the children of Israel "I AM hath sent me unto you." "Jesus said unto them, verily, verily, I say unto you, before Abraham was, I AM."

The sinlessness and divinity of our Lord Jesus Christ go together. If He was not God He was not good, for He made some stupendous claims, which no good man, who was only man, could make. What mere man could say: "I am the Bread of Life," "I am the Light of the World," "He that hath seen Me hath seen the Father," "I and My Father are one," "He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." But when we remember that He who said these things was the great I AM, the Eternal God, though dwelling in a tabernacle of human flesh, then all such claims, however startling, are but the natural expressions of one Who was "God of God, Light of Light, Very God of Very God." And we thankfully realise that He Who was perfect man and perfect God gave His life upon the Cross for all men, and "by His own Blood He entered in once unto the Holy Place, having obtained eternal redemption for us."

Elsewhere in this issue we publish the strong protest of the Archbishop

Desecration
of Good
Friday.

of Sydney and the Standing Committee of his Diocese against the opening of the Sydney Royal Agricultural Show on Good Friday. This is by no means the first of such protests, and we trust that they will be repeated year by year until the scandal is removed. The only reason for the observance of Good Friday is that on it we remember the death of the Saviour of the world. Some Christians do not themselves observe the day, although among all denominations religious services on Good Friday are now being widely held; many people appear to have no love for our Blessed Saviour, and both His death and also the day which commemorates it are nothing to them; but all should have some consideration for the feelings of others. A large proportion of the community regard the day as the most solemn day of the whole year, and are hurt by what they regard as its public profanation.

An agricultural show is for the benefit of the city and State in which it is held. All sections of the people heartily approve of it, and give it their support. Why should this good feeling be spoiled by the persistent flouting of the deep convictions of many Christian people? If we mistake not there are on the Show Committee Churchmen, whose sympathies should be with us in this matter. We trust that they will speak out fearlessly, so that before long Sydney may cease to have the unenviable position of being the one city in the Empire in which Good Friday is thus publicly desecrated.

In the "Challenge" a good deal has been said recently on the old, but ever new question, "Why do not the workers come to Church?" We object to this exclusive use of the word "workers" for one section of the community, because there are "workers" in every position of life. But for want of a better term the question is how to get the "workers" to the House of God.

All sorts of reasons are urged to account for their non-attendance. The pew-rent system comes in for some well-deserved abuse. It is not easy to abolish it; but there is not the slightest doubt that it does hinder people who are not able to take sittings from regularly attending Church. Then the clergy come in for much criticism, some of it possibly deserved, but most of it showing a complete lack of knowledge of the clergyman's difficulties, and of the continual calls upon his time. But the most amusing part

of the discussion arrives when the "Challenge" gravely asserts, that if only the congregation had some real share in the government of the Church in the shape of a Parish Council the problem would be solved.

Here in Australia we have this blessing. Annual meetings are held, which comparatively few attend, Parochial Councils or Vestries are elected, Diocesan Nominators, Synod Representatives, etc., and yet we still hear the complaint: "Why do not the workers come to Church?" In many places they do, and are the backbone of earnest Church life, and we thank God for them, but it is not generally so.

Where is the remedy? It is to be found in more evangelisation, in the wider proclamation of the Gospel to the people where they are to be found—in the open air, by the seaside, in the streets. When their hearts are touched by the message of God's love in Christ their feet will be turned to the House of God. Again, we would urge that at this time, when many are solemnised by the war, a General Mission should be organised throughout Australia in all our parishes, including vigorous efforts to reach not only those who can be induced to come into our Churches, but also those who remain outside.

We have heard of late many things about the character of our Australian soldiers which are not calculated to raise them in public estimation. Some of these statements have been shown to be false, while others have reference only to a minority, probably a small minority of the men. We have much sympathy with all honest efforts to protect those who are morally weak, and, by stern discipline, to deal with those who are deliberately vicious, but there is grave danger lest in the process the opinion should be spread abroad that our Expeditionary Forces are wanting in moral character. Most of them are respectable men; many of them are earnest Christian men seeking bravely to serve their Master amid difficult surroundings, and to set a good example among their comrades.

The Bishop of Bathurst in his "Church News" puts the position admirably. He says:—"Do not forget to pray for those who have gone out from amongst us in the expeditionary forces. More than a score of my own old boys have left Australia for the front. When I came to you three years ago many of them were still in their class rooms. In fact some of them have gone straight from