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## Current Topics.

On Easter Day, the Queen of Festivals, there is but one message for the Church: "Christ is risen." Here is the central and all-important fact of the Christian Religion. "If Christ be not

**Easter Day, April 4.**

raised your faith is vain; ye are yet in your sins." The Gospel (St. John xx., 1-10) sets before us St. John's account of the events on the first Easter morning; it tells how he and St. Peter found the sepulchre empty, and how he noted the facts, "seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." He evidently reasoned about these facts; friends would not have denuded the Lord's body of its coverings, enemies would not have stopped to fold a napkin, and the result was clear, "He is risen, as He said." "He saw and believed." Afterwards he came into personal touch with the Risen Lord.

In this twentieth century there are two facts plainly visible to all. The first is the existence of a Christian Church, broken into many fragments, it is true, but with a unanimous witness to the central truths of Christianity. As we go back through the centuries, noting where each separation occurred, we at last reach a point where the Church was one. Asking the reason of its existence we are told that the Lord died upon the Cross, but rose again from the dead, and that the Church was founded to bear witness to the truth of the Resurrection. The second fact is the observance of the Lord's Day, practically a day of worship for all Christendom. We ask how it originated. As a rest-day in the State it is due to the Emperor Constantine, but as a day of Christian worship it has from the first been observed because on the first day of the week Jesus rose from the dead.

These two facts, the existence of the Christian Church, and the observance of the Lord's Day, are both based on the belief that Christ rose from the dead and can only be accounted for on the basis of that belief. These facts are visible to all, as were linen clothes and napkin to St. John. "He saw and believed." So should we pass from the evidence of sight to a loving, personal faith in the risen, glorified Son of God. And as we seek to live the Risen Life, faith will become certainty. We shall be able to say, like the men at Sychar, "We have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world."

The steps which have recently been taken by the Convocation of Canterbury with regard to the Revision of the Prayer Book constitute a grave peril to the Church. It is now some years since both Convocations (of Canterbury and York) undertook the work of Revision. Had they been content to leave the doctrinal balance of the Prayer Book untouched, all would have been well. Everyone would have welcomed amendments, alterations, and enrichments, which would have retained the essential features of the Book, while adapting it to the needs of modern times and conditions. Such a revised Prayer Book would have been received with acclamation.

But the Convocations in their wisdom, or unwisdom, have decided otherwise. Much of their work has been on the lines we have referred to above, but alterations have also been proposed in a rationalistic and romanising direction. The references to Adam and Eve, Abraham and Sarah, Isaac and Rebekah, to the Deluge and the Crossing of the Red Sea, are to be omitted from the Baptismal and Marriage Services, thus casting a slur upon the accuracy of the Old Testament records. On the other hand, we have the permissive use of Vestments, reservation of the consecrated elements (ostensibly for the sick), and alterations in the Communion Service, to bring it more into line with the Canon of the Mass. The latest proposition, made by a committee of the two Houses of the Province of Canterbury, is that the proposals of both Provinces should be combined and embodied in a Prayer Book, which clergy may use, at their discretion, instead of the present Prayer Book, for a limited period.

Leaving on one side the question of the great inconvenience of having different Prayer Books in use in different Churches, the meaning of the step is obvious. It is intended that people shall gradually become accustomed to the proposed changes, so that when the time of final decision arrives the opposition to them may to a great extent have passed away.

In these alterations, Evangelical Churchmen have not been considered. Yet the Evangelical position most faithfully reflects the teaching of the Prayer Book and Articles as we now have them. We must be prepared to contend for our inheritance by all lawful means. Many steps must be taken before the new Prayer Book can be authorised, including its sanction by the British Parliament, but no time is to be lost if we desire to retain the glorious heritage secured for us by the Reformation Settlement.

This subject of Prayer Book Revision naturally raises the question of the comprehensiveness of the Church of England, for which Dr. Headlam, who recently visited Australia, so earnestly pleads. Our own experience is that the comprehensiveness of the Church is much dwelt upon by those who are in a minority, and want to establish their position, but when that position is gained and they obtain a majority, we hear nothing more of comprehensiveness. That is what has happened in England with regard to the Anglo-Catholic Party, and we see the results in the proposed Prayer Book Revision. The same tendency is observable in Australia.

A correspondent, writing to the "Church Standard," is delightfully frank. He says:—

"Dr. Headlam is a stalwart champion of the 'comprehensiveness' of the Church of England. His teaching when he was here, and his letter show it. But is there not another view, not so often expressed but far from despicable—that the Catholic party alone represents the Church of England in her innermost spirit? This is a narrow view, of course, only if the breadth of the word Catholic is overlooked. There is a letter of Canon Carter's, of Clewer, which expresses exactly what I mean:—'When the Oxford movement of 1833 came, it was thought to be an innovation instead of its being a true revival of the true Church of England. But there came a resistance, as you must know, and since then it has been a struggle of parties. And we have at present to bear with this conflict, not as true to the Church, but as the consequence of the historic difficulty. We who hold to the higher Church line are the true descendants, as I hold, of the Reformed Church of England; and we have to bear with the Broad and Evangelical lines as imperfect representatives of the Church. It is not that the Church of England is comprehensive of different sides of the truth or a compromise, but that the higher, being the true (side) has to bear with the lower condition of things because this lower condition of things prevailed so long before the true and higher elements of the Church awoke.' I have emphasised the more important words, I wonder, sir, if Dr. Headlam could think it possible that the Church of England to-day is 'comprehensive' only because she is in a state of transition, but that she is gradually becoming what her reformers meant her to be—Catholic in faith and practice everywhere. Some Dioceses like London and Bloemfontein move more quickly than others towards the goal, but it is the only goal, and our present condition is obviously not one of rest, even though Dr. Headlam may wish it to continue."

This is really very wonderful. "The Catholic party alone represents the Church of England in her innermost spirit." "She is gradually becoming what her reformers meant her to be—Catholic in faith and practice everywhere." Certainly our reformers must have been very unusual people. It is plain to all studying the signs of the times what this "Catholic Religion"

really is, and yet the reformers who wished it to be adopted everywhere were ready to burn at the stake rather than adopt it themselves. Whatever our reformers may have been they certainly were not foolish enough to die rather than accept the Catholic faith and practice which they wished to be the universal rule of the Church of England.

An example of "Catholic Faith and Practice" has come under our notice during the past week. In the Parish Magazine of an Australian City Church appears the following notice:—

"It is purposed to celebrate another Solemn Requiem on Easter Eve, Saturday, April 3, at 11 o'clock. It will be offered especially for the sailors and soldiers who have laid down their lives in the great war." The words of the Introit are given as follows:—"Rest eternal, grant to them, O Lord, and may light perpetual shine upon them. Thou, Lord art praised in Zion, and unto Thee shall all flesh come." At the conclusion of the service the Russian Kontakion of the Departed will be sung, in which the following words are included:—"Give rest, O Christ, to Thy servants with Thy saints, where sorrow and pain are no more; neither sighing, but life everlasting."

Can it be reasonably urged that such a Solemn Requiem has any rightful place in the Church of England, or was contemplated by reformers who carefully removed from the public services of our Church every vestige of

prayers for the dead. Is it possible to distinguish such a service from those "sacrifices of Masses in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt," and which are declared, by our reformers, in the 31st Article of Religion to be "blasphemous fables and dangerous deceits"?

**Prayer for those Engaged in the War.**

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit into Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

**A PATHETIC OFFER.**

Some of the daily papers contained the following paragraph early last September: "A pathetic offer by Sir William Ramsay, the distinguished scientist, has just appeared in the London 'Times.' It reads: 'Although I am too old to be of use in the firing line, I am ready to take up any chemical work whatever, that will release a younger man for enlisting. I don't care what I do—mix prescriptions behind a counter, or wash bottles, if you like.'"

**Our London Letter.**

(From Our Own Correspondent.)

London, Feb. 12th, 1915.  
**House of Laymen.**

The House of Laymen for the Province of Canterbury held its Annual Session on Tuesday, lasting just one afternoon. An interesting debate of about one hour's duration took place on the subject of allowances made to dependents of sailors and soldiers engaged in the war, as affected by the State recognition of unmarried women and their children. A member hailing from the Worcester Diocese objected to their being treated on the same terms as those who are married, because of the effect of such action in lowering the marriage-bond, and moved a resolution of protest. It transpired in the debate however, that his premises were wrong; that the married ones had only to prove their marriage, while the unmarried had to satisfy the authorities that they were entitled to the allowances. However this did not satisfy the mover, though he accepted an amendment which to some extent modified the resolution. In the end, the previous question, one of the favourite devices of the House, was carried by 31 against 30, so no decision was arrived at. The question in this instance was however in effect a deprecation of the subject having been brought forward. It was moved by a working man representative from the north whose intervention in the debate saved the situation. It would never have done for it to have gone forth that while the services of the men were accepted and welcomed for the fighting line, the State was to leave their dependents to starve or to become paupers. Much has been done in a quiet way to regularise these irregular unions while it is clear that the working men themselves are sound on the marriage question, and the exceptions are, comparatively speaking, no more numerous amongst them than amongst other classes.

**Revision of the Prayer Book.**

Convocation, too, has been sitting, that is the Upper (the Bishops') House and the Lower (the Clergy) House. I am referring to the Province of Canterbury only, though the Convocations of York have also been holding Sessions besides the House of Laymen. The Church and the War, the Church in Wales, and Prayer Book Revision, have been the principal subjects, all

important, the last named very serious. Its seriousness consists chiefly in the fact that by some sort of understanding between the two Archbishops, the two Convocations are being prevailed upon to agree to certain procedure the ultimate effect of which must be to give the Romanisers as much as they now want, to enable them to ultimately obtain all that they want. There are in fact, to be two Prayer Books—the present one, and another embodying changes and additions "to be sanctioned by authority for spiritual use," for a tentative period to see their effect. This will have the result of making the use of the present Prayer Book optional for the time being. It will also mean, I fear, a declaration of War between parties in the Church.

It is only fair to say that many of the Romanisers are against revision as well as others, for the reason that they believe they can do and teach as they like with the Prayer Book as it is. The "Ornaments Rubric" to them proves their case. Of this, however, there will be no doubt in the additional volume. Vestments, the restoration of the old Order of the Canon, and Reservation, will enter the Church then by authority, and the illegality of their position and proceedings will cease. And, as the Dean of Canterbury points out, the concession of these changes in the Communion Service and in the Communion of the sick, would mean a complete elimination of the Evangelical views with respect to the Holy Communion, and the supremacy henceforth of Ritualistic views of the service. "So far as concerns the doctrinal character of the proposed Revision, it would be a general concession to Medieval views, and a refusal of any consideration for Evangelical views." But this must not be. The whole plan must be stopped. The doctrinal position must not be allowed to be altered by any changes in the Prayer Book, or the Church of England will be "catholicised" beyond recovery. I believe that it can all be prevented, and that the Church in Australia alone can do it. Let us hear the voice of Australian Churchmen say definitely and emphatically that they will have nothing whatever to do with treachery to the Reformation. The fo

of dissent and disunion in the Colonial Churches will cause leaders to pause and will give immeasurable strength over here. I would like to add that one thing alone would suffice for my objection to this proposed "additional volume," namely the omission from it of the references to certain characters of the Old Testament—Adam and Eve, Abraham and Sarah, Isaac and Rebekah, the Flood, the Passage of the Red Sea. The Dean of Canterbury rightly terms this as "an unworthy concession to hasty modern criticism."

**Lent Dispensations.**

The secular press has given prominence to an announcement of the Bishop of London that his Lordship wishes it to be understood that "Churchmen of the Diocese who are at the Front or in training, may consider themselves dispensed from the Church's rule of fasting during the war. With regard to others," he goes on to say, "in view of the scarcity of fish, it will be sufficient if the Friday fast only be observed during this Lent, and that in such a manner as may be found possible." Thus the Bishop, out of the benevolence of his heart, showers dispensations and indulgences all round without troubling us to ask for them. The secular press rather grimly make no comments, simply as a curiosity of the day. It is rather too puerile perhaps for remark at all, but it is a further indication, if it were needed, of the determination on the part of one of the most influential of the Bishops to omit no opportunity for approximating Church of England practice to the practice of the Church of Rome, which Churchmen in Australia should note. One of the Church papers here protests that it is an "unwarranted interference with the Army regulations and assumption of a dispensing power to which the Bishop has no possible right."

**LASTING TABLETS.**

If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with immortal principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

**Behold, the Bridegroom Cometh.**

Translated from the Greek, by E. Parry, Ryde, N.S.W.

Behold the bridegroom cometh  
Ere midnight hath inclined,  
And blessed is that servant  
Whom He shall watching find.

He comes as noiseless cometh  
The star of yonder host;  
Unworthy is the servant  
Who slumbers at his post.

My soul be wise and watchful,  
Thy lamp of gold in hand,  
And still "Thrice Holy!" crying  
Before the bridegroom stand.

And so before His presence,  
Ashamed thou shalt not be;  
Depend not thou on others,  
They may have need of thee.

**The Union Jack.**

**WHAT IT STANDS FOR.**

By the Rev. F. W. Bradney Dunne, LL.D., in the "Church Family Newspaper."

The Union Jack is composed of three crosses and three colours, red white, and blue.

The first cross is that of St. George of England. The lesson is, a strong man standing up as champion of the weak; England's precise position to-day in the great war; nothing to gain for selfish ends, simply and solely out for the right, and to maintain treaty laws, spending her treasure and the blood of her sons for the Right.

The second cross is that of St. Patrick, who brought the blessing of the Gospel to Ireland, which, through his ministry, became so enlightened that she was called the "Island of the Saints."

The third cross is that of St. Andrew of Scotland. St. Andrew was the disciple who when he found Christ brought his brother to Him—a picture of the Christian home.

The cross common to each is that of duty, no matter how irksome, because it bears out our Lord's command: "Take up your cross daily and follow Me."

The colour red or scarlet brings to our memory the most precious thing in all earth and heaven: "The Blood of Jesus Christ which cleanseth us from all sin."

The azure blue represents the pure light of heaven. All should be done in that light. Worldly policy must never be placed in opposition to that light. Treaties are not "mere scraps of paper," but bonds to be made and kept in the pure light of heaven.

Let us all and each see that we never lower this flag or bring dishonour upon it. Let us live, and, if necessary die, for God and Country.

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KINDNESS.

"Be kindly affectioned one to another." (Rom. xii., 10).

Kindness is a very natural, beautiful view of religion. It presents religion in one of its brightest colours. It is one of the choice fruits of Christianity. But it is not a forced growth. You cannot make people kind. Kindness must be cultivated. As flowers grow where you plant and water them, so kindness will grow in the well-cultured garden ground of the heart. It is said that the word kindness comes from "Kin" or "Kindred." So a kind person is a "kinned" person,—one of "kin" (Trench). Kindness is the feeling of kinship, the genuine real flesh and blood feeling, the feeling of family and home. Let us ever bear in mind that a nation is made or marred by the homes of the nation. The kindness of human life is chiefly heart at home, and home is the true high-school of life. Whatever weakens the home feeling, poisons the well springs of life. St. Paul tells the Christian people of his day to "show piety at home." Piety is to grow at home and to work from the home into the world. Kind parents and kind children make the home happy, and the world better; and so, kindness is not only a very beautiful, but also a very needful view of religion. It might be thought superfluous to urge Christians to be kind, and indeed if people were what they ought to be, they would need no such command. But unfortunately they are not what they ought to be. Hence the need of the exhortation "Be kindly affectioned one to another."

Now kindness includes kind actions, kind words, and a kind heart.

Kind Actions.

It is positive, active kindness that we need. You will sometimes hear people say, "I didn't mean to be unkind." Think of that! You didn't mean to be unkind! Why, you should mean to be kind! If that is how human nature talks, we may easily understand how it acts. It shows how little there is in negative goodness; and yet men will boast grandly of it and expect to go to Heaven for it. Many a man's hope of Heaven lies in this—that he never did anyone any harm." Certainly one cannot see much to boast of in that, in any man, let alone a Christian man; for if you do harm to anyone, it will most likely be a case of going before the magistrate: to do harm is the way to get into the hands of the police. It is strange and it is sad to hear of men hoping for Heaven upon grounds which hardly give them a decent standing even on earth. The truth is that there is a great deal of real harm done that is meant to be done: there is a dreadful amount of unkindness, and indeed human beings that live in this Christian land and in so-called Christian homes, are often inhumanly, horribly unkind to one another. However, it is of no use walling about the matter. Let us do our part in improving things, and show people what real kindness is. For kindness is an infectious thing, and it will spread from us to others. What can we do that is kind? What can we do more than we have done hitherto? Let us do what we can, and while we can. Even little kindnesses sum up into a wonderful amount of kindness in the end.

Kind Words.

Kind words cost us but little, and yet they go for a great deal. A kind word may often be like a sunbeam between the thunder-clouds on a stormy day to the sorrowful soul. And spare as much as you can even words that are unkind. Some young people are inclined to be very

satirical. They think themselves very clever because they are sarcastic, though all the while they are only very shallow and ill-natured. It requires a wise and good man to employ sarcasm rightly. If your tongue is sharp and apt to wound, then be careful how you use it! Be sure that your motive in using it is a good one, and that you are not actuated by malice or spite! Oh, let us exercise self-control and speak kindly to each other: speak kindly to those about you; to those under you: speak kindly to your children and to your servants and subordinates! A kind word from those in a superior position to ourselves goes a long way and does a world of good. Kindness is the magic of life.

Kind Hearts.

Kindness means kind-heartedness. I would say cherish the heart; do not be afraid of owning a heart, and let people know you have got one! Why, it is not safe for a man to have a head, if he has not a heart. All head and no heart is Satanic. It is usual to say that more unkindness is done "for want of thought than for want of heart." But there is great want of heart. There is but little education of the heart in our day. The intellect is educated and over-educated at the expense of the heart. That is mostly our modern system of education; and so the children grow up heartless and unkind and unfeeling and often cruel. Kindness, too, is often defaced by manner. An unkind manner spoils the effect of a kind action. So it has been said, "there is a gift that is almost a blow," indeed you would rather have a blow than a gift from some men; so much depends on the way a thing is given and the manner in which a kindness is done. Oh, it is worth while to cultivate kindness of heart and kindness of manner! It is so uncommon! Look round upon your acquaintances and count up the thoroughly, uniformly kind people. You can almost do it on your fingers. And if we make kindness our staple, and go in for that, we may get a large share of the trade, for there is not over-much competition.

E.G.C.

Bring us the Light.

I hear a clear voice calling, calling,  
Calling out of the night,  
O, you who live in the Light of Life,  
Bring us the Light!

We are bound in the chains of darkness,  
Our eyes received no sight,  
O, you who have never been bound or blind,  
Bring us the Light!

We live amid turmoil and horror,  
Where might is the only right,  
O, you to whom life is liberty,  
Bring us the Light!

We stand in the ashes of ruins,  
We are ready to fight the fight,  
O, you whose feet are firm on the Rock,  
Bring us the Light!

You cannot—you shall not forget us,  
Out here in the darkest night,  
We are drowning men, we are dying men,  
Bring, O, bring us the Light!  
—John Oxenham.

SELF DISCIPLINE.

"The spirit indeed is willing, but the flesh is weak." Do not let us twist these words into an excuse for carelessness. If we know that we need discipline of self, real earnest effort, because of the weakness of our mortal nature, then let us use it.—I. B. Pearson.



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Personal.

Archdeacon Baker, of the Diocese of Nelson, N.Z., has announced his intention of resigning his position as Archdeacon of Waimea and Vicar of Brightwater some time in June. He intends to settle in Oamaru, and will be a great loss to the Diocese.

Rev. A. R. Maclean, Rector of St. Saviour's, Redfern, Sydney, who has been absent in England for some months, returned home last week.

The executive of the C.E.M.S. in Melbourne, with much regret, accepted the resignation of the Rev. A. B. Tress, the Organising Secretary. This step has been rendered necessary on account of the unsatisfactory state of the C.E.M.S. funds. The executive much appreciate Mr. Tress's work and also the help given by Mrs. Tress.

Rev. S. C. Wiseman, from the Diocese of Lincoln, England, will begin work as Curate of St. Mark's, Darling Point, Sydney, at Easter. Mr. Wiseman is a native of Armidale, N.S.W., and has been in England for the past seven years.

Mr. F. K. Best, who for thirty years has been a Vestryman, Churchwarden, and Parochial Nominator of Christ Church, Castlemaine, Victoria, and who is leaving the district to reside at South Yarra, was, with Mrs. Best, entertained on Saturday, March 20, by the parishioners. Mrs. Best was presented with a gold wristlet watch, and Mr. Best with a gold-mounted walking-stick. Mr. Best, who has been, since the Bendigo Diocese was formed, Chancellor of the Diocese, has been requested by Bishop Langley to continue to be Chancellor, and has complied with the request.

Rev. Howell Price, of St. Mary's, Balmain, Sydney, who is about to take charge of St. Silas', Waterloo, has been presented with tokens of esteem by the various organisations of the parish. Presentations have also been made to Mrs. Price and the Misses Price by the choir and the Sunday School.

Rev. W. G. Ivens of St. Paul's, Malvern, Victoria, who is slowly recovering from a serious illness, is on a visit to Cairns. In his absence the Rev. W. H. Sage is acting as his Locum Tenens.

It is probable that Dr. Bateman, of Sydney, will fill the vacancy at the Old Cairo Hospital, Egypt, caused by the death of Dr. Maynard Pain. He will go under the auspices of the N.S.W. Church Missionary Association.

Principal Fraser's Visit to Australia.

A Striking Personality.

Much interest is being aroused in the approaching visit to Australia of the Rev. A. C. Fraser, M.A., Principal of Trinity College, Kandy, Ceylon. He is recognised as one of the leading missionary educationists in the world, and is a man of striking personality. He comes to the Commonwealth at the invitation of the Church Missionary Associations of New South Wales and Victoria.

Principal Fraser will arrive in Adelaide on Saturday, April 10, and will leave Adelaide for Colombo about May 6. His Victorian programme will extend from Sunday, April 11, to Monday, April 19. In addition to a number of University engagements, the following arrangements have been made:—Sunday, April 11, Ballarat; Monday, April 12, Public Meeting in Melbourne Chapter House at 7.45 p.m.; Tuesday, April 14, Morning with Clergy; Wednesday, April 15, Conference with missionary leaders, 5 to 9 p.m.; Friday, April 16, Conference with leading educationists in the Chapter House.

In New South Wales, Principal Fraser's chief engagements, in addition to those for the University, Colleges, and Schools, will be as follows:—Tuesday, April 20, 11.30 a.m., Reception by the Archbishop at the Chapter House; 4.30 p.m., Reception by C.M.A. Committee at the Depot; Wednesday, April 21, 3 p.m., Gathering for Women, Town Hall Vestibule; Thursday, April 22, 8 p.m., Lecture on "Theosophy," Protestant Hall, Castlereagh-st.; Sunday, April 25, 11 a.m., St. Andrew's Cathedral; 3 p.m. (men only), St. Stephen's, Newtown; 7.15 p.m., St. Thomas', North Sydney; Tuesday, April 27, 7.45 p.m., C.M.A. Annual Demonstration, Town Hall; Thursday, April 29, 4 p.m., Farewell Meeting.

Principal Fraser will be in Adelaide from Sunday, May 2, to Thursday, May 6.

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Correspondence.

The Sunday Question.

(The Editor, "Church Record.")

Sir,—Mr. Josiah Browne evades the issues raised in my letter. His arguments would seem to justify the wholesale opening of shops of all descriptions that meet any real need. He might well read my letter again and study the latest pronouncement re Sunday trading of the Chief Secretary of New South Wales. It seems to me we have sown the wind, and are reaping the whirlwind. Priests and people of the Christian Churches create most of the necessities that cause them to encourage and make use of a system that is fast depriving our community of the Lord's Day. I do not recognise the necessity for the wholesale exchange of pulpits under such conditions.

JOHN SMYTHE.

(The Editor, "Church Record.")

Sir,—Josiah Browne seems to think that he has spoken the last word on the Sunday Question. But if Mr. Browne were the clergyman of a working man's parish, and found his work hindered, and his congregation reduced through Sunday labour, he might think differently, even though the men were assisting clergy to neglect their own parishes. If Mr. Browne were called upon to celebrate in a city Church about 10 a.m. on a Sunday morning, and found his voice being drowned at frequent intervals, even though the passing trams bear truant clergy to strange pulpits, or, if Mr. Browne met a few of the many who justify their Sunday travelling by quoting the clergy, he might see that there could possibly be another side to the argument.

PETRO.

Military Camp Chaplain at Liverpool, N.S.W.

The Editor "Church Record."

Sir,—Having paid two visits to the Liverpool Camp I have been forcibly impressed with the urgent need for a resident chaplain. There are 7,000 men, of whom 60 per cent. are Anglicans. They have come from every Diocese in the Province; they constitute a large parish, yet there is no priest in residence to whom they may go at all times for counsel. Rev. Stacy Waddy has done yeoman work in providing Sunday services, and conducting a ten days' mission. As one of a number of clergy who rendered a little assistance at that mission, I was painfully conscious of the failure of the Church to back up that effort. The men are off duty from about 6 p.m. to 10 p.m. There are some of them who have the feeling of Nicodemus, that they would like to go "by night" and talk about spiritual things. The Church omits to provide for such opportunity. I spoke to two young men who are quite willing to be confirmed, but must be presented without adequate preparation. The Home Mission Society has done good work in providing two large tents for the use of the men, but what is lacking is the personal touch. No one is charged with the message of the prophet—"Run, speak to this young man." A chaplain could go from tent to tent at night and be welcomed in most of them. The Rector of Liverpool has already enough to do, and cannot be expected to take the oversight of 7,000 additional parishioners. Offers of financial help for this purpose have been made, and more might reasonably be expected when once Churchmen are seized with the importance of the position. The success of the undertaking will, in this case, depend almost

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solely on the personality of the man appointed. There are several men eminently suitable, but these are in full parochial work. Would it not be possible to relieve one of them for three months' work at the camp? To appoint a man simply because he needs employment will in this instance be worse than useless. It must be apparent to all that this may be the final opportunity for the Church to reach some of these young men. I trust that you will bring this matter prominently forward.

FRED. W. REEVE,  
St. Luke's Rectory,  
Mosman, Sydney.

**Australian College of Theology.**

(The Editor, "Church Record.")

Sir,—In your issue of March 12, under the heading of Australian College of Theology, there appears a letter containing certain facts in reference to the exams. of this College which are of special interest to some who, like myself, have submitted themselves to such examinations. Are these statements true? If not, why have they not been contradicted. And if they are, surely there must be some explanation. Why, then, has the College allowed two weeks to go by without taking any step to protect us from the taunt that our diplomas are not worth the paper on which they are written.

**CANDIDATE.**

**Candidates' Ordination Fund.**

We desire to acknowledge with thanks the following donations for the Candidates' Ordination Fund: Miss M. Larcombe, £1, Miss C. M. Larcombe, £1. The object of the Fund is to assist in training Evangelical candidates for Holy Orders at Moore College, Sydney, and Ridley College, Melbourne. We shall be glad to receive and acknowledge further subscriptions. Address, "Church Record," 64 Pitt Street, Sydney.

**INFLUENCE.**

Just as we may ruin our own characters without knowing it, so may we ruin the characters of others. We are always influencing each other—a truth which I have often impressed upon you, because I feel its deep importance. We cannot help ourselves. And this influence, which we thus unconsciously exercise by our mere presence, by look, gesture, expression of face, is probably all the more potent from being unconscious. There are germs of moral health or disease continually passing from us, and infecting for good or ill those about us. We read that when our Lord was on earth virtue went out of Him sometimes, and healed the bodies of those who came in contact with it. His divine humanity was always diffusing a spiritual atmosphere of purity around Him, which attracted, they knew not how, those who came within the sphere of His influence. So it must be with us, in so far as our characters are pure and unselfish, and Christ-like. Our very presence will influence for good all who are near us, making them purer and nobler and more unselfish, and shaming what is mean and base out of them. If, on the other hand, our characters are ignoble and impure, we shall exude, without knowing or intending it, a poisonous influence on all who come near us. Have we not sometimes felt this mysterious influence—a presence attracting—perhaps awing, as by some sort of spiritual magnetism; or, on the other hand, repelling us as by the presage of impending danger. Let us endeavour to keep this inalienable responsibility of ours always in our thoughts. And it will be a great help to test ourselves now and then by the example of our Divine Master.—Canon MacColl.

Sloth makes all things difficult, but Industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night.—Franklin.

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**Some Aspects of Truth.**

**XIII.  
ESCHATOLOGY.**

It might almost seem like presumption to place such a title above so brief an article as the present. A library of volumes could not fully treat on such an inexhaustible topic, and no one ought to pronounce with absolute certainty on many of the difficult questions and almost insoluble problems connected with the whole subject. In fact the more one studies the various learned works and opinions upon Apocalyptic and Eschatological questions the more cautious one should be in venturing an absolute opinion, except of course upon the great Christian verities. The definition of Eschatology—a word derived, of course, from the Greek word "eschatos," which means "the last" is defined in Murray's great dictionary as the "theological science concerned with the four last things, death, judgment, heaven and hell." From this it would at once appear that the field of study is a vast and most comprehensive one, and no pretension is made of doing more than throwing out a few suggestive thoughts, and indeed only mentioning them as inviting readers to further enquiry.

**The Views of our Lord.**

One question for instance, which has claimed most earnest discussion of late years, has been as to the ideas which our Blessed Lord entertained with regard to the coming of His Kingdom upon earth. Whether did He think, as the Jews of His day thought, that it would be an earthly Kingdom; that the Messiah would actually be seen coming in or with the clouds of heaven to reign upon the Earth; or did He think that there should be a gradual spread of His Kingdom among all the nations of the world? By some it is held that our Lord did expect that His Kingdom should come suddenly, but that He was mistaken and disappointed of His hope. One almost shrinks from even mentioning such teaching, but it is no use hiding our eyes from what men who are regarded as scholars have held. They teach that the whole life of our Lord was based on a fundamental error; His all absorbing belief in the nearness of the end; His knowledge and will were thwarted by predestinarianism. Even while the shouts of the multitude who welcomed His advent to Jerusalem were ringing in His ears He provokes the Pharisees and rulers that "they should get rid of Him." He dies upon the Cross with a cry of despair at the failure of His hopes. Such is the teaching of Schweitzer and Father Tyrrell as explained by Emmett. We can have no hesitation, surely, in repudiating with indignation such an erroneous view.

Dobschutz is not satisfactory when he says that our Lord was wrong regarding the outward form of His predictions, especially the time of God's fulfilment, "But this does not involve any imperfection on His side." No

doubt the explanation of the teaching of our Lord as to Eschatology is not easy, and requires most careful and reverent treatment. While He says, verily I say to you, "There are some of those standing here who shall not taste of death till they see the Kingdom of God come with power" (St. Mark ix. 1). Yet, set beside this the parable of the man casting seed upon the earth who should sleep and rise night and day and the seed springs up and grows, he knows not how—"first the blade, then the ear, then the full corn in the ear, and when the fruit is ripe he putteth forth the sickle because the harvest is come." In one case the demoument is in the immediate future identified with the real arrival of the Kingdom of God while the other is the end of an inward development of a Kingdom present through the ministry of Jesus. The problem is the reconciliation of these two views. They are undoubtedly both true. The Kingdom

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did come with Christ although not with those outward and visible signs in which it was expected. As Christ said (St. Luke xvii. 20, 21), when asked by the Pharisees when the Kingdom of God cometh—"The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo the Kingdom of God is with you"—or, in the midst of you.

**The Second Coming.**

With regard to what is generally known as the Second Coming (which is not a Scriptural phrase although generally adopted), as said in a previous paper, the views of theologians are extremely various and cannot be fully treated. The Parousia by some is regarded as past, while others anticipate its near fulfillment. McHardy in the "Dictionary of Christ" refers to the remarkable work of Stuart Russell, who holds very strongly that Christ came a second time at the destruction of Jerusalem, and bases his argument in a measure upon the silence as to the Church's history for a great part of a century. McHardy does not agree with the contention of Russell, but while pointing out that the coming will be sudden, signs must first precede it, which, although palpable and most striking, might not be misread. "All these things must come to pass but the end is not yet" (St. Matt. xxiv. 6). Whatever the catastrophes, social or other upheavals, the signal event is to come suddenly and unexpectedly at such an hour as men think not. When it does come there will be no mistake about it—"there shall be no dubiety; the splendour shall be dazzlingly patent like the lightning flash illumining all the heavens" (St. Matt. xxiv. 27).

**ETERNITY.**

They hustle one another as they pass; But all our hustling morrows only make The smooth to-day of God.—M. Arnold.

"What God says I will do: if I see that anything is according to His will, I will immediately receive it and act upon it."

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**Hymn for the War.**

O God of battles, Whom of old Our fathers, trusted in their need; Thou Who, through trials manifold, To righteous victory didst lead; Lord God of Hosts, stretch forth Thine hand, And guide and guard our Fatherland.

Not we the clash of arms have sought, Nor vaunted in our boastful might; Now, as of old our fathers fought, We fight for freedom and for right: Lord God of Hosts, stretch forth Thine hand, And guide and guard our Fatherland.

Our ears have heard, Almighty Lord, The ancient glories of Thy Name, And still we trust Thy faithful word, And know that Thou art still the same: Lord God of Hosts, stretch forth Thine hand, And guide and guard our Fatherland.

O God of battles, God of peace, Restore to us the time again, When the dread sound of war shall cease, And righteous peace on earth shall reign, O God, stretch forth Thy healing hand, O'er this and every Fatherland.

G. W. Briggs,  
(Vicar of St. Andrew's, Norwich.)

**THE MUZZLED PARSON.**

Dr. Watts-Ditchfield is getting to be known in his Diocese as a capital raconteur. Addressing the Church workers at Springfield—the parish in which his official residence is situated—the Bishop related several incidents connected with his happy days at Bethnal Green. On one occasion, when the Muzzling Act was in force, he was leading a muzzled retriever along the street on a very foggy night, and he wore a respirator himself. Passing by a public-house the future Bishop heard a man say, "I didn't know parsons had to wear muzzles as well as dogs."

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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 earlier than Tuesday morning.

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

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

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The Church Record.

APRIL 2, 1915.

THE MESSAGE OF THE RESURRECTION.

The realisation that Jesus was risen from the dead made all the difference to that band of His disciples as they were gathered together, with the doors shut, "for fear of the Jews."

But what analogy can there possibly be between the conditions of that quiet incident in the upper room at Jerusalem nineteen centuries ago, and the great world-crisis of to-day?

the widows and broken-hearted mothers with their overshadowed homes, that alone appals us. There is the stupefying suggestion that our civilisation has broken down, that Christianity has failed, that "peace on earth, goodwill towards men" is further off than ever.

Poles apart as the two situations seem in every way, are not the conditions identical in all things essential? No human hopes could have been more completely shattered than were those of the disciples when they saw Him, for Whose sake they had forsaken all, and in Whom they were trusting for this world and the next, crucified in apparent helplessness on the Cross of shame.

The Resurrection proved that the apparent weakness of the Cross was the strength of love which could conquer sin and death. The Cross made them fear they had lost His companionship, the Resurrection proved as nothing else could have done, that they were called to that companionship for ever.

To what extent, it may be asked, has the world tried Christian civilisation? In our efforts after a "Christian civilisation" have we not tended to put the emphasis on the "civilisation" rather than on the "Christian"? Have we not relied more on organisation than on inspiration? Is not this horrible spectacle of Christian nations arrayed in bloody conflict against each other, a startling witness to how far we have declined in our ideals and aspirations from the uncompromising standards of Christian righteousness, rather than an evidence of the breakdown of Christianity?

But, hovering over the whole grim scene our faith discerns the figure of the Risen Lord. He can piece together the shattered fragments of Christendom and draw the family of nations into harmonious relationship once more, for as He has said, "All power is given unto Me, both in Heaven and earth."

As with the penitent Peter, so with the individual, so with the nation, so with the whole of Christendom. He waits and yearns to give us a new and better commission, a more definite trust from Him; His will is to send us forth with renewed strength and hope

for our divine mission in the world. But first we must look Him in the face and answer the question, "Lovest thou Me?"

We cannot conclude without a word as to the message of the Resurrection for the bereaved. Never before in its history did the world stand in such need of consolation. The Resurrection has shown us that though the life of duty leads to the death of the Cross, it passes on through the "grave and gate of death" to a life of endless triumph. Death loses its terrors as we hear Him say, "I am the Resurrection and the life, whosoever believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall not die eternally."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Observance of Good Friday.

A Pastoral, issued by the Archbishop, on the observance of Good Friday, was read in all the Churches of the Diocese last Sunday, and, in most cases the clergy further emphasised the duty in their sermons. In the Pastoral, the Archbishop said:—

"I desire as your Father in God to call your earnest attention to the Spiritual opportunity of Good Friday as it annually comes round to us and especially in this year of awful war. In any year Good Friday affords to Church people an opportunity of spiritual instruction and spiritual meditation that they can ill afford to waste. It is our priceless heritage, as members of our ancient Church, that once a year we are called upon by our Prayer Book to kneel before the Cross, and view in thought that tragedy of love on Calvary which is the central fact of our Christian faith."

"It is the men and women who have sought most earnestly to imprint the truth of the Cross upon their lives who can best help their fellows to dare or to endure. Therefore as Churchpeople use your heritage of Good Friday, for your own spiritual training and for the common good. Do not be tempted by any plausible excuses to spoil your day of opportunity by occupations that divert your attention from the great purpose of the day. Your Clergy will guide you as to the best method of making use of the day, and life will justify your wisdom if you come back once more to a quiet meditative, spiritually educative Good Friday, which you may have lost in the impatient bustle of this restless age."

Holy Week and Easter.

On all sides we hear of the earnest observance of Holy Week, and in most Churches many services are provided. At St. Andrew's Cathedral there are special preachers each evening, and on Good Friday, in addition to morning prayer, there were to be meditations on the Seven Words from the Cross between 12.45 and 3.15 p.m. At 7.30 p.m. the Crucifixion was to be sung, and a sermon delivered by the Archbishop.

On Easter Day the services will be as follows:—7 and 8.15 a.m., Holy Communion; 10.30 a.m. Mattins and Choral Communion, preacher, the Archbishop; 3.30 p.m., organ recital by the Cathedral organist, preacher, the Precentor; 7 p.m., Evensong, preacher, the Archbishop.

St. John's, Parramatta.

Special services to commemorate the centenary of the Towers of St. John's Church, Parramatta, were held last Sunday. The Church had been beautifully decorated with flowers, palms, and banners. These last had occupied the Ladies' Guild for three months in making. The Archbishop was

GOULBURN.

(From a Correspondent.)

Passion Music at the Cathedral.

On Palm Sunday afternoon the Cathedral Choir and a full orchestra gave a recital of Passion music in the Cathedral, under the direction of Mr. Leicester Johnson, the Cathedral organist. The numbers included Organ Sonata No. VI. (Mendelssohn), Gounod's Galia, "Samaritan" (Rossini), "Abide with me" (Liddle), "Les Rameaux" (Faure), "O rest in the Lord" (Elijah Mendelssohn, March to Calvary, and "The Saviour King goes forth to die," from "Olivet to Calvary" (Maudsley).

Holy Week at the Cathedral.

The services for Holy Week at the Cathedral are as follows:—Holy Communion daily at 7 a.m.; Mattins daily at 10 a.m.; Intercession daily, at 1 p.m.; Evensong and address every night at 7.30 p.m. Good Friday, 8 a.m., Litany and Ante-Communion; 9.30, Children's Instruction; 10 a.m. Mattins and sermon; 12 to 3 p.m., Three Hours' Devotion, and a Recital of Passion Music at Evensong.

Easter Services.

Celebrations on Easter Day at the Cathedral will be at 6.30 a.m. 8 a.m. and 11 a.m. At the Choral Communion the Archdeacon of Goulburn will celebrate, and the Vice-Dean will preach.

St. Saviour's Rectory, Goulburn.

Miss Faithfull, of Springfield, in the Cathedral Parish, has given the sum of £100 towards the cost of the new Rectory. The Vice-Dean is now installed in the new house.

Lent and Holy Week in the Diocese.

Throughout the Diocese Lent and Holy Week appear to have been increasingly observed. The Intercession Services also continue to be well attended. The Three Hours' Devotion on Good Friday appears to be now the general rule. Accounts have reached us that at Albury this is to be taken by the Archdeacon of Goulburn, at the Cathedral by the Vice-Dean, at Wagga by Canon Pike, and at Temora by the Rector.

BATHURST.

Rev. E. C. Kempe's Charges.

In the course of a recent address in all Saints' Cathedral, Bathurst, the Rev. E. C. Kempe, principal of the Bush Brotherhood, at Dubbo, remarked that there was no scheme for the training of the clergy in Australia, and that candidates were "pushed through." Canon Forster, Sub-Dean of the Cathedral, in reply, says:—"These assertions amount to a wholesale charge against the Bishops of Australia as being utterly neglectful in their duty. Such a charge I, as examining chaplain to two of the Bishops, must refute. It was said the clergy were so badly educated that were they doctors or solicitors they would be easily ousted from their positions. Now, expert knowledge to a doctor or solicitor is a complete requisite, but I am sure that no one would say that

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of a minister of religion. It is not knowledge, but character and goodness that is needed in a clergyman. Woe be the day when the only standard for a clergyman shall be to pass examinations in abstruse theology. I feel that the statement made was a slur on the Church. It gave a wrong view to the laity that little or nothing was being done in the training of the clergy in Australia."

Canon Forster also made reference to Mr. Kempe's assertion that "the care of souls

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was a lost art in Australia." "That," he said, "is contrary to all my experience as a clergyman. Men are struggling to work parishes which are almost impossible. I have no hesitation in saying that the Australian clergyman is called upon to do at least six times—I might say ten times—as much work as is done in England."

## CRAFTON.

## Diocesan Progress.

In his letter in the "Diocesan News," the Bishop says:—  
"Within the space of a few weeks it has been my privilege to dedicate two Churches which have replaced wooden structures, one on the Clarence, at Copmanhurst, and one on the Richmond, at Alstonville. At Copmanhurst the old Church had done service for 43 years; at Alstonville, it had been in use barely 20. But the fact of these two old buildings having been replaced, in one case by a brick, and in the other by a stone, Church, is to me very significant. First of all, it carries us to bygone days, and fills us with reverence and gratitude for those who first selected these places as centres of Church life. And if they are cognisant of what we have been doing, they will rejoice with us. Secondly, it marks real progress and advance in our Church life. We are not, of course, to measure progress by external and material. Yet surely it is some criterion. The permanence of the two Churches is the fact that strikes us. They will outlast many Churches of wood. And, thirdly, these Churches will serve as an inspiration to us and our posterity. We must build both structurally and spiritually with our eyes on the future. It would perhaps in some cases be better to delay the building of a Church, if, by doing so, we could bequeath to our children houses of God that will live for more than a generation."

## VICTORIA.

## MELBOURNE.

## Mothers' Union Annual Service.

At the Annual Service and Corporate Communion of the Mothers' Union, held at St. Paul's Cathedral on March 25, an interesting sermon was delivered by the Archbishop, who acted as celebrant, assisted by the Precentor (Rev. H. Kelly), Rev. R. J. E. Hayman, and Rev. J. H. Dewhurst. The Archbishop took for his text the words, "From henceforth all generations shall call me blessed." The Archbishop remarked upon the sanctity of home life and the privileges and responsibilities of motherhood, in training the children to take their place in the world. He spoke of the necessity for the association of family life with a divine sanctity. If the duties in this connection were neglected it caused an irreparable loss, not only to the individual, but to the whole of the social community.

## Co-operation in Theological Training.

One result of the meeting of the Congress of Churches, held in Melbourne the year before last, says the "Age," has been to give an impetus to the movement towards co-operation in theological training among the non-Roman Churches. Most of the Churches have already taken action in this direction, and a considerable amount of theological teaching in common is already going on. The Church of England, as might be expected from the most conservative of the Churches, for a time stood aloof, but there are now signs that it also before very long may take its share in the movement, at any rate as regards the less debatable subjects of theological study. Trinity College Council, at a meeting held a few days ago, unanimously adopted a recommendation from the theological faculty of the College to the effect that Trinity students who wish to study Hebrew should be encouraged to attend Professor Skene's lectures on that subject at Ormond College on certain terms stated. The Council also associated itself with the faculty in the cordial expres-

sion of a hope that it might be found possible to extend further the plan of co-operation in the future.

## Victoria Missions to Seamen.

On Monday afternoon, March 22, the foundation stone of the new Chapel for Sailors, at Port Melbourne, was laid by Mr. R. J. Alcock, Treasurer of the Seamen's Mission. The Archbishop conducted the service, assisted by Rev. A. G. Goldsmith (senior Chaplain), and Rev. C. G. Gayer (assistant Chaplain).

The new building is estimated to cost £250. In addition to the Chapel, there will be a bookroom, workroom and ladies' room.

After the ceremony the assemblage adjourned to the main hall of the Institute, where afternoon tea was served. Mr. Goldsmith, in the course of a brief address, said the erection of a new Chapel had been looked forward to for some years. As the Port Melbourne Institute developed, various improvements took place, and one of the first improvements contemplated was the building of a new Chapel.

The Archbishop remarked that it reflected great credit on the many friends of the Institute that the building of the Chapel was possible at such an early date. The Seamen's Institute fulfilled an important place in the work of the missions, partly on account of its situation; for it was conveniently situated for the sailors of the large ships that visited the Port of Melbourne. Now that the Chapel was to be erected, the next thing was to erect a Chaplain's residence, and he understood that this could be constructed on top of the building in which they were assembled. There was nothing more remarkable in the way the Mission had been conducted than the successful manner in which the religious side of life had been blended with every other of its undertakings in the interests of seamen.

## C.M.A. Commonwealth Council.

The fourth meeting of the C.M.A. Commonwealth Council was held in Melbourne on Tuesday and Wednesday, March 16 and 17. The Council is composed of the Primate and four representatives from each Association. The delegates were:—For N.S.W., Rev. E. Clayton, Messrs. C. R. Walsh, John Kent, and Rev. P. J. Bazeley, secretary. For Victoria: Revs. A. C. Kelloway, H. T. Langley, G. E. Lambie, and A. R. Ebbs, secretary. The Bishops of Bendigo and Gippsland were also present. The Primate was re-elected President for 1915, and Mr. Ebbs, hon. secretary to the Council.

## The Aborigines of North Australia.

The offer of the N.S.W. Association to take a larger share in this work was gratefully accepted by the Victorian Association, and a plan was formulated to carry it into effect.

## The Australian Board of Missions.

Considerable time was given to the proposed determination to be presented to General Synod in October by the Bishop of Carpentaria. It was agreed that, as far as the Associations were concerned, the existing regulations were preferable. The question of a Central Board of Missions similar to that in England was discussed.

## Provision for Disabled Missionaries and Widows.

The secretaries were instructed to get fuller information, with a view to immediate action by the Associations.

## Deputation from C.M.S.

It was agreed to ask that the Rev. Cyril Bardsley, hon. secretary to C.M.S., should visit the Commonwealth next year or in 1917.

## Quarterly Intercession Paper.

This is to be issued for both Associations. The sessions of the Council lasted, altogether, for 74 hours.

The Primate was warmly thanked for presiding. He expressed the opinion that the Council was a most valuable means of fostering co-operation between the two Associations.

The decisions of the Council will be submitted to the respective General Committees for their ratification.

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## QUEENSLAND.

## BRISBANE.

From Our Own Correspondent.

## The Governor.

Our new Governor (Major Sir Hamilton J. Goold-Adams) has duly arrived, and has been enthusiastically welcomed. His Excellency's first public utterances have been delivered in such a friendly and kindly spirit that they have at once gone home to the hearts of his hearers; particularly was this the case when he made his first appearance at the Y.M.C.A., and gave wise counsel to the young men present. Lady Goold-Adams has already interested herself in Red Cross work. The Governor and Lady Adams attended the morning service in St. John's Cathedral on the Sunday after their arrival.

## St. John's Cathedral.

The Archbishop brings his Lenten address to a close this week, conducting the three hours' service on Good Friday, also he will be the preacher at evensong on Easter Day. Rev. F. de Witt Batty, domestic chaplain to the Archbishop, is expected to arrive in Sydney on April 23 by the Orient liner Omrah.

## Society of the Sacred Advent.

On March 25 in the new chapel attached to St. Michael's Industrial School, Clayfield, Sister Helena and Sister Vernon were admitted as new members of the Society of the Sacred Advent. The Archbishop took as the text for his address, "Neither will I offer burnt offerings unto the Lord, which will cost me nothing." Sister Vernon is the daughter of Rev. Stephen Child, well known in the Diocese of Sydney.

## Girls' Grammar School, Bundaberg.

The Church of England Grammar School for Girls recently established in Bundaberg was officially opened on March 23 by Archdeacon Rivers in the presence of a large gathering. The Rector (Rev. H. C. Beasley) presided, and there were also present the Mayor (Alderman E. T. Steptoe) and the Hon. Angus Gibson, M.L.C. Miss Brownlie, B.A., has been appointed Head Mistress.

## SOUTH AUSTRALIA.

## ADELAIDE.

From Our Own Correspondent.

## C.M.A. Anniversary.

The members and friends of the C.M.A. in South Australia have cause for deep thankfulness in the success of their birthday celebrations.

An eloquent sermon was preached in Holy Trinity Church at 5 p.m. by the Rev. W. H. Winter. Tea was served at 6 o'clock by the Ladies' Missionary Association. At 7.30 lantern views of the Roper River were explained by Miss Hill, and at 8 p.m. the chair was taken by the Rev. F. Webb. Prayer was offered by the Rev. W. H. Knox, and the Scriptures read by the Rev. W. H. Irwin. A most encouraging report of the Depot was presented by Mr. R. V. Davis. The annual report of the Gleaners was read by Mrs. Henshaw Jackson, and the annual report of the Association by the Rev. J. T. Phair. These reports showed that the Association had made marked progress during

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the year. Rev. J. H. Sexton, of the Bible Society, addressed the meeting, and spoke in the highest terms of what he had seen of the work of the Church Missionary Society in Egypt, Palestine, and India. An eloquent address on "Missions from a Layman's Point of View" was given by Mr. A. B. Moncrieff, the Commissioner for Railways, and Miss Hill made a stirring appeal on behalf of the aborigines. The friends of the Association thank God and take courage.

## Church Building.

The foundation stone of the new Church of St. Cuthbert's, Prospect, will be laid by the Bishop of Adelaide on April 10 at 3 p.m. The new Church will have a seating accommodation of 550, and will cost over £5,000. Towards this amount the Building Committee have in hand over £2,500.

## Liquor Bars.

On Sunday, March 21, the Bishop, in a sermon in the Cathedral, declared in favour of a 9 o'clock closing of liquor bars. Much has been made of this by the friends of liquor. The sermon was published in extenso in the "Register" on the following morning. It gave a considerable blow to the movement for 6 o'clock closing. The whole movement stirred great interest and considerable feeling. The brewers spent money freely on Election Day (Saturday last) in providing vehicles to follow up the work of their paid canvassers. They naturally felt that their craft was in danger. [The result of the polling in South Australia, of which the returns are not complete as we go to press, seems to indicate a great victory for "six o'clock" as the closing hour for liquor bars.—Ed.]

## NEW ZEALAND.

## AUCKLAND.

## Memorials of Early Missionaries.

An impressive service, during which four windows erected to the memory of the early New Zealand missionaries were unveiled, was held in St. Mary's Cathedral, Parnell, on the afternoon of Wednesday, March 17, a large congregation being present. The new windows, which have been placed two on either side of the central east window, represent the four evangelists, St. Matthew, St. Mark, St. Luke, and St. John. Their subdued but rich colouring is in harmony with the central window, representing Christ as Prophet, Priest and King. The pair on the left are in memory of Samuel Marsden and Bishop Selwyn, the other two being in memory of Bishop Patteson and other missionaries. The new windows were designed by the late Archdeacon Walsh.

After a short service Canon McMurray unveiled the first pair of windows, "to the glory of God, and in loving and grateful memory of Samuel Marsden, the Apostle of New Zealand; and of George Augustus Selwyn, a great master builder in God's Church." The second pair was similarly unveiled by the Rev. John King Davis, a grandson of William King, one of the missionaries who came to New Zealand with Samuel Marsden, "in memory of John Coleridge Patteson, the worthy Bishop of Melanesia, and of those faithful missionaries who evangelised the Maori people." Immediately after the windows had been unveiled they were dedicated by the Bishop of Auckland, Dr. A. W. Averill.

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"Fight the good fight."—1 Tim. vi. 12.

Every boy and girl knows something about the terrible war that is going on at present—the greatest war in the history of the world. And I am sure you can all understand how cruel a thing war is when you think of what has happened to Belgium. A few months ago the Belgians were safe and happy in their homes, and now thousands of them are homeless and destitute, many of the children having lost father and mother and all who cared for them. And in our own country, though we have not suffered so terribly, there are very many homes which have been saddened by the loss of dear ones killed on the field of battle. And war is cruel in many ways besides these. Yet from such a horrible thing as war we may learn some valuable lessons. For you know life is sometimes spoken of as a battle—the battle of life, we say.

1. Now if life is a battle, what does that mean? Well, it just means that there is some enemy we have to fight. "An enemy?" you say. "I have no enemy." Listen. I know a little girl who one day broke a beautiful vase which her mother valued very much. When her mother asked her if she knew who had broken it, she thought to herself, "I'll say No; mother will never find out. And if I said Yes I would be punished." Ah! There was the enemy. And I believe you can all tell me his name! For I fear you have all been tempted, like that little girl, to tell a lie, or to do something else which you knew to be wrong. Yes, Satan is the enemy we have to fight, and the battle is sometimes a very hard one, even for young boys and girls like you.

2. Well, if we have to fight we must be soldiers. When there is a war we don't all go to fight, not even all our men. For some are too old, some too young, and some too weak. So the task of fighting is left to our brave soldiers and sailors, who risk their lives to keep us and our country safe. But in the battle of life, each one must fight—men and women, boys and girls, strong and weak alike. So, you see, we are really all soldiers. And if that is so, we must first of all be obedient. Just as the soldier on the field of battle must obey his commander, so we must obey that small voice within us called Conscience—you all know it, and have heard it speaking to you—which tells us, when we are tempted by our enemy, what is right and what is wrong. And then we must also be brave. Sometimes the general orders his soldiers to do a very hard thing to meet a very fierce attack of the enemy. So also does Conscience sometimes tell us to do something that is very hard; and, like true soldiers, we must not shirk our duty, but must do it bravely; no matter what it costs us.

3. There is a word which I think must have become familiar to you all since this war began—the word "allies;" and I expect you all know that the Allies are the Belgians, French, Russians, and British, including our troops from India and the Colonies, and that they are so called because in this war they have agreed to fight together against the enemy, the Germans. That seems a strong force, and so it is—a force which we hope and believe will gain the victory in the end. But there is an Ally that has not been mentioned—the strongest of all—God. For we believe that we are fighting in a just cause, and that God, who is a God of justice, will help us so to fight that the enemy shall be overcome and the cause of justice and righteousness shall triumph. Now in our war against Satan we have no earthly ally, for

each must fight his or her own battle. But we must have God for our ally, else we shall fight in vain. If we trust to our own strength we shall never be able to withstand the temptations with which Satan is ever ready to attack us.

4. There is another word which I should like to mention. You have all seen pictures of the soldiers digging trenches. These trenches are just very deep ditches in which the soldiers can lie, sheltered by the high ground in front, and escape the fire of the enemy. And so in our battle against Satan there are also trenches, as it were, behind which we can shelter ourselves. I shall mention three.

First of all, good companions. Now if you think of all the boys and girls you know, I am sure you can easily tell which of them would be good companions and which bad. Well, if you choose for your companions those who are good and true, you have a splendid "trench" behind which to shelter. For one thing, you won't have so many temptations to face and even when you are tempted you will find it is much easier to say No if you feel that your companions are sympathising with you in your difficulty, and would say No if they were facing the same temptation. So be careful how you choose your companions.

Next, good books. When you read the story of a brave and honourable life, does it not make you wish to live as good and true a life? Read good books then, and try to follow the examples set forth in them. And above all, read the Bible, where you have the best example of all—the example of Christ, who never yielded to temptation at all, who did no wrong but gave Himself to death that He might save those who did. Surely that example should prove a sufficient shelter to you in whatever temptations may meet you.

Lastly, prayer. I have said that God is our Ally. That is true. God is our Ally; but if we are to obtain His help we must pray to Him for it, and trust that we will receive it. It is only to those who thus pray to Him and trust Him that God's strength is imparted. But to such it is never denied. And in that strength we shall be able to overcome all temptations, however hard, and shall at last enter Heaven victorious when life's battle is ended. Remember, therefore, always to pray. These four things, then, the war may teach us: (1) that we have all a battle to fight; (2) that we must each fight our own battle; (3) that God is our Ally; and (4) that God's strength and help are to be obtained only by earnest and constant prayer. —From "The Wingless Angel," by the Rev. B. Pratt.

### WHAT CHRISTIANITY DID.

Not long ago, says "Christian Work," in a public address a man spoke slurringly of foreign missions, whereupon a Jew arose and said: "Some years ago my bank sent me to look at some land in Porto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens, and a Church. What did it? A missionary had come there from the United States. I sought him out and gave him my cheque because I had never seen so much civilisation accomplished in so short a time. And now, when I hear such speeches as these, I say, 'How ignorant and provincial such men are!'"

### EXAMPLE BETTER THAN PRECEPT.

Though "the words of the wise be as nails fastened by the masters of assemblies," yet sure their examples are the hammers to drive them in to take the deeper hold.—Fuller.

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### CENTENARY OF THE TOWERS.

It is 100 years since the two Norman Towers of St. John's Parramatta,



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N.S.W., were erected, and the Centenary of their erection has just been commemorated. On Thursday, March 25, Mr. Frank Walker (formerly president of the Australian Historical Society), delivered a lecture on "The Towers" in St. John's Parish Hall, from which the following extracts are taken:—

The history of St. John's Church, Parramatta, closely woven as it is with our earliest records, is full of the deepest interest. To many of us, the details which go to make up its varied, and sensational story, are familiar, and the oft-told tale of its establishment at the very dawn of our history, and the multitude of events which cluster around its career during the best part of a century and a half, never lose in the telling.

### The Settlement at Rose Hill.

It was in October, 1788, that Governor Phillip formed a settlement at a place he named Rose Hill, situated, as he says, "near the head of the harbour," and so named after Sir G. Rose, Under-Secretary of the Treasury. In November, 1791, he informed Lord Grenville that "the town, which I have named Parramatta, extends from the foot of Rose Hill for one mile to the eastward along the creek, and I named it Parramatta, that being the name given by the natives to the spot on which the town is situated." (Literally, the meaning of the native word is "the place where the eels sit down"). By the end of 1791, nearly one thousand persons were living in the district, and the Rev. Richard Johnson, Australia's First Chaplain, ministered to them, as well as to those in Sydney, using a large shed in which the carpenters worked, to hold Public Service in. In a letter to Governor Phillip, dated March 23rd, 1792, he says: "Last spring there was the foundation of a Church laid at Parramatta; before it was finished, it was converted into a jail, or lock-up house, and now it is converted into a granary. Have had this place to perform Divine Service in

for several Sundays, but now am again turned out, and must again turn field-preacher there also. I go up to Parramatta as usual, once a fortnight, the distance by water about fourteen miles. Generally go up on the Saturday, sometimes, four, five, or six hours upon the water. On Sunday morning early I now ride up to the new settlement (Toongabbie), preach in the open air about seven o'clock to about six hun-

Rev. Samuel Marsden.

On the 10th March, 1794, the Rev. Samuel Marsden, who had been appointed Assistant-Chaplain, arrived in the colony, and he relieved Mr. Johnson of the care of the western settlements, and entered on the active administration of the district. He was able on the first Sunday in September, 1798, to open a temporary Church, and we are told by Collins that it "was formed out of the materials of two old huts," adding further, that "decent places of worship were now to be seen in the two principal settlements." It is on record that at the opening of the wooden Church at Parramatta, which formerly stood on the corner of George and Marsden Streets, only twelve worshippers attended. This so shocked Governor Hunter that he determined when residing at this town he would attend Divine Service.

In October, 1799, the foundation of a handsome Church, which was to be one hundred feet long, and forty-four feet in width, was laid by Governor Hunter. In August, 1852, some workmen employed in repairing the old foundations of St. John's came across a sheet of copper, which bore an inscription in Latin of which the following is a translation:

"The foundation of this Church was laid Anno Domini, 1799, during the Governorship of John Hunter. George III. King of Great Britain, has reigned 38 years."

The Rev. Samuel Marsden remained in charge of the district until his departure for England on a visit, in August, 1806. The Rev. Henry Fulton officiated during Mr. Marsden's absence, but according to Governor Bligh, Marsden was without any cleri-



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cal assistance for over six years. Marsden died in 1838, and was succeeded by the Rev. H. H. Bobart, his



REV. SAMUEL MARSDEN.

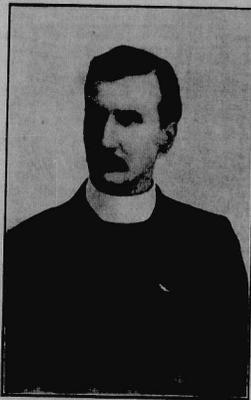
son-in-law, and it was during the latter's Incumbency that it was determined to build a new Church, on the site of the old one. A temporary building was therefore put up and the old Church of St. John's was taken down; the towers and spires were left standing and the new portion of the present Church was joined to them. It was in this period, 1852, that the discovery of the foundation-plate, before alluded to, was made.

**The Towers.**

Reference might now be made to the towers. There is a rather romantic story current that Mrs. Macarthur on returning to the colony, registered in her mind a vow that if she arrived safely at her destination, she would erect a Church at Parramatta, whose towers should be a replica of those adorning the old Reculvers Church in Kent, and which according to tradition, her eyes were resting upon, as the vessel receded from the coast of England. Now exactly the same story has been recorded in connection with Mrs. Macquarie, but when comparing the facts available, it will be seen that the last mentioned lady has the better

right to the legend, or story, or statement, whichever it is regarded.

Dean Cowper, in his book, "Biography and Reminiscences," states that "Parramatta is also indebted to him (Governor Macquarie) for the towers of St. John's, or to him and Mrs. Macquarie. The governor had formed the intention of having a tower added to the Church, but Mrs. Macquarie suggested that instead of one, there should be two, after the pattern of Reculvers Church in Kent." Then follows the pretty story of the vow, as already related. The Governor assented to this proposition, and instructions were accordingly given to the architect, Lieut. Watts, of the 46th Regiment, who was also A.D.C. to Governor Macquarie, and he furnished designs for two steeples. There is no question that these towers bear a strong family likeness to those of



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Reculvers Church in Kent, so that portion of the legend is no doubt founded on fact.

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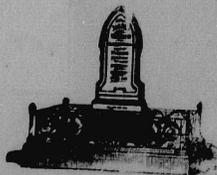
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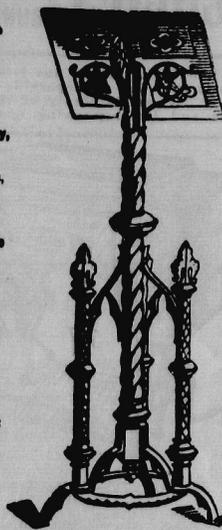
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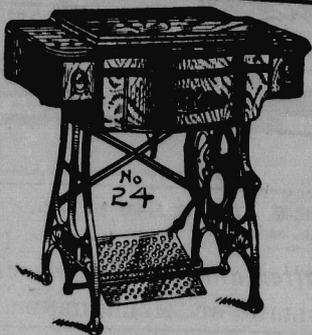
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**Current Topics.**

On the First Sunday after Easter our thoughts are still concentrated on the great triumph of our Lord Jesus Christ over sin and death, for as St. Paul says, "He was declared to be the Son of God with power by His resurrection from the dead." Here is the secret of victory in the Christian life; "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

In the Gospel (St. John xxi. 19-23) is set before us the account of our Lord's appearance on the evening of the first Easter Day, "when the doors were shut where the disciples were assembled, for fear of the Jews." Greeting His followers with the message of peace, showing them His hands and His side, the Lord brings abiding joy to their hearts. Then He gives them a great commission for the world. "As My Father hath sent Me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."

When we compare the parallel passage in St. Luke xxiv. 33, we find that the Lord's words were addressed not only to "the eleven," but also to "them that were with them," so that the great commission was not only given to the Apostles, but to the whole Christian community. Bishop Westcott comments upon the passage as follows:—"The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church, and not of the particular organisation through which the power is administered. There is nothing in the context to show that the power was confined to any particular group (as the Apostles) among the whole company present. The commission therefore must be regarded properly as the commission of the Christian Society, and not as that of the Christian Ministry." He adds, "this promise gives a living and abiding power to declare the fact, and the conditions of forgiveness."

Wherever the Gospel is proclaimed throughout the world its primary message tells of remission of sins to those who repent and turn to Christ. Where these conditions are fulfilled, all sins are "remitted," but where there is no repentance and faith, they are "retained." Thus the Christian Church carries out the divine commission in the world.

Since we wrote last week on the "Revision of the Prayer Book," news has reached us that steps were taken in the Convocation of Canterbury which amount to nothing less than "a declaration of war against the Evangelical Party

It is clear that the war, with all its horrors, will bring some blessings to the world. There are already many indications that it will be a great help to the cause of temperance. It has been discovered that alcohol is an enemy within our gates, doing as much or more damage than the enemy in the field. It lessens the efficiency of soldiers and sailors; it reduces the output of munitions of war.

In Russia the sale of vodka has been abolished, and is never likely to be resumed, for much greater prosperity has been the result of its prohibition. In France similar action has been taken with regard to absinthe, and a great movement in the same direction is taking place in the British Isles. We rejoice that the King has offered to abstain from alcoholic liquors and to banish them from the royal household during the time of the war; Lord Kitchener, and other leading men, are taking the same action; and, perhaps best of all, the working men in Glasgow are voluntarily deserting alcohol in favour of tea.

In Australia we see similar movements. The great victory for temperance in South Australia will close all liquor bars at 6 p.m., so soon as Parliament passes the Act which is necessary to make the will of the people effective, and on every side we note a growing opinion in favour of temperance reform.

The important point is that alcohol is seen to be an enemy in time of war, and people are beginning to realise that it is equally an enemy in time of peace. Jack London, in his striking book, "John Barleycorn," gives his own bitter experience, and tells how, all over the world, the drink traffic stretches out its hands to grip the weak and unwary, and to bind them with the chains of the drink habit. And he gives his advice, which is simple, "stop it." As opium has been stopped in China, so should this pernicious trade be stopped. It does no good to anyone, and causes multitudes to be steeped in degradation, vice, and crime. The war will not be altogether in vain if it helps to bring nearer the day when the use of alcohol in any form as a beverage shall be banished from the world.

Since we wrote last week on the "Revision of the Prayer Book," news has reached us that steps were taken in the Convocation of Canterbury which amount to nothing less than "a declaration of war against the Evangelical Party

in the Church of England." Practically without notice, at a time when it was understood that controversial questions both in Church and State would be held in abeyance, resolutions were proposed and carried in both the Upper and Lower Houses of Convocation adopting a Revised Prayer Book, containing serious changes in a Romeward direction, "to be sanctioned by authority for optional use for such period as may be hereafter determined." The Bishop of Manchester made a strong protest at the Liverpool meeting of the Church Pastoral Aid Society, as follows:—

Time and circumstances, the Bishop said, had justified the claim of the Evangelicals to be the true representatives of the Church of England. This, he believed, was shown by the proposed revision of the Prayer Book, which was not desired by the Evangelicals, but only by those who wished to return to the practices of 1549. What were they going to do? Were they going to the Church of England committed to the Prayer Book of 1549, and then dragged a little further in the direction of Rome? Their first impulse would be to say that they would never leave the Church, but would they be dragged along by false doctrine? If not, let them draw together to consider what they could do to influence the mind and teaching of the Church. They would gladly have had a truce about these differences just now, but the work was going on day after day, and perhaps in a very short time a short Act of Parliament would be passed which would side-track completely their beloved Prayer Book, won for them by the blood of martyrs.

Dean Wace also deals with the question in a powerful article in the English "Record," and we cannot do better than quote the following words from it, which put the whole situation clearly before us:—

If the marks of the Reformation which the Prayer Book bears are to be destroyed, and the Evangelical school in the Church is to be deprived of its strongest footholds, let us know the worst of it definitely and with as little delay as possible; in order that we may prepare ourselves for a situation under which we should no longer be at home in the Church of our Baptism and of our Ministry, and be spared any more of the pretences of consideration and sympathy with which Prelates like the Bishop of London have endeavoured to reassure us. The matter ought to be brought at once to the final issue of that Parliamentary decision which the Primate has said is, in the long run, inevitable.

It will be a great mistake if the Evangelical Churchpeople in Australia let this important question of Prayer Book Revision alone until it is finally decided in England. Now is the time to utter our protest, and to make that protest heard in England. The British Parliament must be asked to assent to the proposed revision before it can be carried into effect, and every possible effort should be made to influence its decision before it is too late.