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Current Topics.

The Fifth Sunday in Lent is also called "Passion Sunday," because the Epistle sets forth the object of our Lord's Passion. His blood was shed that He might obtain eternal redemption for us.

During the first four weeks of Lent we are reminded of our sins, and of the warfare which the Christian must ever wage against them, but during the final fortnight of this sacred season we are reminded of the Sin-bearer, "the Lamb of God that taketh away the sin of the world." We are invited to follow Him, in spirit, up to Jerusalem, until on Good Friday, standing by the Cross, we see the Saviour suffer and die for us and for the whole world.

The first morning lesson tells of the burning bush, where God revealed His new name to Moses, "I am that I am." In the Gospel we read how Christ also revealed Himself, to His enemies, as the Eternal God, "Verily, verily I say unto you; before Abraham was, I am." He who died in His human nature on Calvary was none other than the Eternal God. He put away sin by the sacrifice of Himself. Is it not easy to fully trust such a loving God, and to pray in the words of the Collect, "We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul?"

We all freely admit that in the early days of Christianity the preaching of the Gospel, and the healing of the sick went hand in hand. But we think that the gifts of healing were lost to the Church after Apostolic times. This is, of course, true, but it would be well to ask whether the loss has not been caused by lack of faith. Of late years much attention has been given to this subject, and such men as the Bishop of London, have strongly maintained that the Church in her ministrations to the sick, should distinctly expect healing of the body, as well as conversion and consolation for the soul, but that this should be sought, not as is done by Faith Healers and Christian Scientists, by refusing medical aid, but in full co-operation with it asking God's blessing upon it.

On a question of this character a little practical experience is of more value than volumes of theory. "A Missionary in India," writing in the current issue of "The East and the West," on the "Anointing of the

Sick," gives the results of his own observation. His plan is, in critical cases of sickness, to follow the precept of St. James, "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." He expects repentance, faith, and consecration, on the part of the patient; he gathers Christian people together for faithful prayer, including at times, nurses and doctors; and he anoints the patient with oil in the name of the Lord; and the results are surprising.

The details of 39 cases are given. Of these, seventeen cases, some very desperate, have quite recovered; thirteen had relief, or partial healing; eight were unrelieved; one is not reported on. Why should not similar results be obtained in Australia, and "the prayer of faith save the sick" much more frequently than is at present the case?

There is no doubt that the principles of Theosophy are being diligently spread in Australia at the present time, and a word of warning is much needed. The methods employed in this propaganda are not always above suspicion. Thus we have heard how, in one city, people have been invited to join "a literary society," only to find when they innocently accept the invitation that it is the literature of Theosophy which is to be studied with the assistance of ardent Theosophists. In another city the theory is being most vigorously upheld, that it is possible to be a Christian and Theosophist at the same time, and one of our own Clergy has been so far led away as to sav so from his pulpit.

To understand what Theosophy really is we must go to India, or else hear what those who have lived there have to say. Christian missionaries tell us that in North India their greatest opponent is to be found in the Hindu College at Benares, under the care of Mrs. Besant. Christianity and Theosophy are seen in India as they really are, antagonistic, and mutually irreconcilable. Rev. C. F. Andrews in "The Renaissance in India" speaking of Mrs. Besant, says: "Her whole propaganda is professedly Christian in England and Hindu in India. She herself sees no inconsistency in this, but people in England and America should clearly understand that she has been the most bitter opponent of Christian Missions in India."

When we remember that Madame Blavatsky, the founder of modern

Theosophy was adjudged by the Physical Research Society as guilty of fraud, and that recently, in the case of the Indian boy who was reputed to be the re-incarnate Christ, Mr. Justice Bakewell ordered the restoration of the boy to his father on the ground that no father could be expected to leave his son under influences which were "frankly immoral," there is additional reason for all Christian people to stand altogether aloof from Theosophy and to regard it as absolutely opposed to the Gospel of Christ.

Mr. Frank Cockrem, Secretary of the Open Air Mission of Great Britain, is paying a short visit to our shores. He represents a great movement, which aims at bringing the Gospel to those in so-called Christian lands, who are living without hope and without God in the world. It owed its inception and inspiration, under God, mainly to two men, Mr. John Macgregor, familiarly known as "Rob Roy," and Mr. Gawin Kirkham. The work is inter-denominational in character, and is warmly commended by the Bishop of Durham.

Mr. Cockrem has published a little book entitled "The Open Air Preacher's Counsellor, a Handbook to High-way Witnessing," in which, from the stores of his experience he gives most useful hints for those who wish to carry on the work of open air preaching, and in which also he does not forget to touch on the springs of spiritual power, from which success alone can come.

In our day we are face to face with the sad fact that thousands of our people never enter a place of worship, or come into touch with the ordinary ministrations of the Church. Of such the Lord says, "Go out into the highways and hedges and compel them to come in." If they will not come to us then we must go to them.

The experience of the "Open Air Mission" shows that even amid such surroundings as are met with on the Epsom Race Course on Derby Day, the preaching of the Gospel has not lost its ancient power, and souls are won for Christ. We thank God for those who, in Australia are carrying on open air work, but its area should be much extended, so that on every race course, and on all our sea-beaches, and in other places where people congregate, they may have an opportunity of accepting the Lord Jesus Christ as their Saviour. Here is a work in which we may look for the union of the Churches. Let there be a united front in proclaiming to the careless and godless, the simple message of the Saviour's love.

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We desire to express our deepest sympathy with the Presbyterian Mission in the great loss they have sustained by the massacre of six of their teachers at Malekula, in the New Hebrides. It is a glorious memory that these native Christians were ready to go forward at the risk of their lives to proclaim the glad tidings of salvation to the heathen. They loved not their lives unto the death, and now they are numbered among the noble army of martyrs.

Such occurrences are now happily very rare; once they were quite ordinary. It would be well if all would remember what has brought about this change. In most of the islands travellers can land, and people can live in perfect safety. But that safety is entirely due to the successful work of Christian Missions.

THE COST OF MISSIONARY ORGANISATION.

The late Dr. A. T. Pierson was much impressed by the large expenditure of energy and money in arousing the Churches to a sense of duty when that power ought to be used in direct missionary work. He expressed it forcibly when he said:—
"Themistocles, at the battle of Salamis, delayed a naval engagement until the land breeze blew which swept his vessel towards the foe, and so left every oarsman free to act as bowman and spearman. What power would be available if the energy expended in propelling the vehicle of Missions could be left free to do the work of Missions. Imagine the result if the Spirit of God should sweep the Church towards the crisis of the engagement, instead of our toiling hard to bring up God's people to the encounter."

THE BACHELOR BISHOP.

The Bishop of London told an audience at the Church House recently, why he had never married. He has had no time! He was presiding at a meeting in support of the St. John's Foundation School, Leatherhead, and he said the nation demanded a resident and a married clergy. In the latter respect he himself could not escape condemnation. But he had not had time to satisfy the public demand that he should marry, and he had not the slightest intention of satisfying that demand. He knew, however, that he was an exception, for he found that when he appointed a man with a nice wife—and she must be a nice wife—to a Parish it was more popular than when he appointed a bachelor.

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Fear No Ill

The late Bishop of Rhode Island, when in his 91st year, wrote the following lines:—

My work on earth is well nigh done,
I wait the setting of the sun.

I hear the surging of the sea,
That beats upon eternity.

I see far off the shadowy realm,
And thither turn the trembling helm.

The winds that blow so cold and drear,
Grow softer as the end draws near.

There stand upon the misty shore
Faint forms of loved ones gone before.

The voice that once said, "Peace, be still,"
Now whispers softly, "Fear no ill."

I sail alone, yet not alone,
The Saviour takes me for His own.

I wait His greeting when I land,
I wait the grasp of His loved hand.

Christ Knows All.

Lord it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

If life be long I will be glad,
That I may long obey;
If short—yet why should I be sad
To soar to endless day?

Christ leads me through no darker rooms
Than He went through before;
He that unto God's kingdom comes
Must enter by this door.

Come Lord when grace has made me meet
Thy blessed face to see,
For if Thy work on earth be sweet,
What will Thy glory be!

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

—Baxter.

The Secret of a Peaceful Death.

It is reported of the late Lady Powerscourt, that when she was about to die, at the age of forty-three, a friend came to see her; and as she sat on her bed in all the familiarity of long friendship, she said: "I hear you are going to die. What is it to die?" "Oh," answered Lady Powerscourt, "it is a very simple thing; though you need all truth to live by, you only need one truth to die by." "What is that?" asked her friend. "It is this—'The Blood of Jesus Christ, His Son, cleanseth us from all sin.'"

Problems and Principles.

By the

Rev. E. Digges La Touche, Litt.D.

VIII—THE MINISTRY OF ABSOLUTION.

There is no subject on which there is more divergence of thought among Churchmen than the ministry of absolution. Many seem to think that the mediaeval conception of this ministry as a distinctly sacerdotal service is the only possible conception which is more than a mere phrase, and that the Church of England has preserved this ministry much as it left the hands of the mediaeval canonists and theologians. Others, on the contrary, rightly repudiate this conception; but give us nothing to take its place. The Christian heart, in their case, rebels against the thought of any mediation save that of the One Mediator; but, nevertheless, they have a guilty feeling that the Reformers were remiss and injudicious in their language in this regard and that the best thing to do is to say as little as may be on an obscure and difficult subject.

The Mediaeval Doctrine.

The mediaeval view may be described in a very few words. It conceives the pronouncing of Absolution as a judicial act whereby the Priest, acting on behalf of God, releases the penitent from the legal consequences of those sins which he has confessed explicitly or implicitly. Thus, the Priest is accorded an intermediary place and function between God and man, and is endowed with spiritual powers and authority which can never be exercised by the best of laymen. It is unnecessary to say that the whole of this conception is essentially sacerdotal; and we may proceed to criticise it in four respects.

It is unscriptural, unprimitive, un-Anglican and most undesirable from the ethical standpoint.

(1.) Unscriptural.

Its unscriptural character may be gathered from the fact that the inspired writers of the New Testament never use sacerdotal language of the

Christian ministry as such, nor do they ascribe to it any peculiar powers which the mass of Christians do not equally possess. Never once is there the slightest indication that the Christian ministry is regarded as endowed with such legal powers as the theory requires. On the contrary, the very passages which have seemed to give colour to such theories are susceptible, to say the least, of a simpler and more natural interpretation which accords with the Scriptural conception of the Christian faith. So far from regarding the Christian as obtaining access to God through membership of the Church, the Scriptures uniformly conceive his Church membership as the consequence of his acceptance before God on account of his personal relationship to his Saviour. Hence it is quite impossible to reconcile any legalistic conception of the Christian ministry with the liberty wherewith Christ has made us free, or to accept any theory of the keys which would empower any person to stand in any mediatorial relation between the Christian and his Lord.

(2.) Not Primitive.

Nor does a study of the Christian origins give us any ground for entertaining such a conception. On the contrary, the inevitable growth and development of ecclesiastical discipline (which can be traced back to Holy Scripture) can be shown to have been gradually perverted into the sacerdotal conception which empowers the Priest to absolve officially the Christian with respect to the demands of the Divine Law. The late date of the formulation of this conception as an article of faith, and the curious survivals of purer ideas in the mediaeval speculations on the subject may also be adduced in this regard.

(3.) Un-Anglican.

What is more, there is not an iota of evidence in the history of the Anglican Church, since the Reformation, for the official toleration of this conception. The Church formularies explicitly state that the authority to absolve is committed to the Church—not to the ministry as such—and that this authority is simply declaratory. No hint of a judicial authority is to be found in the Prayer Book or Articles, and in the Homilies and all the official polemics of the Ecclesia Anglicana a denunciation of the unscriptural character of the doctrine in question constitutes an integral element. Thus, for 110 years after the Reformation, the Deacon or the Lay Reader pronounced the Absolution in the Morning and Evening Services, as, indeed, they ought now to do in the absence of the Priest and many of those who hold the sacerdotal conception are sitting very loose to the form under discussion and

are beginning to start the service with the Lord's Prayer instead of giving the people this most comfortable and wholesome doctrine as contained in the formularies of the Church of England.

(4.) Morally Undesirable.

There is no need in the Twentieth Century to dilate upon the most unsavoury historical objection to the practice of auricular confession. Suffice it to say that no man ought to be subjected to the ordeal of constantly listening to the sordid tale of the iniquities of others, and that the story of the nations which have accepted this practice as part of their national religion shows that it does not make for the building up of character, nor for the development of individuality and freedom before God or man. Indeed, it is true to say that the practice is only seen at its best when found in a community which, as a whole, regards it with horror!

Church Teaching, Bible Truth.

What, then, is the teaching of the Church of England with regard to this matter? The teaching of the Ecclesia Anglicana is that of the Sacred Scriptures and of the Holy Catholic Church. It is that the ministry of Absolution is declaratory, not judicial. It is the doctrine of all the Protestant Churches without exception and it is the very doctrine which was condemned with elaborate anathemas by the Romanist Council of Trent. Holding that the individual soul has immediate access to God, the Church of England can find no place for any legalistic ministry to those whom Christ has freed from all legal bonds, and its ministry is, therefore, the blessed prophetic ministry of reassurance and promise to wavering faith.

All distinctively clerical elements having been eliminated from the formularies, the Absolution of the Communion Service has been reduced to that precatory form which, in the Roman Church, the laity use in common with the ordained ministry, and this is succeeded by the Comfortable Words—an arrangement which explicitly shows that, as Mr. Prescott Upton justly says, "Absolution in its highest sense is the announcement of the promises of God revealed in His Word." Such a ministry—with its unlimited scope for Christian fellowship and friendly advice in trials and difficulties—leaves ample room for the complete development of individuality; by bringing the soul into immediate fellowship with the Eternal, it stimulates self-respect and self-dependence, calls forth the highest qualities of manhood and, at the same time, it is full of that spiritual comfort and truth so necessary in these troublous times.

The Church in the Home Lands

THE ROMEWARD DRIFT.

The Bishop of Manchester speaking recently at a meeting of the C.P.A.S., dealt again with the Romeward Drift in the Church of England, of which he had previously spoken in London last October. He said that he used the word "drift" to imply an unintentional yielding to a prevalent tendency or current of thought, without considering the direction in which it might eventually lead. And in that sense he still maintained that, judging by the ornamentation of its Churches, by the books published by Anglican Clergy, and by a great deal of the teaching which came from Anglican pulpits, the Church of England did not stand where it did fifty or sixty years ago. Its position was altered, and it stood in a different relation to the Church of Rome from what it did in those days. On that point there could be no reasonable doubt.

Lessons of History.

If they asked him in what way that had come to pass, he would have to reply that it was a matter of history. Setting aside such minor considerations as love of adventure, romanticism, the adherence to Gothic as the only style of Church architecture, and love of pageantry, that which gave real power to this drift was the reaction against State control of religious matters and religious bodies.

Those affected by the reaction attempted to minimise the Protestantism of the English Church and to show that what had happened at the Reformation had been misunderstood. This theory, being started, worked out and supported by certain names that carried great historical weight, led Churchmen on from point to point, until, partly by the skill of the Roman controversialists and partly in indignation against political outries, they tried to show that the Church of England had retained all that was Catholic at the Reformation, and had never seriously intended to be one of the Protestant or Reformed Churches.

Menace of the Mission Field.

Against this theory they could put the question whether, if there had been no intention, at the Reformation, to break away from Rome, it was worth while to incur the great sin of schism in order to break away from the Papal authority; whether there was not something to be said for an infallible authority to guide Church people in matters of faith? Was it not conceivable that God had left such an authority upon earth?

This attempt to minimise the Protestantism of the Church of England had led on, step by step, to a position which it was very hard to maintain. To what it would eventually lead them it was not for him to examine, but certain developments had already occurred which showed that, sooner or later, the question would come up in a very acute form in the Mission Field, and would undoubtedly have to be answered practically, both there and in England.

He was very anxious indeed to impress all whom he could reach with this great and important consideration: that the Church of England was undoubtedly committed to the Protestant position. The Sixth Article maintained that Holy Scripture contained all that was necessary for salvation, and that nothing was required to be believed in by man as necessary for salvation except that which was contained in Holy Scripture. There lay a definite break and cleavage from Rome which could not be minimised, concealed or in any way slurred over.

(Continued on page 7.)

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Reviews and Magazines.

C.M.S. Magazines for February. Copies received from C.M.S., Salisbury Square, London.

The C.M. Review gives much space to Kikyuu, not only in the Editorial Notes, but also in a judicial article on the question, setting forth the whole of the circumstances of the controversy. Mr. R. Maconochie writes an appreciative review of Dr. Arthur Neve's book, "Thirty Years in Kashmir," and an address by Dr. Lankester deals with the "Medical Missionary Motive." There are two articles on Co-operation of German Missions, including details of "a particular instance in German East Africa." In addition to the month's Missionary Notes and Notices of Books, there are articles on the uplifting of the depressed in Travancore, and on "Menoufia, a Province of the Nile Delta."

The Cleaner is a particularly good number, both in pictures and letterpress. Rev. G. T. Manley's article on the Moslem Advance in Africa is specially illuminating; so is that by Rev. H. Woodward on "The Difficulties of Nationalism in Japan." There are also interesting accounts of work among girls in Persia and boys in Hong Kong.

Meroy and Truth keeps the reader up to date concerning Medical Missions, and the "Gazette" is, as usual, full of information specially useful for preachers and speakers. The Round World and Awake are always attractive.

The International Review of Missions.—All who desire to be in touch with modern missionary enterprise should read this Review. In the January number Mr. Oldham's "Survey for 1913" is a masterpiece. It occupies over 80 pages, has been compiled from 250 magazines, many reports and letters, and from information sent by 140 correspondents in all parts of the world. The Reviews of Books are quite unique, including books on many lands by writers of different nationalities. The regular articles are very good; Mr. R. T. Glover writes of "The Missionary Motive" with deep earnestness, M. Henri Junot gives a glimpse into African mind, and Mr. K. J. Saunders provides an appreciation of the Indian author, R. Tagore. Then we have an account of the Hague Conference by Mr. C. R. Watson, and articles on the instruction of young Indians on "Social Service" by Professor Fleming of Lahore, and Mr. Tyndall Biscoe of Kashmir. Miss McDougall tells of her recent tour among girls' schools in India, and finally there are three personal experiences of congregations with regard to Home Work for Missions, in Denmark, America, and England. The last, by Canon Joynt, will be of special interest to the Clergy.

RESOURCEFUL NEWSBOY.

The Rev. J. E. Watts-Ditchfield, M.A., Bishop-Designate of Chelmsford, speaking at the annual meeting of the Manchester and Salford Auxiliary of the Church Pastoral Aid Society in Manchester recently, said he was once a Lancashire lad, having been born in Eccles, but the boys in the East-end of London were in some ways much smarter than the Lancashire boys. For instance, a newspaper boy outside Liverpool-street station the other day, after a big race had taken place, was shouting at the top of his voice: "All the winners! All the winners!" when he caught sight of a very prim and proper-looking parson coming round the corner. He at once altered his cry to "Horrible fire in Jerusalem!"

Personal.

Miss Tinney, missionary of the Victorian Church Missionary Association, who has been on furlough in Melbourne, started on her return journey to the Roper River last week. She will remain in Sydney until April 7.

Messrs. A. Batchelor, and H. Holland of the New Guinea Mission, arrived in Sydney last week on furlough. Mr. Batchelor goes to England. Rev. Walter Durrad and Mrs. Durrad, also Mr. Greeling of the Melanesian Mission are on their way to England on furlough.

Rev. D. H. Dillon, of Lithgow, has been offered the Parish of St. Peter's, Cook's River, Sydney, in succession to Rev. G. Middleton, who has retired. Mr. Dillon has declined the offer, because of the great claims of the work at Lithgow.

The graduates of St. Paul's College within the University of Sydney have elected Bishop Stone-Wigg and Mr. A. B. S. White as Fellows of the College, to fill the vacancies caused by the resignations of the Rev. H. Saumarez Smith and Mr. C. H. Hodges.

A Memorial Window is to be erected in the Cathedral at Thursday Island in memory of the late Deaconess Buchanan. Any balance of subscriptions remaining over after the window is paid for, will be used for the building of a hospital at Moa Island, a work that the Deaconess had very much at heart.

Rev. H. J. Gauntlett, of Wynyard, Tasmania, has been granted six months' leave of absence from July 1 next; while he is away Archdeacon Richard will take charge of his Parish.

St. George's, Goodwood (S.A.), has given three promising men to the ministry in the Revs. E. L. Loan, C. J. Whitfield, and A. E. Kain. A fourth (Mr. Scholefield), is studying at St. Augustine's College, Canterbury.

Mr. Maynard Charlton, the first Lucas-Tooth Exhibitioner, who is at Christ-Church, Oxford, preparing for Holy Orders, is acting as coxman with the Oxford eight. He is a son of Canon Charlton of St. Barnabas', Sydney.

Rev. G. N. MacDonnell, who has just taken up his duties as Chaplain of "H.M.A.S. Tingira," has been Vicar of Gisborne, Victoria, for the past six years. Mr. and Mrs. MacDonnell received many presents and tokens of regard from parishioners and friends before their departure from Gisborne.

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Correspondence.

Castes in India.

The Editor of "Church Record."

Sir,—In your account of an interview with the Rev. G. H. Cranswick, the Sudras are referred to as "the highest caste in India, except the Brahmans." This is an error. There are four generally recognised castes, which are ranked in this order: the Brahmans, or priestly caste; the Kshatrya, or Chuttree, the military class; the Vaisya, or Bais, who constitute the trading class; and, lowest of all, the Sudras or Sooders, who form the servile class, and, as long as they submit to Brahmanical law, can by no means rise above it, being prohibited from accumulating property, and enjoined to serve the other castes as their function in the Divine scheme of things. They are held, nevertheless, to be immeasurably above the Pariahs or Chandalans. JOHN COLE. Stanmore.

We have submitted the above letter to Rev. G. H. Cranswick for comment, and his reply is as follows:—

"Pardon me if I am wrong, but I do not think I am responsible for the words 'the highest caste in India, except the Brahmans' with reference to the Sudras. What I think I did say was that the Sudras are a great family which includes a large number of the well-to-do and wealthy people, and which comes next to the Brahmans. The meaning put upon my words as reported in the 'Record' is a perfectly natural one, and I am to blame for not being more explicit. Mr. Cole is quite correct in everything he says, but I hope the following comments will perhaps serve to show that he and I are looking at the subject from rather different points of view. At the same time, I am grateful to Mr. Cole for pointing us to the error. The key to the whole matter lies in his words, 'as long as they submit to the Brahmanical law.' In the India of to-day this submission is often a thing of the past; and so quickly are things moving that in this connection every year now marks a great change.

"Mr. Cole is, unless I am very much mistaken, speaking as one who has approached the subject from what he has read in books, and not as one who has lived and worked in India. Again, I may be quite wrong, but I seem to recognise in his words about the castes a quotation from a well-known writer on India and Hinduism. Now, theoretical knowledge about a great subject like this, while excellent in itself, is apt to mislead, because, as the great writers themselves sometimes point out, the standard works on Hinduism of necessity often speak of the great system as it was meant to be, as it is described in the Vedas and Sastras, and not as it is actually found to be in India today. Between the two there is a vast difference; the Hinduism of the classics and the Hinduism of India's millions to-day are two different things. This, I am sure, Mr. Cole will readily admit, for it is a fact recognised by all who know anything of India. As a testimony to this fact, I would draw attention to what has become the great prayer, ambition and aim of the India literati of the present time, viz., to revive again the classical and more pure Hinduism, so often alluded to as the Higher Hinduism.

"In my interview for 'The Record' I was speaking solely about South India, with which I am acquainted. I have never been to North India, and between the two there is the greatest difference regarding not only the country and climate, but also with reference to the people, their habits, manner of life, dress, philosophy and religion. Taking India as a whole, however, there are over a thousand castes, and castes within

Rev. C. E. Burgess, Vice-Principal of St. Francis' College, Brisbane, who has been seriously ill, has been ordered to rest for two years, and will leave for England as soon as he is well enough to travel.

It is hoped that the Bishop of New Guinea, who underwent an operation for his knee trouble in London on January 30, will be able to preach at St. Paul's Cathedral on Palm Sunday, and, with Bishop Montgomery, to speak at the S.P.G. meeting in the Albert Hall on April 24.

Rev. A. Malley, before leaving Daylesford, Victoria, where he has been Curate, to take charge of the Parish of Trentham, was, at the close of the Annual Meeting, presented by the parishioners with a purse of sovereigns.

Rev. W. L. Ford, who has been in charge of Stewart Island, N.Z., has joined the staff of St. Thomas', North Sydney, as Junior Curate.

A farewell meeting for Rev. F. S. Rogers, who is going as a missionary to Uganda, under the auspices of the N.S.W. Church Missionary Association, will be held in the Sydney Chapter House on Tuesday next March 31st, at 8 p.m. The Dean will preside.

Rev. A. A. Yeates, Organising Secretary of the Home Mission Fund of the Diocese of Sydney is much better after his two months' rest and is resuming his duties.

Opportunity was taken at the annual meeting of Ridley College, Melbourne, to recognise the lengthy unselfish service of Rev. A. C. Kellaway. Some of his brother Clergy gave him a gift of books useful for his study. Rev. W. T. C. Stors, M.A., made the presentation in a felicitous speech. For nearly 23 years Mr. Kellaway gave time and thought to the "Churchman," and often in the days of financial stress gave large monetary donations to help to pay the printer's bill.

Bishop Druitt, Bishop Elect of Grafton, preached his farewell sermon as Bishop Coadjutor of the Diocese of Grafton and Armidale in St. Peter's Cathedral, Armidale, last Sunday morning. He left the next day for Grafton.

Miss Constance Smith, Principal of the Church of England Grammar School at Bowral, N.S.W., left this week for a holiday trip to England.

The Archbishop of Canterbury has conferred the degree of D.D. upon Rev. J. E. Watts-Ditchfield, Bishop Designate of Chelmsford.

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castes, and very many of these are to be found in South India. Yet, in that part of India, among the caste people (as differentiated from the out-castes) there are two generally recognised great divisions, viz., the Brahman and the Sudra. While you sometimes do meet men who say they are Kshatryas or Vaisyas, this is very rare. Usually a non-Brahman who is not an out-caste goes by the name of Sudra, and this last name stands for a great family which includes a large number of so-called castes and sub-castes, all of whom are content to be known as Sudras. Let it be remembered that in saying this I am speaking of the great mass of the population of South India at the present time, the boys and men of the schools and colleges, and the busy folk in hamlet and town, the large majority of whom, if they are not out-castes, are called either Brahmans or Sudras.

"Forgive me for being so lengthy, but one can almost say that this subject is an endless one.

"While I am writing in this connection, may I be allowed to mention one or two other small points in the published account of the interview with which I cannot quite agree:—

"(1) Bishop Azariah's great reputation was earned chiefly while he was a travelling secretary of the Y.M.C.A., and then later as secretary of the National Missionary Society in Madras, with which Society the Tinnevely Missionary Society is associated. "(2) In October last, 151 converts were baptised, not 141.

"(3) Would you very kindly publicly correct the words, 'all the Indian Clergy in the Diocese are from the low castes'? It should be, 'All the Indian Clergy in the C.M.S. district of Khammamet, which forms a part of the Diocese, are from the low castes.' This is not true of the Dornakal men, one of the missionaries there is an ex-Brahman.

"(4) Regarding the five Sudra villages, it is our hope and prayer, and there is a possibility, that self-supporting Churches may be established. Further than this we dare not and cannot say."

G. HARVARD CRANSWICK.

The Mystery of Evil.

The Editor, "The Church Record."

Sir,—With your permission I would like to shed a little light on your remark in "Current Topics," "The Church Record," March 13th, which says: "For some mysterious reason which we cannot at present understand, the devil is permitted to exert a great power in the world 'as a strong man armed.' Permit me to say that there is really no mystery at all in the matter. For

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my information on that subject I am indebted to an Anglican minister who explains in one of the chapters of his work, headed, "Why evil was permitted," the whole reason why God created evil, Isaiah 45th chap. It will be seen from the Rev. author's explanation that it was as necessary for God to create evil as good, otherwise the whole scheme of the plan of the universe would be destroyed. I write not for the sake of controversy, but to endeavour to do away with one of Satan's masterpieces of strategy, which is that so much of God's Word (His letter to mankind on earth) is so wrapped up in mystery that no one while living in this present life will ever be able to understand it.

E. J. PLUMMER.

Malvern, Victoria.

(We are glad that the "mystery of evil" is not a mystery to you, but minds are differently constituted, and it still remains a mystery to us. To take the word "evil" in Isaiah 45: 7, "I make peace and create evil; I the Lord do all these things as referring to sin, is to contradict the teaching about God's character which is set before us in the rest of the Bible. Bishop Elliott says in his commentary on this verse: "The words have no bearing on the insoluble problem of what we call the origin of evil. 'Evil,' as opposed to 'peace,' or prosperity, is suffering (but not sin) normally, in the Divine Councils, at once the consequence and corrective of moral evil (comp. Isaiah 47, 11, 57, 1.)—Editor).

The Kikuyu Controversy.

We have received a letter from a "Young Layman" on the above subject. We regret that, owing to lack of space, we cannot publish it in full, but we print below the more essential portions of it.

To the Editor of the "Church Record."

Sir,—May I venture to criticise some of your remarks on the above matter, in your issue of Feb. 20th. Together with many other Churchmen I am not in full sympathy with the Bishop of Zanzibar. But I think that he was quite right in dissenting from the Archbishop of Canterbury's description of Nonconformist bodies as "branches of the Church of Christ." Of course all of us acknowledge that all who believe in the Lord Jesus Christ and are baptised, are members of the Church. That is one thing. But to acknowledge the various Nonconformist societies as branches of the one, Holy, Catholic, and Apostolic Church, is quite another matter, and is a surrender of principle. We have hundreds of such "Churches," and they are on the increase. According to this theory a number of people may secede from, e.g., the Church of England, organise themselves into a body, appoint a ministry to preach and administer

the Sacraments; and lo, we have another branch of the Catholic Church. The Bishop of Zanzibar was only upholding a Catholic principle in objecting to the Archbishop of Canterbury's designation of them as such. This attitude of the Bishop and the large and strong body of Church folk who agree in the main with him, towards Nonconformists is not, I must most emphatically urge, a denial of "the working of God's Holy Spirit amongst them," it is not a denial that "God is doing through them a mighty spiritual work in the world," it does not place them "outside the pale" of salvation, and being a stand for principle it is not "a position of narrow bigotry," for bigotry is blind intolerance of the worst sort. I was greatly surprised and disappointed at seeing such remarks in the "Church Record," to say the least, it was scarcely kind or just to those of our own household.

YOUNG LAYMAN.

(We used the phrase "narrow bigotry," not with regard to the view of the constitution of the Church, which is held by the Bishop of Zanzibar, much as we dissent from it, but with regard to his public protest, when the Archbishop of Canterbury, who holds a different view, ventured to speak of Nonconformist Bodies as "branches of the Church of Christ." Many Church people hold a theory of the Church which prevents them from using the language which the Archbishop used, and they have a perfect right to their own opinion, but if they go out of their way to publicly object to courteous phrases used by others who take a different view, for which they are in no way responsible, then, in our opinion the words "narrow bigotry" fairly describe their action.

With regard to the conception of the Church set forth in your letter, we would remind you that it is not the only one tenable by loyal Church people. In Article XIX. we read: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." In our opinion the Presbyterian Church (as also others) corresponds more nearly to this description than the Churches of Rome, or of the East. The Church of England clings to the Historic Episcopate, as of Apostolic origin, but she nowhere condemns those Churches which are non-episcopal in government, nor pronounces their ministrations invalid.—Editor).

If man had been made only for contemplation it would serve as well to have been placed in some vast desert, on the top of some barren mountain; but the same power which gave him a heart to meditate, gave him hands to work, and work fit for his hands.—Hall.

Some Aspects of Truth.

1.—"Showing Forth" and "Pleading Before God."

Bishop Denton Thompson, in his Manual on the Holy Communion, says that in the Sacrament, which he rightly insists is not in any way a propitiatory sacrifice, there is "a pleading before God" of the finished oblation. The Bishop is such a pronounced and thoroughgoing Evangelicalist that there can be no doubt whatever that he never intended to teach that we are in the Holy Communion "showing forth before God" a memorial sacrifice, continuing that once for all offered on Calvary. What the Bishop evidently means is, that in the service itself we plead the merits of that one sacrifice in order that we may receive the forgiveness of our sins and grace to help. Still the expression "pleading before God" has unfortunately a questionable sound, since it is so often used by sacerdotalists in the sense of offering up a sacrifice to God, or before God, as a propitiatory obligation, Bishop Gore in his "Body of Christ" at once, straightforwardly, begs the whole question by saying that the Sacrament is a "pleading before God." It is perfectly certain that there is no passage of Scripture where it is taught that Christ is pleading in Heaven His sacrifice "once offered." He is indeed "interceding for us, and His Session is His Intercession." There is no foundation for the teaching that the Holy Communion is an offering on earth in connection with a supposed continually presented offering of Himself by Christ in Heaven. Were this true the New Testament would have been full of the important fact, whereas there is absolutely no mention of any such doctrine.

It is incorrect to quote St. Paul (I. Cor. xi., 26) as "Ye do shew forth the Lord's death till He come." There is no "forth" in the text. In fact the word translated "shew" ought to be "announce" or "proclaim" (as it is in

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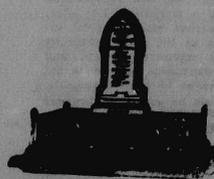
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The Church in the Home Lands (cont.)

A Comparison.

Canon Gason, Vicar of St. John's, East Malvern, Victoria, who has recently returned from a trip to England, thus records his impressions. I was under the impression that the Churches were not well attended in England, but what I saw did not bear this out. I was in about 30 Churches, and all had good congregations as a regular thing. I also was not a little surprised to notice that the congregations contained a large proportion of men, and that there was no special complaint, as in Australia, that men were neglecting the Church. Another impression which I gained is that the average Australian-bred Clergyman is, as a preacher, considerably above the average English Clergyman. He is not such a slave to his manuscript, and is more animated. Clerical life in Australia is entirely different from that in England. Here a Clergyman must be a financier, a commercial man, and a preacher, rolled into one. There almost everything is endowed, and it is a tremendous help. Vestments. In the Upper House of the Convocation of Canterbury, the question of the use of eucharistic vestments was discussed by the Bishops. It was proposed to authorise "either of the two existing usages," i.e., surplice or vestments. The Bishop of Hereford moved an amendment, proposing to permit the use of vestments, but the idea of permitting what some of the Clergy claimed they had the right to do seemed to shock the assembly. The Bishop of Oxford thought it "would indeed be disastrous." The original motion was carried by eighteen votes to four. "The Record" says "the discussion was frankly deplorable," and of the result it says, "It can only have the effect of encouraging the lawlessness which is characteristic of so large a number of the Clergy. The vestments are desired because of the doctrine they symbolise, and that doctrine, we take leave to say, is not that of the Church of England, but more nearly approaches that of the Church of Rome. It is the doctrine of the Mass."

Why He Signed the Pledge.

"My reasons for taking the temperance pledge were partly general and partly special," said Dean Farrar.

1. "I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations have lived and flourished without it. I believe that the whole race of man had existed for centuries previous to its discovery.
2. "I was struck by the indisputable fact that in England 50,000 inhabitants of our prisons, accustomed to strong drink all their lives, and the majority of them brought into prison directly or indirectly by it, could be, and were from the moment of their imprisonment absolutely deprived of it, not only without loss, but with entire gain to their personal health.
3. "I derived from the recorded testimony of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease even to thousands who use it in quantities conveniently deemed moderate, also, that all the young men, and the healthy, and all who eat well and sleep well do not require it, and are better without it.
4. "Then the carefully drawn-up statistics of many insurance companies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conduced to longevity.
5. "Then I accumulated proof that drink is so far from being requisite to physical strength and intellectual force, that many of our greatest athletes, from the days of Samson, downward, whose drink was only the crystal brook, have achieved without alcohol mightier feats than have been achieved with it.
6. "And besides all this I know that the life of man always gains by abolishing needless expenses, and avoiding artificial wants. Benjamin Franklin said a hundred years ago, 'Temperance puts wood on the fire, meat in the barrel, flour in the tub, money in the purse, credit in the country, clothes on the bairns, intelligence in the brain, and spirit in the constitution.'"

The Bishop of Zanzibar. "The Record" in a leading article on the Kikuyu Controversy, says:—"The Bishop of Zanzibar accuses the Archbishop of 'prejudging' the issue, because, forsooth, in his Statement he referred to the different religious bodies with which the Bishops desire to federate as "branches of the Church of Christ." In what other way could the Archbishop have referred to them? The Archbishop is an historian, and the facts of history support his view. The Bishop of Zanzibar is "prejudged" not by the Archbishop but by the facts of history. Yet we are glad the Bishop of Zanzibar has raised the issue so definitely. "The exact point in the controversy between the Bishops of Mombasa and Uganda and myself," he writes, "is the lawfulness of regarding such bodies, however venerable and however spiritually effective, as 'branches of the Church of Christ.'" It is simply impossible to fathom the mind of a man who can bring himself to pen such words. The position he takes up is only compatible with the full acceptance of the Roman system, yet the Bishop of Zanzibar must surely know that under that system even he is regarded as outside the Church of Christ. It is strange how men calling themselves "Catholics" can be so narrow-minded and exclusive in their Churchmanship as the Bishop of Zanzibar seems to be. The history of the Church of England for the last three hundred years refutes the position for which he contends, and the Church is not likely at this time of day to alter its attitude towards non-episcopal Christian Churches."

Another impression which I gained is that the average Australian-bred Clergyman is, as a preacher, considerably above the average English Clergyman. He is not such a slave to his manuscript, and is more animated. Clerical life in Australia is entirely different from that in England. Here a Clergyman must be a financier, a commercial man, and a preacher, rolled into one. There almost everything is endowed, and it is a tremendous help. Vestments. In the Upper House of the Convocation of Canterbury, the question of the use of eucharistic vestments was discussed by the Bishops. It was proposed to authorise "either of the two existing usages," i.e., surplice or vestments. The Bishop of Hereford moved an amendment, proposing to permit the use of vestments, but the idea of permitting what some of the Clergy claimed they had the right to do seemed to shock the assembly. The Bishop of Oxford thought it "would indeed be disastrous." The original motion was carried by eighteen votes to four. "The Record" says "the discussion was frankly deplorable," and of the result it says, "It can only have the effect of encouraging the lawlessness which is characteristic of so large a number of the Clergy. The vestments are desired because of the doctrine they symbolise, and that doctrine, we take leave to say, is not that of the Church of England, but more nearly approaches that of the Church of Rome. It is the doctrine of the Mass."

The Bishop of Zanzibar.

"The Record" in a leading article on the Kikuyu Controversy, says:—"The Bishop of Zanzibar accuses the Archbishop of 'prejudging' the issue, because, forsooth, in his Statement he referred to the different religious bodies with which the Bishops desire to federate as "branches of the Church of Christ." In what other way could the Archbishop have referred to them? The Archbishop is an historian, and the facts of history support his view. The Bishop of Zanzibar is "prejudged" not by the Archbishop but by the facts of history. Yet we are glad the Bishop of Zanzibar has raised the issue so definitely. "The exact point in the controversy between the Bishops of Mombasa and Uganda and myself," he writes, "is the lawfulness of regarding such bodies, however venerable and however spiritually effective, as 'branches of the Church of Christ.'" It is simply impossible to fathom the mind of a man who can bring himself to pen such words. The position he takes up is only compatible with the full acceptance of the Roman system, yet the Bishop of Zanzibar must surely know that under that system even he is regarded as outside the Church of Christ. It is strange how men calling themselves "Catholics" can be so narrow-minded and exclusive in their Churchmanship as the Bishop of Zanzibar seems to be. The history of the Church of England for the last three hundred years refutes the position for which he contends, and the Church is not likely at this time of day to alter its attitude towards non-episcopal Christian Churches."

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Yours sincerely, (Signed) N. GIBSON.

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EDITORIAL NOTICES

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the author, 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 "Commentated."

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The Church Record.

MARCH 27, 1914.

HEROISM, ANCIENT AND MODERN.

The reception given to Dr. Douglas Mawson on his return from those Antarctic regions, which seem to exercise a fascination over certain adventurous spirits, was most enthusiastic. Dr. Mawson's expedition was noteworthy for many reasons. In the first place it was practically a purely Australian enterprise, only a few out of the thirty-one members being other than Australians. Secondly it was an expedition conducted simply and solely for the conduct of scientific research. The geological, biological and meteorological results of the two years' work are likely to prove of great importance both to science and commerce.

There was about the Mawson Expedition none of the sporting glamour of a race to the Pole. It was actuated by the twofold purpose of acquiring knowledge, and at the same time satisfying the adventurous impulse which is really the human instinct of curiosity raised to a high pitch. It is refreshing in this money grubbing age to come across such oases of speculative enterprise untarnished by the mere economic motive.

Dr. Mawson's expedition was well-planned and carefully conducted, and although there is always a large element of risk in venturing into Polar regions, still, as far as possible, the risk was reduced to the absolute minimum, and the expedition, equipped with all that human ingenuity could forecast, promised to be little more than a somewhat extraordinary holiday trip.

However, we know that it was no holiday trip. It is the unexpected that happens, says the French proverb. The records of Polar exploration and research abundantly justify the proverb. Few events, even in those tragic records, are more thrilling than the lonely return journey of Dr. Mawson himself, after being so tragically deprived of his two companions. It is indeed marvellous how he escaped the fearful perils that encompassed him—the furious blasts above, gaping crevasses below, shortage of food, blinding drifting snows that hid the

precipitous path, and made it doubly treacherous—yet even more marvellous is the undaunted perseverance and grim tenacity that sustained his spirits till he arrived—barely in time to save his life—at the place of safety. In an interview published in the Melbourne "Age," Dr. Mawson incidentally reveals the secret of his endurance. It was his religion that kept up his spirit and enabled him to pull through. Such a story coming so soon after the more tragic and heroic enterprise of Captain Scott, shows that heroism has not departed from the human race—that the spirit of high adventure and bold enterprise for ends that are higher than the mere desire for personal gain is yet very much alive among us. We moderns can still show our "deeds of derring-doe," though in many ways we differ from our fathers in ideals and methods of heroism.

The Homeric ideal of heroism was that of personal prowess in clash of arms and fury of battle. The great warrior has ever been conspicuous among the world's heroes from prehistoric times to the present day. In primitive societies war is, or seems to be, a natural condition of life. It is the military virtues that constitute the hero. In primitive Teutonic society as described by Tacitus, it is the dætes—the war-leaders—who are really the great men of the nation.

So it is also in the middle ages—when Europe relapsed into a more primitive social system. Feudalism was a state of society in which the people were always ready for war. There were the fighters, and the tillers of the ground. The warriors were the superior caste. War was the only occupation fit for a man of gentle birth, and if he were not at war he would indulge in the mimic battles of the tourney or the chase. The typical mediaeval hero is a warrior. Christianity tempered and softened this ideal into the ideals of chivalry which still throw a glamour of romance and poetry around what was really a brutal age. The ideal hero of the middle age was the valiant knight who set forth to do right and fight for what was true and good, that thereby he might win favour with God and man, and commend himself unto his own fair lady.

But when feudalism died out before higher ideals and a strong monarchy, the pirates and robbers and true knights alike found new scope for the spirit of adventure in voyages of exploration and the new lands to be won across the seas. Arctic discovery has its heroes in the Elizabethan Age. Still, the successful general or admiral was as yet the hero of the day, and it was not until more modern times that the nobler aspects of heroism really won their rightful meed of exercise and admiration.

Yet we are really only returning to an earlier ideal—the ideal set forth by those heroes of our own faith, who braved fire and sword and torture, and the pressure of public shame and popular disfavour in order that they might set forth the true method of life, and show to men what was the secret of the life that was best worth living—the life lived in the power and for the sake of Him who loved us and gave Himself for us.

Here we have the Divine ideal of heroism. Carlyle, in his imperishable

study of Hero worship, has said that Universal History is at bottom the History of the Great Men who have worked here. The world's measure of greatness has varied. It has too often been the drum and trumpet measure—the scale of the sword—but there is a surer measure of greatness than that—the measure of the stature of the fulness of Christ.

Who then are the world's greatest heroes to-day, the men and women who are really making its history? Not always those whose names are in every mouth, but those who, under tremendous difficulties are doing God's work in God's own way. We yield to none in admiration of our Antarctic heroes, but we would point out men and women too, who, we think are even greater. It may be that the world does not know its greatest heroes. Perhaps not. But while God alone knows all of them, some of them are known to us who read the records of missionary enterprise—how Christian men and women, fired with a love for souls for whom Christ died, go with their lives in their hands among fierce peoples whom no one else dare visit. David Livingstone and Father Damien are truer heroes than Caesar or Napoleon.

But not only in the mission field do we find true heroes. In many a crowded slum will be found devoted Christians, who have given up wealth and position to seek to win souls for Christ from amidst a stratum of people lower than our lowest savages. The lowest types of humanity are to be found, not in wild inaccessible spots far from the madding crowd, but in the very heart of that crowd, in the festering human scrap heaps of our modern civilised society. We little realise at what a fearful cost our modern civilisation has been built up. Thank God for the heroes who are at work trying to save the wrecks and to prevent others from becoming wrecks.

The highest heroism is that which is making the world a better place to live in. Our real heroes are those who set out to serve God by doing their duty to their fellowmen for the sake of Him who redeemed them. There are many at work—but there is room for many more. Who will hear the call and obey?

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.E.M.S.

An important meeting of the Council of C.E.M.S. for N.S. Wales was held last week. The Archbishop presided, and among those present were Bishop Druitt, and delegates from the Dioceses of Newcastle and Bathurst. The resignations of Mr. A. J. Willgoss, as Hon. Lay Secretary, and of Mr. F. H. Molesworth as Organising Secretary, were accepted. The financial position of the Society was carefully considered, and it was suggested that the work of the Society should be mainly carried on by honorary officials. Committees will be formed in the various Dioceses to further the interests of C.E.M.S.

LEURA.

The Parish Hall of St. Alban's, Leura, which was opened a short time ago, is proving a very valuable institution. Rev. Canon Martin visited the Parish recently, with the object of forming a Men's Society, and on Sunday, March 18, Archdeacon Gunther distributed the prizes to the children and

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

St. Hilda's Training Home.

March is a miniature May meeting month in this city. On Monday, 9th instant, as already recorded, the C.M.A. had its annual gathering. Tuesday, March 17th, was marked by the annual gatherings of St. Hilda's Missionary Training Home for Women, and Ridley College.

The spacious lecture hall of St. Hilda's was crowded out at 3 p.m., when Rev. W. T. C. Storey took the chair, and a very fervent spirit of thankfulness to God marked the opening prayers. The addresses given by the Revs. Frank Paton, A. R. Ebbs, Mr. J. H. Todd and the Chairman were remarkable for their unity of teaching. Mr. Paton struck the keynote with direct spiritual insight and power. His subject was "Consecration to God's Service," and a leading thought was that effective consecration must be to a person, not a purpose. Failure was often the result of losing sight of this fundamental fact. Real consecration must be to the person of our Lord Jesus Christ. The succeeding speakers, without any pre-arrangement, dwell on different aspects of the same truth. St. Hilda's starts its year with twelve students in residence. Of these only two are sent by the C.M. Associations. One is from N.S. Wales, and one from South Australia. The rest are being trained for other Missionary Societies. The curriculum is so arranged as to give a very helpful spiritual and mental training and in practical work. Students of the Church of England are well grounded in her distinctive principles. Our readers who have not yet visited this Home are most welcome to do so. Tuesday afternoons at 3 p.m. there are meetings for prayer, and after the meetings an opportunity is given for inspection. A copy of the report for the year will be posted to any who ask for it by Miss Odgers, the Sister-in-Charge. St. Hilda's owes much to her fostering care, also to Mr. and Mrs. James Griffiths, for munificent gifts and unwearied interest.

North Sydney Grammar School.
It is proposed to erect a Chapel at the Church of England Grammar School, North Sydney. The total estimated cost is £5,492. A good proportion of this sum is already in hand, including £1,500 which has been granted by the Walter and Eliza Hall Trustees. The design for the Chapel submitted by Mr. J. Burcham Clamp, of Sydney, has been accepted.

Moore College.
Term began at Moore College on Friday, March 20th, when the Archbishop of Sydney conducted the Quiet Time. There is a very good entry representative of practically every Diocese in New South Wales.

Church Missionary Association.
The financial year of C.M.A. closes on March 31. The income up to March 5th is £4,316 9s. 8d., and £578 4s. 9d. for allocated purposes. The amount due to C.M.S., London, for support of missionaries to Dec. 31, stands now at £651. If an amount is received this month equal to that which came to hand during March, 1913, the Association will be able to meet all liabilities, both for Home Expenses and for Foreign Work.

Miss Pownall, writing from Lieng Kong, China, is much encouraged by the progress she has made with the language. Dr. and Mrs. Matthews are much cheered by successful work at Kien Ning. Miss Bachlor arrived safely at her new station, Yung-chow-fu on Jan 22. The climate there will be better for her health than at Siangtan. Rev. G. and Mrs. Burns, and also Miss Miller, tell how God is working in East Africa, and of the great need of more men and women to proclaim the Gospel to the thousands who are ready to hear. Miss Hassall expects to reach Sydney from Palestine about the end of June.

The Annual Meeting of the Church Missionary Association will be held in the Concordia Hall, Elizabeth Street, on Tuesday, May 12. The Archbishop will preside.

NEWCASTLE.
Seamen's Institute.
The Committee, in their annual report, are able to thankfully record great progress during the year. They feel proud at being able to point to the new commodious and imposing Institute which the year has seen commenced and completed—completed, that is, as far as the Hall, Officers', Apprentices', Men's Rooms, and Caretaker's Quarters are concerned. The debt is only a little over £400, which will be wiped out before commencing, the building of the Chapel and Chaplain's Residence. The freehold of the land on which the new Institute is erected has been secured.

The Chaplain, Rev. W. F. Haire, pleads earnestly for the speedy building of the Chapel, so that the most important part of the work may be carried on unhampered. To erect the Church, complete the purchase of the freehold of the site, and clear the existing buildings of all debt some £1,700 are still needed, and an appeal is made with confidence to the many friends of the Missions to Seamen, so that this comparatively small sum may speedily be raised. We trust that there will be a generous response to this appeal.

BATHURST.
Nyngan.

A branch of the Church of England Men's Society has been formed in Nyngan, with Rev. W. V. Thomson, president; Mr. F. Ellis, vice-president; and Mr. L. Richards, secretary.

RIVERINA.
Hill Plain.

At Hill Plain the Railway Goods Shed has hitherto done duty for a Church, but now it has been decided to build a Church of wood. A piece of land has been given for a site, and offerings of timber, and of labour have been promised. Most of the work will be done by voluntary helpers.

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Ridley College.
The annual meeting of Ridley College, held in the Chapter House, was not well attended. But the audience was keenly sympathetic, and rejoiced to hear of the successes of the students. The report showed that the output of men for the home ministry was six, and that Rev. P. W. Stephenson, M.A., had been located to Peshawar, India, as a C.M.A. missionary. Rev. Charles Lee took the first place in the first class for all Australia in the examination for Licentiate in Theology, and other students had done comparatively well. A strong "working tradition" had been established, and the seven students in residence this year would have to work hard to maintain it. Rev. A. C. Kellaway, M.A., presided at the meeting, and an address was given by Principal Aickin, M.A., on "Unity and Co-operation," a thoughtful contribution to the Kikuyu controversy. Rev. C. P. Lee made a modest, concise speech on his impressions of the life and work of the College. They were summed up under three

heads, viz., its fidelity to the Word of God, to the Reformation principles of the Church of England, and to the Missionary claim and call. The College is a standing witness to the persistent prayerful worth of Evangelical Church women and men of Victoria. There is a debt of £203 on the maintenance account, and the building debt is well covered by the available assets. Regular subscriptions, small or large, are asked for to keep the maintenance account clear.

QUEENSLAND.
BRISSBANE.
From Our Own Correspondent.
Presentation to Dr. Shirley.
Dr. J. Shirley, D.Sc. (ex-district inspector of schools), a prominent Church man, who has recently been promoted to the position of Superintendent of the newly-established Teachers' Training College, was presented with a cabinet of cutlery for himself, and a silver dessert service and silver fish service for Mrs. Shirley, by the teachers of the South-east Moreton district. Mr. R. H. Roe, M.A. (Inspector-General of Schools) made the presentation. He paid a tribute to Dr. Shirley's efforts, and said the gathering of teachers testified to his popularity as an inspector. Dr. Shirley suitably responded.

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Montville.

The ceremony of stump-capping in connection with the new Church, to be called St. Mary's, took place recently. The Vicar of the Maroochy Parish (Rev. Cecil Smith) performed the ceremony. The building will seat 100 persons, there will be a vestry and porch added, also Chancel, and acetylene gas will be installed. The structure, when complete, will cost about £500. The contractor (Mr. F. W. Thompson) hopes to have the building completed by the end of June.

Gladstone.

Rev. J. H. Waters, assistant to Canon Osborn, of the Parish of Lutwyche, has been appointed to succeed Canon Scott, as Rector of Gladstone. The Rev. E. Rooke will take charge of St. Andrew's, South Brisbane, early in May.

TASMANIA.

Departure of Bishop Mercer.

Over a thousand people of all classes and Clergy of all religious denominations went to the R.M.S. Oatley on Saturday afternoon, March 14, to bid farewell to Bishop Mercer and the Misses Mercer. Many came in cabs and motors, carrying flowers for the Bishop and his daughters. For fully an hour they were engaged on deck hand-shaking, and many were the expressions of affectionate farewell, some revealing unmistakable signs of emotion. As one Clergyman put it, Dr. Mercer was a man filled with a love for humanity, and the afternoon's demonstration revealed that he had the sympathy and appreciation of a great number of people. The large crowd remained on the pier till the vessel steamed out, when the waving of handkerchiefs and hats from the pier to the ship and back from the ship to the pier was general.

NEW ZEALAND.

(From Our Own Correspondent.)

Mareodon Centenary.

The proposed alterations emanating from the House of Bishops in connection with the Mareodon Centenary which were inserted in your issue of the 6th March, came before the Advisory Committee appointed by General Synod which met at Napier last month, and were held to be ultra vires. The original scheme has to be carried out, but additions have been made, viz.:—£20,000 to be raised for the purposes of religious education, £50,000 to be raised as an endowment fund, to be divided equally between the Dioceses for the support of Home Missions. This latter is the addition. Rev. P. W. Clarkson, Vicar of Tainui in the Diocese of Wellington, has been appointed the organiser. Owing to the generosity of some Churchmen in the North Island, Mr. Clarkson's services will be at the disposal of the Advisory Committee for three years without stipend. There is something business-like in this. It will be a grand effort for overwhelmingly important objects. Mr. Clarkson has done splendid work for the Bible in State Schools' League, and the Committee of General Synod is to be congratulated on having his services offered to it.

Nelson.

The Bishop has been working down the West Coast for the last three weeks. This part of the Diocese has been very hard hit by the late strike, and many of the Clergy have suffered severely. The Bishop visited Karamea, 67 miles north of Westport. There is a rail for 30 miles, but the rest has to be done on horseback across the mountain tracks. One special patch of track extending for six miles took two and a quarter hours, and there were some hair-breadth

escapes owing to slips in the mountain side, and to trees having fallen across the track. The whole journey took twelve hours, after which a splendid service was held in Holy Trinity Church, Karamea. This is one of the places for which the Bishop wants a man in Priest's Orders. The special requirement is that the man should be middle-aged, able to ride, although the journeys are not long, and above all a man with a message. The stipend would be £150 without a house; but there are good reasons to believe it would be more.

The Sounds Mission work is progressing. The Bishop has received nearly £300. Another £150 is needed, and he hopes his Australian friends will assist him to get the Mission Boat as soon as possible. The foundation of a new Church at Westport is to be laid on the 30th April, the day of the Diocesan Festival for the Archdeaconry of Mawhera. The plans for the new building have been prepared by Mr. F. de J. Clerc, F.R.I.P.A., F.N.Z.I.A., the well-known ecclesiastical architect. It will cost about £3000. Rev. R. de Lambert is the Vicar. He has been much cheered by the arrival from home of Rev. F. J. Coursey, who will act as Curate at Westport. At present Mr. de Lambert is overweighted, as he has charge of three other parochial districts for which the Bishop is seeking suitable Clergy. Rev. J. C. Rae, B.A., has resigned the living of Amuri and Hanmer.

Victory out of Defeat.

By John T. Faris, D.D., in "The Book of God's Providence."

In 1876 Christian people in the United States were troubled because they feared the Centennial Exhibition—the first great international Exhibition held in the country—was to be open on Sunday. An earnest contest was waged between those who advocated Sunday opening, and those who opposed it in the interests of Christian civilisation; to open on Sunday would be the practical breaking down of one of the safeguards of the nation.

Those in favour of Sunday opening were handicapped by the fact that in the early days of planning for the Exhibition the Centennial Commission had decreed that the gates should be closed on Sunday; this was done practically without debate or opposition. But those who opposed Sunday opening were handicapped, in their turn, by the long campaign against these regulations waged by those who—while they pleaded that the working man be given a chance—were really thinking more of the large gains they hoped to reach through the success of their campaign.

When the Commission met for final consideration of the question, just before the opening of the Exhibition in May, a quiet canvass of the members indicated that the friends of Sunday opening probably had a decided majority of the Commission. They had been working quietly, and had secured the appointment of a sufficient number who were in sympathy with their views to give them the victory. It was a grave situation. To many further opposition seemed futile. But there were those whose faith in God was too strong to permit them to doubt the outcome of efforts they were making for His glory.

One of the members of the Commission was Rev. Henry Clay Turnbull, D.D., whose services as Chaplain in the Civil War, and whose long service as Editor of "The Sunday School Times" had made him a prominent figure in the country. The rest of the story is given in his words, as these were printed in his paper:

"On the day before the vote was to be taken, my old commander and friend, the

Bible and Prayer Union.

This Union, founded in 1878, by the late Rev. Thomas Richardson, exists in order to promote daily Bible reading and study of the whole Word of God.

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President of the Commission, told me of the situation as he saw it. He said modestly, "I know, chaplain, that you have more faith than I have that God gives special help in an emergency in answer to special prayer. So I want you to pray to-night for God's help in this contest." That very utterance showed this leader's faith. It was in itself the prayer, "Lord, I believe; help thou mine unbelief."

"As we two talked together at that time, an earnest and hard-working advocate of Sunday opening, a member of the Commission, came up and said exultingly, 'It's no use. We've got you. You'll find that out to-morrow.' And, on the face of it, it looked so."

"Before going home, I went to my office, and stated the case to my associate in editorial work, a man of faith and prayer, and asked him to pray earnestly that night that God would help in this crisis. When, on my knees that evening, I essayed to pray for God's help, my words seemed to come back to me. It was as though God said, 'There is no necessity for your prayers. I need not be entreated of you. Stand still and see the salvation of the Lord!' It was a peculiar experience. I have never had anything just like it. Yet with it came the conviction that all was right. I realised that God was working."

"Going to my office in the morning, I found my associate there, and without speaking of what had happened to me, I asked him if he had remembered his promise of prayer. 'Yes, indeed,' he said, 'and there was a singular occurrence as I attempted to pray.' Then he told of his experience as almost identical with mine. He was confident, he said, that the Lord had taken this matter in hand."

"The Commission met in Parlour C of the Continental Hotel. When I met its president there that day, he said to me, 'Chaplain, there is a remarkable change here since last night. They are not so sure as they were of carrying their point. I doubt if they will.'"

"Then I met George H. Corliss, whose mammoth engine was one of the wonders of the Exhibition, and the motive-power of all its machinery. He was to present the majority report in renewed favour of Sunday closing. He spoke over several of the members since the day before, and he said he believed that the vote would be different from what had seemed probable twenty-four hours earlier."

When the meeting was opened Mr. Corliss told what it had meant to him to prepare for the Exhibition, but added that "if the Exhibition was not to be closed on Sunday nothing was left of his best hopes but ashes, and he could only wish that all he had done for the Centennial was utterly blotted out."

The debate that followed was keen and intense. Sometimes there was bitterness in the attacks of those in favour of Sunday opening. The issue seemed in doubt. The self-styled "champions of the working man" demanded that the question be put immediately; they felt that the victory was within their grasp.

The end came speedily, but it was not what they expected. The tide of opposition was turned by a member from Nevada, who said: "Mr. President, before the question is taken, I wish to say a word. I feel like a returned prodigal, and I want to make a confession. More than twenty years ago, I went out from an Eastern home to the Far West. I have lived since then beyond

the Rocky Mountains, where we hardly have a Sabbath, and where other than the best moral influences are all about us. But, as I have listened here this afternoon, old memories have come back to me." Here the speaker struggled with strong emotion, and he continued with choking voice: "All these truths were familiar to me long ago, and it seems to me again to-day that I hear them repeated as I used to listen to them from the lips of my sainted mother, when, every evening, I knelt by her side in prayer. I want to give my vote in favour of observing the Christian Sabbath."

"The effect of this remarkable speech was overpowering," Dr. Turnbull wrote. "It seemed to represent the uplifting of the whole Commission in moral character and tone, and men who would an hour before have voted to open the Exhibition for seven days in the week recorded their names heartily in favour of Sunday closing when the vote was called. The vote stood twenty-seven for closing to nine for opening; and so the question was settled—and settled right. God had led the leaders. God be praised for this result!"

And thus, in the providence of God, the position of the friends of the Sabbath observance was made stronger by reason of the very opposition that had given them so much concern.

DON'T LOOK FOR FLAWS.

Don't look for flaws as you go through life; And even when you find them It is wise and kind to be somewhat blind, And look for virtues behind them. For the cloudiest night has a hint of the light

Somewhere in the shadows hiding; It is better far to hunt for a star Than the spots on the sun abiding. The world will never adjust itself To suit your whim to the letter. Something must go wrong your whole life long.

And the sooner you know it the better. It is folly to fight with the Infinite, And go under at last in the wrestle. The wiser man shapes himself into God's plan

As the water shapes into the vessel.

HE TOLD THE TRUTH.

"I don't know that you will be able to do much with him," said a father to the principal of a school, to whom he had brought his son as a pupil; "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

"O, yes," said the father; "he is honest. He will tell the truth even when it is against himself. You may depend upon that."

"Then we can manage him," said the Principal. "He will make a manly man."

"No sir," said the rabid freethinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go round howling about it."

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Young People's Corner.

QUESTIONS.

13. Dead, Buried, Descended.

Last week we remembered how our Lord was crucified for us, so that our sins might be forgiven, and that we might be able to live as children of God. This time we remember that He really died, as we must one day die, that His body was buried, and His soul went to Hell, or Hades, the place of departed spirits. But He did not stay there. On the third day He rose again from the dead, and if we love and trust Him we shall rise also.

Put the title, "13. Dead, Buried, Descended," at the head of your paper.

Juniors (under 12).

1. Write out texts from St. Mark 15, and St. John 19, which show that Jesus, after His crucifixion, was really dead.

2. Show from St. Matt. 27, who buried the Lord's body, and how the burial was conducted.

3. How many parts are there in Hades (or Hell). Show this from St. Luke 16.

Intermediate (under 15).

1. Write out the prophesy in the Old Testament which is referred to in St. John 19. 36, and give references in the Old Testament illustrating St. John 19. 37.

2. Write out a verse in Isaiah 53, which foretold the Lord's burial. How did the Jewish rulers make the sepulchre sure?

3. Our Lord calls the place of the good after death by the name "Paradise." Write out all the verses in the New Testament in which this name occurs.

Lessons from Maoriland.

The Maoris, when converted, make good Christians. Probably few persons who have seen the stained glass window in Lichfield Cathedral representing three men drawing water from the well of Bethlehem could tell for what commemoration it was placed there. This is the story.

During the wars with the Maoris, a British officer who had been wounded and taken prisoner by the enemy suffered terribly from thirst. This torture he believed to be the first instalment of the Maoris' revenge. He expected a cruel and lingering death, unaware that the natives had no water for themselves and were much distressed at their prisoner's plight. For his sake one of them actually ventured to pass through the British lines at night, and returned with a calabash of water, which was given to the wounded man.

Shortly afterwards, in an attack made on the camp by the British, the Maori who had fetched the water was killed. Upon his body was found a paper bearing the orders of the day. These began with prayers and ended with: "If thine enemy hunger, feed him; if he thirst, give him drink."

The story came to the ears of Bishop Selwyn, and he it was who caused this beautiful window to be made as a memorial of the Maori's noble "retaliation."

And it is not only the men who make good Christians. Here is another—more recent—story of an old Maori woman. She had been such a fighter that she was known as "Warrior Brown." After her conversion someone tested the reality of her Christianity by giving her a nasty blow on the back with a potato. "Warrior Brown" calmly picked up the potato, and at the Harvest Festival presented a little sack of potatoes, which was the result of cutting up and planting the one used to insult her.

Thus does the true Christian "warrior" overcome evil with good.—E.D. in "Sunday."

The Power of the Bible.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch-dog had got hold of the book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament. But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it. "O Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the blessed Book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and oxen." What a beautiful tribute this African boy paid to the power of the Bible.

Notes on Books.

The Tutorial Prayer-Book, for the Teacher, the Student, and the General Reader; edited by Charles Neil, M.A., Vicar of St. Mary's, Stamford Brook, and J. M. Willoughby, D.D., Vicar of St. Luke's, Hampstead, London, The Harrison Trust, 4/- net.

It might have been expected that, next to the Bible, the Book of Common Prayer would have been the book most thoroughly known and appreciated by Churchmen. But as a matter of fact, it is surprising how little is really known of our "incomparable liturgy." How many Churchmen could quote from the Prefaces? Yet those prefaces set forth the principles on which the Prayer Book was drawn up, and they describe the truly Catholic position of the Church of England. A thorough study and appreciation of the Book of Common Prayer is the best antidote to the craze for revivals of mediæval sacerdotalism.

Again, a great deal of material for the study of the Prayer Book has been accumulated in recent years, and books have poured forth on the subject, some with more learning than accuracy, as is the case with Frere's revision of Procter's standard work. Persistent attempts have been, and are being, made to read into the Prayer Book what was never intended to be there, and to interpret its doctrinal statements in a sense at times directly contrary to the plain meaning and purpose of the formularies. This has been the more easily done because so many Church people were content to remain in abysmal ignorance of the history and contents of the Prayer Book.

Whatever excuse may have been urged in the past, no excuse for ignorance is now possible. The compilers of the Tutorial Prayer Book have supplied a handbook which can be used by the layman in the pew, as well as by the parson in the pulpit. It is intended for the general reader as well as the scholar, and no one able to find four shillings need remain any longer in doubt as to the really authoritative teaching of the Church of England. The works of specialists have been ransacked, and in other ways the greatest care has been taken to ensure accuracy.

Tables have been prepared to set forth information as concisely and systematically as possible. Scientifically-constructed analyses show the structure of the various Offices and

in other ways help to indicate the leading thoughts and principles of the various acts of worship. Varieties of type have been freely used to bring out important points. Special attention has been paid to the history of the Prayer Book generally, and of each Office in particular. The doctrinal treatment of the Sacraments is very full and clear. There is also a good bibliography and useful lists of dates.

This is a book that all Churchmen should get for themselves and study carefully. They will then be fully prepared to deal with the proposals for revision and modification of the Prayer Book that are bound to come up before many years pass by.

Laymen should get it and persuade their parochial parson to use it as the textbook of a series of instructions upon what we ought to believe and do, and how we ought to conduct our public worship. If your parson has not got a copy, present him with one.

The Christian Platonists of Alexandria, being the Bampton Lectures of the year 1886, by the late Charles Bigg, D.D., Regius Professor of Ecclesiastical History, Oxford, and Canon of Christ Church. Second edition, reprinted with some additions and corrections. Oxford, at the Clarendon Press 10/6 net.

For many years this invaluable book had been out of print, and a second edition has been long overdue. The work of supervising this reprint was entrusted to the very competent hands of the Rev. F. E. Brightman, of Magdalen College. He has not undertaken to revise the book, but to incorporate additions and make corrections suggested by the discovery of an interleaved copy with notes of such changes among Dr. Bigg's books. The text of the book remains substantially unaltered. Most of the changes, and they are not so very many, are made in the notes.

The importance of the book to the scholar is obvious when it is noted—(1) it is practically the only book in English on its particular topic, (2) it deals with the first attempt to reconcile Christianity and philosophy, or rather, to construct a philosophy of the Christian religion, (3) it is the record of the first attempt to claim the whole field of culture for the Kingdom of God.

The plain man will read this paragraph, possibly, and say to himself: This book is not for me. But the book is so well written that the plain man may take delight therein, and absorb much information without knowing he is doing it. He will also have his mind enlarged and quickened, and he will learn that reason and revelation are not of necessity opposed, but that reason is the handmaid of revelation. He will also learn what a reasonable thing the Christian religion is.

TRUE EDUCATION.

The object of true education is not merely to make people do the right things, but enjoy the right things; not merely to be pure but to love purity; not merely to be just but to hunger and thirst after justice.

It is what we think and what we do that makes us what we are.



STATEMENT TO BE SIGNED BY COMPETITORS.

To the Editor,
"Church Record,"
64 Pitt Street, Sydney.

Dear Sir,
I enclose my answers to this week's questions; no one has helped me to answer them, and I have not used a Concordance.

Yours faithfully,

Date.....

The Bystander.

The Sacrament of the Lord's Supper.

In the last issue of the "Church Record" a correspondent raises a further question with regard to Holy Communion which has not yet been dealt with in our pages. He says, "Does the Church of England make too much or too little of the Sacrament of the Lord's supper?" "Are we making too much of it when we say (1) that it is generally necessary to salvation; (2) that it is for the strengthening and refreshing of the soul? Are we making too little of it when we teach that Christians can get on very well without it, if a clergyman in full orders is not available to administer it?"

Does the Church of England make too much of Holy Communion?

It may be well to ask what we learn about Holy Communion in the New Testament, which is our final authority on the subject, and then we can compare our Prayer Book teaching with it. As we turn to Holy Scripture for information we are struck by the fact that we have very few passages which bear directly on the question. But from them certain points emerge with absolute clearness.

1. The Holy Communion is a Remembrance of Christ's death. The Lord says, "Do this in remembrance of Me." St. Paul says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." We come to Holy Communion and receive the broken bread and poured out wine to remind ourselves and others of the Body broken and the Blood shed upon the Cross, for that death was the means of our redemption. There is no trace in Holy Scripture of the idea that the Holy Communion is a memorial before God, a pleading of the sacrifice.

Our Prayer Book closely follows Scripture here. The Lord's Supper was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

(2) The Holy Communion is a Means of partaking of Christ's life. Those who are trusting in the Lord's death for pardon of their sins, find that they are very weak and cannot walk alone; they need strengthening. Christ who died for them, also lives for them. He says, "I am come that they might have life." "I am the Bread of Life." "He that eateth My Flesh, and drinketh My Blood, hath eternal life."

What does He mean by those strong words about eating His Flesh and drinking His Blood? Surely He meant that His strength, His life, were available for us to make us strong. The discourse at Capernaum recorded in St. John VI. was not an explanation of the Lord's Supper, but it contains the principal of which the Sacrament is the outward sign, that to be spiritually strong we must partake of the life of the Lord Jesus, and when, a year later, he took bread and wine and gave

to them saying, "This is My Body. This is My Blood," the disciples could hardly fail to see that in this Sacrament was a means, if rightly used, of eating His Flesh and drinking His Blood. St. Paul expresses this truth when he says, "The cup which we bless, is it not the Communion (or participation) of the Blood of Christ, the bread which we break, is it not the Communion (or participation) of the Body of Christ."

There is in Scripture no hint of any change in the bread and wine after consecration, or of any presence of Christ in the elements. But when we, in obedience to His command, coming in faith, reverently eat the bread and drink the wine, He feeds our souls, after a heavenly and spiritual manner, on His Body and Blood, or, in other words, he makes us partakers of His life. This does not imply that this happens only when we come to Holy Communion, but it implies that if we fulfil the conditions of obedient faith it does happen then.

Here again our Prayer Book faithfully reflects the teaching of the Bible. In the Holy Communion the inward part or thing signified is thus defined: "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." Again, the benefits whereof we are partakers thereby are "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine." "To such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ."

The Church of England does not make too much of the Holy Communion, for her teaching on the subject is simply the teaching of the New Testament.

Does the Church of England make too little of Holy Communion?

Our correspondent says, "The Church of England only permits the Sacrament to be administered by Clergymen in Priest's orders," and adds, "Does our Church consider the Sacrament of the Lord's Supper of less importance than the Sacrament of Baptism? Both are declared to be generally necessary to salvation, and yet our Church, in order that none should be shut out from the one, not only recognises Baptism by Ministers of other denominations to be valid, but actually recognises lay baptism; it refuses admission to the other except under certain conditions, which, in very many instances, it is unable to provide."

The New Testament does not clearly state by whom the two Sacraments are to be administered, and, in such a case, we turn to the practice of the early Church, which seems to have invariably been that Baptism was normally to be administered by Bishops, Priests, or Deacons, but in emergency might be administered by others, while the Holy Communion was always celebrated by men in full orders.

This may seem hard to those who live in country places where the ministrations of the Church are not often to be obtained, but for such the Prayer Book still has its teaching, based, as always, on Holy Scripture. "If a man by any . . . just impediment do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

The Church of England does not make too little of Holy Communion. She bids all to partake, whenever possible, of the outward emblems of the Saviour's dying love, and to do so is "generally necessary to salvation," but where that outward partaking is not possible she reminds her children that spiritual Communion is within the reach of all, who may still nourish their souls upon the heavenly food, feeding on Christ in their hearts by faith.

F. L. A.

THE ENGLISH PRAYER-BOOK.

Lecturing at Bathurst on the "Making of the English Prayer-book," Bishop Long said that no other community of Christians had a Prayer Book just like theirs. It was unique. Apart from its remarkable history and uniqueness in devotional and national literature, however, it was a remarkable book in the way it had been able to enlist the affection of different classes of minds. It brought them to a sort of central unity and fellowship, and kept them there. To see the beginning of the book they had to go back in history to the fourteenth and fifteenth centuries. That period marked the decay of public worship. They had heard a great deal about such a state of things nowadays, but it was nothing to the decay in the fourteenth and fifteenth centuries. The book was over 120 years in the making. It had been scrutinised, criticised, and condemned, but it lived to grow and take hold of the English people, until now it was found beyond the limits of the British Empire.

"PUT SOME STUFF INTO THEM."

Mr. Sydney Gedge, the octogenarian layman who took part in the Laymen's Conference at Westminster in January, had a sly hit at some of the Clergy. In his younger days, he said, people did not mind an hour's sermon or even more, but "now we are told Laymen won't stand long sermons, but I reply we will, if you put some stuff into them."

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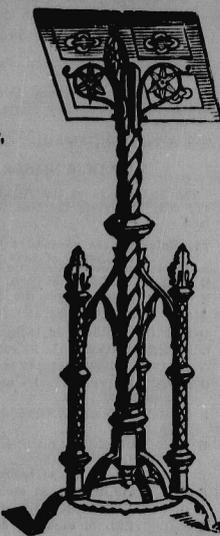
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Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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