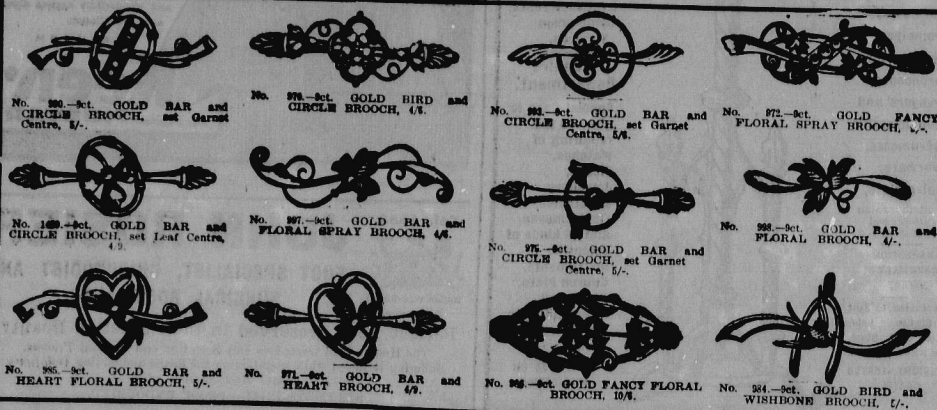


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Easter Day is the Queen of Festivals. The joy of Christmas is great, but the joy of Easter is greater, because we commemorate victory after suffering. The brightness of Easter is intensified, because of its contrast with the gloom of the Cross and Grave.

All the services of Easter Day speak of victory. The special anthems, appointed to be used instead of the Venite, tell the glad truth that Christ, being risen from the dead, dieth no more, and that His Resurrection is the pledge of ours. The proper Psalms are full of thankfulness to God for deliverance, and for the marvellous works which He has wrought for His people. The first lessons tell of the Passover, and of the Israelites' exodus from Egypt, reminding us that "Christ our Passover is Sacrificed for us," and that we are delivered from the bondage of sin. One of the second lessons contains the account of the Risen Lord's appearance to Mary Magdalene, and the other two, from Revelation, speak of Christ as the "Victor in Glory." The centre of the whole teaching of the Festival is contained in the Gospel, which gives St. John's account of the first Easter morning, and tells of the fact of the Resurrection, the foundation fact on which the Christian Faith rests: "If Christ be not raised, your faith is vain; ye are yet in your sins." The Epistle deals with the effects of Christ's Resurrection in our own lives: "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." The Collect combines the thoughts of the Gospel and Epistle. It opens with a reference to our Lord's Resurrection; "Almighty God, who, through Thine Only Begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life"; it then asks for "God's preventing grace," that the good desires which He has put into our minds may be brought to good effect. In other words those who believe in a Risen Christ must rise with Him to newness of life.

Our London Correspondent in his letter published last week, referring to the action of the Convocation of Canterbury in approving the "permissive use" of vestments, and reservation for the sick, said that "the Reformation is at stake." We desire most emphatically to endorse these words, and a little reflection will prove them to be true.

Since the beginning of the Tractarian movement in the last century

there has been a party in the Church whose objective has been, and still is, to approximate the teaching of the Church of England, to that of the Church of Rome. We do not refer to the historic High Churchmen, who, though we differ from them, are absolutely loyal to the Reformation Settlement and the teaching of the Prayer-Book, but to those who are determined to restore what they call "full Catholic privileges," by which they imply many of the errors and superstitions which were rejected by our Church at the Reformation as unscriptural and unprimitive.

Thirty years ago these extremists were fighting for their existence, frowned upon and repressed by authority. But now all is changed. The Bishops of the Southern Province have carried the permissive use of vestments by eighteen votes to four. The movement which used to be considered obnoxious has become fashionable.

And what are the principles at stake? It is not a question of wearing a certain kind of ecclesiastical garment; the real matter at issue is the doctrine which the vestments symbolise, the doctrine of the Mass. The Reformers abolished the Mass, and reverted to the Communion, now with the approval of the Southern Bishops, the Mass is again taking the place it held in the Mediaeval Church, and which it still holds in the Churches of Rome and of the East. Reservation for the sick is another step in the same direction, equally against the law of the Church, which will open the door still more widely to all the abuses connected with the adoration of the consecrated elements.

The Reformation is at stake. Fortunately there is a long way to go before these recommendations of the Southern Bishops can become the law of the Church. As Dr. Wace truly says in the "Record," "There is no occasion, as yet, for despair, but there is abundant occasion for indignant and energetic action."

We are glad to note that determined efforts are being made in Sydney, Melbourne, Brisbane, and Adelaide to promote the better observance of Good Friday, and we wish these laudable efforts

success. But among these Australian cities, Sydney enjoys the doubtful pre-eminence of being most conspicuous in the desecration of Good Friday, for the annual Agricultural Show remains open on that sacred day. We rejoice in the plain and emphatic words spoken by the Archbishop of Sydney from the Cathedral pulpit last Sunday morning. He condemned the

scandal of the show—being opened for profit on Good Friday. He said that the financial interests of the promoters were allowed to override every other consideration. If he was rightly informed, there were large commercial influences at work in the election of the council that perpetuated this glaring offence against the religious convictions of a great part of the community throughout Australia. If he heard that no profits were made on Good Friday he would give larger weight to the plea that the promoters were actuated solely by educative zeal. But the return of gate money actually taken on Good Friday showed that it was a very profitable thing to expose Sydney to disgrace amongst the cities of the Commonwealth when they used Good Friday, instead of some other day, for filling their coffers, by turning a holy day into a carnival. The Archbishop reminded all Church people who attended the show on Good Friday that they thereby became partakers of the responsibility to which he referred.

This is a noble protest, and although—in the face of vested interests—it may seem as "a voice crying in the wilderness," such protests should be made by the Church year by year, until the community is delivered from the calamity of having the day of the Lord's death thus publicly desecrated.

Our distinguished visitor, Earl Grey, has now had ample opportunities of observing Australian life, both in the cities and in the bush. He is filled with admiration, and stands "hat in hand before the energy and enterprise" of the Australian people.

The undeveloped wealth of the Commonwealth has been to him "a profound revelation." But, while full of appreciation, he does not hesitate to point out the weak spots. How to increase the population, he says, is "the one great problem with which Australia is faced." On the satisfactory solution of that problem everything else depends. But Earl Grey comes to the very centre of things when he says, "If this generation acts up to the traditions set by their fathers . . . the future of Australia is safe." He was referring particularly to the building of the great hall at Sydney University more than fifty years ago, but his words have a much wider application. The Australian pioneers, who have left an enduring mark on our national life, were men who were not afraid to face hardship and isolation, and were free from the modern craze for comfort and pleasure. In many cases they had very high ideals of duty. Only so far as such sterling qualities are

found in this and succeeding generations of our citizens will the future of Australia be safe. Besides the problem of increasing the population is another problem more important still—the development of the character of our people.

Notes on Books.

"Under the Redeeming Aegis," by Henry C. Mabie, D.D., LL.D., a series of lectures to students and Pastors in Europe. 2/6. Copy received from Angus and Robertson, Sydney.

In the "Foreword" we are told that the lectures summarised the principles which lie at the root of the Christian Gospel; principles vitally related to all Christian thought and life and the work of evangelising the world.

The central idea of the book is that the historic Christ was merely the emergence on the scene of human history of the "Cosmic Christ," who is eternally manifesting "the timeless sacrificial character of God." Accordingly "The Atonement of God-in-Christ is really a timeless reality at the very basis of God's relations to mankind." Thus the World came into being under the auspices of a Love that had already before the World's foundation devised means for the bringing back of the banished ones. "The world is a potentially redeemed world." In this transcendent and self-sacrificing Love of God and its inference, the redemptive Aegis of the world, lie the true motive and optimistic hope of the Christian Missionary. The book is one that will repay a thoughtful reading, and will lead to methods of thought out of the common and particularly stimulating.

The Resurrection of Jesus Christ, and Kindred Subjects. A Book for Easter, by Rev. W. H. H. Yarrington, M.A., LL.B. 1/- This is a most timely publication, appearing, as it does, just at Easter-Tide, and we trust it will have many readers. The first two chapters, which cover 50 pages out of 84, contain the more essential parts of the book. In the first, "The Harmony of History," the author deals in detail with the Gospel narratives, seeking to present the story of the Resurrection in orderly sequence. In the second chapter, "Criticism Examined," he meets the various attacks which have been made upon the foundation of the Christian faith. The subject is approached with an open mind, full weight is given to the opinion of scholars on both sides, and there is a complete absence of narrowness or prejudice. Some of the author's opinions on secondary questions are out of the ordinary groove, and will give food for thought. The remaining chapters of the book deal with "Kindred Subjects," viz: "The Life Beyond," "New Testament Miracles," "First and Second Resurrection," "Importance of the Resurrection," "Theosophy, Christian Science," etc. The book is attractively got up, and well printed. We heartily recommend it to our readers.

MAGAZINES AND REVIEWS.

The Churchman for March is not quite up to its usual standard of interest. Dr. Chadwick is drawing near the end of his studies

of "the Church and the Poor." Light is thrown on the Kikuyu Controversy by a study of the attitude of John Donne, Dean of St. Paul's during the seventeenth century, towards Re-union. There is an interesting article by Israel Cohen on "Jewish Family Customs." Rev. M. Linton Smith gives us a glimpse of the results of recent research with regard to "Some Leading Ideas of the New Testament," and Miss M. B. Whiting gives a sketch of the life of "Giacomo Leopardi." **The Missionary World** always provides us with information and food for thought. The Editorial Notes are mainly occupied with Kikuyu. There is a good note on the Church of England as the "Via Media" in which words of Bishop Stubbs are quoted: "I think there ought to be no hesitation in admitting that the Church of England since the Reformation has a right to call itself, and cannot reasonably object to be called, Protestant."

C.M.S. Magazines for March.

Copies received from C.M.S., London.

The Church Missionary Review again gives much space to matters arising out of the Kikuyu Controversy. Rev. F. Byliss deals exhaustively with "The Continuation Conferences in Asia, 1912-13," a book recently published. There is an instructive article on "St. John's College, Agra," by a former principal, Rev. J. P. Haythornthwaite. Archdeacon Moule's new book, "The Chinese People; a Handbook on China," is reviewed by Rev. B. Baring-Gould, and a thoughtful article on "China, as contemplated from Tokyo," follows, from the pen of Rev. W. H. Elwin, whose work among students in Japan has been much blessed. Among the "Editorial Notes" is one of very great interest on "True Catholicity," showing how the S.P.G. and the American Presbyterians were able to co-operate in a Christian College at Weissen.

The Gleaner has, as usual, a wealth of illustration, and includes many interesting articles, especially on Africa and Japan. In **Mercy and Truth** are some details of a journey taken by Dr. Holland in Baluchistan. **The Gazette, Awake,** and **the Round World** are all full of interest.

MORE APT THAN HE KNEW.

Miss Alice Wernher, writing in the "Daily News" on the centenary of the birth of Bishop Colenso (who was born at St. Austell, in Cornwall, on January 24, 1814), recalls an amusing incident which occurred when Colenso arrived in Durban after his visit to England in connection with the native question which stirred such depths of bitterness forty years ago. He was warned not to preach in his own Church, St. Paul's, but persisted, and the only demonstration which took place was the rising of the late Sir Walter Peace to leave the Church as Bishop Colenso entered the pulpit. In trying to open the door of his pew, Sir Walter dropped his hat and heavy stick. "Amid the clatter the Bishop, all unconscious, gave out his text, 'Peace, be still!' and the astonished Peace, hit as it were between the eyes, sank back into his seat and remained there."

A thousand blessings, Lord, to us Thou dost impart;
We ask one blessing more, O Lord—a thankful heart.

The Leaven of Labour.

(Communicated.)

It is impossible for any thoughtful man to fail to observe that we are in the midst of profound social changes, changes as fundamental and far-reaching perhaps as those of the Renaissance. As the Archbishop of Canterbury said recently, "Can any clear-headed observer doubt that the real power and governance of the country in years that are not far off, will rest, indirectly at least, with the organised industrial force of English manhood—or possibly manhood and womanhood together?" Plainly, organised industrial force is more advanced in Australia than in England, a glance at the two parliaments shows that.

Since then these things are so, should we not face the questions involved? We do not ask just now whether it is for weal or for woe that Labour is increasing by leaps and bounds, nor are we concerned at the present whether the State-owned means of production and distribution are beneficial or otherwise. These questions it is true are of paramount importance, and all should think them out clearly and sanely, but our plan just now is to ask ourselves what relation does the Labour movement bear to Christianity, and how are its leaders affected by Christianity. Obviously in a short article like this, only a very few points can be touched upon, but as the very keystone of the Labour arch, stands the basic fact of the Brotherhood of Man. Bishop Gore points out that the Fatherhood of God implies that in God's sight "each man counts for one, and none counts for more than one"; does our Christian practice correspond with this our plain Christian doctrine? Take this fact and ponder over it—the life of a well-to-do man or woman is worth some 14 or 15 years more purchase than that of the poor man or woman. Again, one of the titles of the Messiah we glory in most is "The Prince of Peace." Now we know the abolition of war is a cardinal doctrine of the Labour movement, for it knows the interests of the workers of all lands are bound up in peace. This is surely a distinctly Christian message for an age like ours when the cost of armaments is going up by leaps and bounds. Hence some at any rate of the fundamental principles of this movement, are nothing more nor less than the precepts of Christ—possibly neglected precepts.

Let us glance (for we can here do no more) at the attitude of some of its leaders to Christianity, remembering that in the movement there are men of all sects and creeds, including priests and parsons, ministers and lay-preachers. We admit there have been, and are, some extremists (what movement is without them) who have violently attacked Christianity; but is it fair to judge any movement by its extremists? We must recognise too, that there is a possible difference between adherence to the Person of Christ, and adherence to organised Christianity; as a recent writer says, "If the Labour movement is not filling the Churches, that is not because it has abandoned Christianity, but because it has turned away from the Churches for its worship, two totally different things."

What then, is the attitude of its leaders? Keir Hardie recently said, "I feel if only I were a younger man, I would give up politics altogether, and devote myself to the preaching of Christ's Gospel." Ramsay MacDonald claims that the movement killed Bradlaughism and the National Secular Society, and says further "in its relation to the world, the Church must never subordinate its essentially spiritual being and function, to the essentially material being and function of the world . . . we expect the Church to keep pure and fresh the spiritual well from which the political rivers flow, so that the idealism which guides civil conduct may be clearer, and the morality which challenges iniquity may be unpolluted. . . . The Labour movement not only lays it down that spiritual values should rule the world, but that materialism has to be fought in the interests of both soul and body."

Nor are these principles confined to England, for many, if indeed not the majority, of the Australian leaders are without any ostentation, personally religious men, nor is this surprising when we remember that religion makes for character, and character always makes for leadership. We read in a paper last Christmas an article from which the following are brief extracts. . . . "This may be said to be the day of days for the Christian world. . . . the pale Nazarene has conquered, and His Cross is to-day the hope of the human race. He has conquered our hearts, would that He had conquered our lives. . . . there is hope in the Cross of Christ, elsewhere there is none. . . . we kneel to-day at the cradle of Christ, but we kneel also at His Cross, from that Cross He appeals to us and will hold us answerable, each and all, individually and collectively. . . . we believe in Christ, and the Christ we believe in speaks to-day and tells us to rejoice." And again "Our powers of reasoning will make us rationalists and doubters in science, but will infallibly

lead us to God and to Christ as the sole and only explanation of the Universe we live in." Where do these words come from? From the sermon of some eminent Divine? From the pages of some Church-paper? Not so, but from a Labour organ, the Hobart "Daily Post," to wit, of Christmas day, '13.

There may be some things, there may indeed be many, with which we entirely disagree. It may be that our view is distorted by the smoke of battle, and we cannot see things in their true perspective. It is possible that our ears are deafened by the noise of strife and strike, and we fail to recognise the ethic and the economic, to say nothing of the Christian, principles involved. Let us pray the prayer "Open thou mine eyes that I may see." May it not be that this world-wide movement is bringing, and will bring, a great re-inforcement to vital and essential Christianity? May it not be that some fundamental facts of Christianity have been overlooked by us and are now being brought to light? Now what is asked of us as Christians, by many of the more responsible leaders of this movement? Simply this. That we, in the Spirit of Christ, would sympathetically try to see these problems, problems bearing vitally upon Christianity, from their standpoint. It is folly to shut our eyes to the plain facts. The Labour movement has come to stay. The Labour movement is growing, will grow. The question which faces us is, shall this be a secular or a religious movement? The movement needs Christianity; in the opinion of many of its leaders, it cannot do without Christianity.

May we as followers of the Christ, face these profound questions fairly and prayerfully, and then ask ourselves whether we are going to put our politics and our religion in separate watertight compartments, or whether we will allow our religion to permeate, yea to dominate everything, so that whether we eat or drink or whatever we do, we do all to the glory of God.

[Some of the important questions raised in this article might profitably be discussed in our Correspondence Columns.—Editor.]

OUR DEAR NATIVE BROTHER.

Rev. C. C. Fenn, formerly a Secretary of C.M.S., could not bear the use of the word "native," as implying some sort of inferiority. If he ever read "Dombey and Son," he must have been almost beside himself with indignation at Dickens's use of the term "the Native" (with capital N) for Major Bagstock's Indian servant. Once when the Committee were interviewing an African Clergyman, some member referred kindly, but patronisingly, to "our dear native brother." Fenn sprang to his feet: "Mr. Chairman, I beg to observe that there are some twenty natives present and one foreigner!"

Correspondence.

"Branches of the Church of Christ."

(To the Editor, "Church Record.")

Sir,—The above phraseology is fashionable. I challenge it as unscriptural and un-Anglican.

Hort, in his "Christian Ecclesia," says: "The members which make up the one Ecclesia are not communities, but individual men." Our Prayer Book explains what it means by "the good estate of the Catholic Church" by the words "that it may be so guided and governed by thy good Spirit that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life." Our "Bidding Prayer," prescribed in Canon 55, defines the Catholic Church as "the whole congregation of Christian people dispersed throughout the whole world," and directs prayer to be offered "especially for the Churches of England, Scotland, and Ireland,"—the Church of Scotland being in 1603-4 without any ordained Bishops. This "congregation of Christian people" is "the Holy Church throughout all the world." It is "the congregation of Christ's flock" into which we receive our baptised infants. It is "the visible Church" of Art. xix., which is "a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." This article is based on the 7th article of the Augsburg Confession, a Presbyterian Confession. The members of this Church or Congregation "are not communities, but individuals," as are those of whom St. Paul speaks (1 Cor. i. 2), as "all that call upon the name of our Lord Jesus Christ in every place."

In my books "Liturgical Right and National Wrongs" (chap. iv.), and "The Church and the Churches, or Church and Churchdom," I have contended that because "The members which make up the one Ecclesia are not communities, but individual men," therefore there are no "branches of the Church of Christ."

Will any of your readers who do not agree with this position prove one or both of the following points from the New Testament, and from the formularies of the Church of England?

1. That "the members which make up the one Ecclesia" are "communities."

2. Or that admitting that "the members which make up the one Ecclesia are not communities, but individual men" there are or can be "branches of the Church of Christ."

MERVYN ARCHDALL, Canon.

Drummoyle.

Legalising the Totalisator.

(To the Editor, "Church Record.")

Sir,—It is a little difficult to understand how the Australian Natives' Association regards itself as non-political, and yet resolves to approach the Government of Victoria with a view to legalising the totalisator and abolishing bookmakers. Some years ago the A.N.A. did itself infinite credit by abandoning their art union because of the dominant fear that they were thereby encouraging gambling. Under the same considerations their hands should be kept clear of legalising the totalisator. The fictitious plea is urged that bookmakers are bad, and that the establishment of the totalisator will abolish the bookmaker. There is no excuse for such gross ignorance of the actual facts, seeing that reliable information can be obtained from several Australian States where

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the totalisator is used, and bookmakers are abolished, but betting increases by leaps and bounds. The sincere and practical course for those who really wish to minimise gambling is to do what was done in South Australia by Sir John Downer's legislation, which both made betting in a public place illegal and abolished the totalisator. After seven years' experience, by a catch vote of two, the totalisator was again legalised, and the racing clubs had vested interests created for them, with revenue that enables them to contend as a political power for the retention of this lucrative monopoly. It creates more evils than it cures. It makes gambling respectable and safe. It thereby increases the areas of gambling, including those who would never bet with bookmakers. Once legalised, it is difficult to dislodge, because of the vested interests created. "I speak as to wise men; judge ye what I say."

JOSEPH NICHOLSON.

Surrey Hills.

The Church of England and Holy Communion.

(To the Editor, "The Church Record.")

Sir,—I thank "Bystander" for referring to the question raised by me, and which really seems to be at the bottom of the present controversy; but I must express disappointment that some better reason is not forthcoming for the usage of the Church of England in making the validity of the Sacrament of the Lord's Supper dependent upon the presence of a Minister in full orders, which under so many circumstances is quite impossible.

If it is a fact that it has been the usage from early days, that does not in itself prove the practice to be right. We recognise that the Church has power to make rules, etc. (Article xx), i.e., it has power to bind. We recognise that it may err (Article xix), but it has power to loose.

The Church, by providing that the curate shall instruct a man that he can partake of the Sacrament spiritually, although he does not partake of the signs ordained by Christ Himself, simply shows (emphasises) the fact that she recognises the disability it places upon its members by the usage referred to, but it does not remove it. Men living isolated lives have no curate to give them this assurance even. So the Church does not make provision for its own remedy and cannot be expected to be able to do so. When our Lord ordained certain signs to be used, it is self evident that He knew what man needed, and what a help those signs would be to the Christian. What right has the Church to rob any "member of Christ" of the help that the partaking of those signs was intended to give? When our Church says that there is no necessity to use the signs which our Lord ordained to be used, there ought to be some very strong authority for so doing.

"Bystander" acknowledges that the New Testament does not clearly state by whom the two Sacraments are to be administered. Is it not then a very serious responsibility for the Church to take, when it shuts out anyone by teaching that the Sacrament of the Lord's Supper can only be administered by a man in full orders? The passages in the Acts and Epistles such as Acts ii: 42 and 46 (R.V., breaking bread at home); Col. iv. 15; Philem. 2, etc., are certainly not inconsistent with (but rather point to) a practice of the laity partaking of the Sacrament in their own homes in the absence of a minister in full orders.

The rules to be observed by the Jews in connection with the partaking of the Passover were very strict, and any breach involved excommunication. It was only to be kept in the place set apart, "according to all the rights of it," "according to all the

ceremonies of it," etc. Now, under certain conditions it was impossible for a Jew to join with the congregation, and he might be cut off from all the advantages and benefits to be derived from the usages of his Church, just as the Christian is frequently cut off from the advantages offered by his Church. The Jew, however, was not told that it did not matter, "he could partake of it spiritually," as the Christian is. No, he is commanded to keep it (see Num. ix. 10): "If any man of you . . . be on a journey afar off yet he shall keep the Passover unto the Lord."

Why cannot our Church make similar provision for those who by reason of the isolation of their lives are cut off from the advantages and help their Church offers to those living in more settled districts. Cannot our Church urge (command) and encourage its members to "break bread at home," when there is no ordained minister available, instead of casting doubt upon the validity of the Sacrament, unless it is administered by a man in full orders.

Some few years ago I read in the annual report of the British and Foreign Bible Society a speech by a Missionary from India, at the Annual Meeting. He told the following story. In his travels he came to an out of the way village where no missionary had been before. He was surprised to find a Christian community, and on making inquiries he was directed to a man who was the teacher. A Bible, sold to some Lascar, it was supposed, had been brought to this village, and got into the hands of this man. He read it and became convinced of its truth. He went to the river and baptised himself as the book commanded. He also saw that the disciples were commanded to "take and eat" and he took a little rice in his hand and ate it in memory of his Lord, and by his teaching he formed a Christian Church ready for the fuller teaching of the Missionary. Who would dare to say that the Sacraments so partaken of were invalid?

C. R. BARRY.

[I am in full sympathy with Mr. Barry in much that he says in his letter. With regard to the Indian mentioned in the last paragraph, I fully believe that wherever anyone honestly seeks, according to his light, to obey the Lord Jesus Christ, he will not fail to get the blessing he seeks. But the general question of the celebration of Holy Communion is one of Church order. The Jewish Passover was essentially a family festival, and the head of the house was the person authorised to preside at its celebration. The Holy Communion is for a divine society, the Church of Christ. The New Testament does not clearly state who is to celebrate the Lord's Supper. There were no buildings for Christian worship, and naturally believers met in houses, and in Jerusalem in the "upper room" which is doubtless the "home" alluded to in Acts 2: 46; but this conveys no hint as to the persons who celebrated the Holy Communion. The principle of the Church of England is to implicitly obey Holy Scripture where its teaching is clear, and where further guidance is needed to follow the example of the Primitive Church. So far as I am aware, it was the universal custom in the early Church for the Holy Communion to be celebrated only by fully ordained men, assisted by the deacons. I believe also that with the exception of "the Brethren," in the various Reformed Churches of our own day, the Holy Communion is only celebrated by ordained ministers. There may be exceptions to this rule, but of this I am not sure.]

"THE BYSTANDER."

[Owing to pressure on our space, we are compelled to hold over letters from Mr. Plummer, "E," and "Young Layman." These will be dealt with in our next issue.—Editor.]

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Personal.

Rev. H. E. Lewin, who has just returned from England, has been appointed Rector of Cootamundra, N.S.W., in the place of Archdeacon Simpson, who has resigned.

Rev. R. J. Ross-Edwards, of Tumut, N.S.W., has been appointed Rector of Marulan, in the place of Rev. F. Richmond, who has retired from active service.

Rev. E. H. Stammer, of the Diocese of Armidale, has obtained twelve months' leave of absence, and goes to England next month. During his absence Rev. G. E. Ure will be Acting-Vicar of Uralla.

Rev. G. H. Davies, Vicar of Walcha, N.S.W., has announced that he intends to resign his parish. He has been in the Diocese of Grafton and Armidale since 1905.

The Bishop of Wangaratta is still far from well, though his health is improving.

Rev. W. J. Owens, Rector of Copmanhurst, N.S.W., has been appointed Rector of Murwillumbah.

Archdeacon Dove has been in Holy Orders for 58 years, and has worked in the Diocese of Adelaide for 55 years. It is 40 years since he became a Canon, and he has been an Archdeacon for 39 years. He was Rector of Walkerville for 49 years.

The Clergy of the Diocese of Newcastle will make a presentation to Dean Golding-Bird, Bishop-Elect of Kalgoolie, in the Cathedral Parish Hall, Newcastle, on April 28.

We regret to learn from the "Newcastle Churchman," that the illness of the Bishop still continues, the affection of his eyes having proved more serious than was at first thought. He was, at the time of writing, still an inmate of a private hospital.

Rev. J. Costello, Acting Rector of Gosford, N.S.W., was thrown from his buggy on Sunday, March 16, and his chest was severely crushed. Rev. C. Bice is taking his duty, and it is hoped that Mr. Costello will soon be quite well again.

Rev. Arthur Joseph Pickering passed away on March 20. He spent all his ministerial life in the Diocese of Melbourne, being Vicar of Heidelberg for 25 years, retiring in 1906. He was a persevering worker in Parish, Church, and School, and faithful in his ministrations at the Austin Hospital.

Rev. J. W. P. Oates, Rector of Yarrawonga, Victoria, has accepted the Curacy of St. Stephen's, Richmond.

Archdeacon Harris, Vicar of Christ Church, Hamilton, Victoria, intends to visit England in May. He will accompany Dean Parkyn, who is leaving Ballarat to reside in England. Rev. R. Hamilton, Chaplain of the Church of England Grammar School, Ballarat, will act as Locum Tenens at Hamilton.

One of the oldest residents of Newtown, Sydney, Mrs. Elizabeth Baldick, passed away at her residence at Erskineville-road, at the age of 82 years. She was a native of Somersetshire, and landed in Sydney in the early fifties. Her late husband, Mr. Stephen Baldick, who died 26 years ago, was one of the first residents of Newtown. Mr. and Mrs. Baldick were two of the founders of St. Stephen's Church, Newtown.

Mrs. Selwyn, widow of the late Bishop John Selwyn, of Melanesia, is expected to arrive in Sydney after Easter on a visit to her relatives. She is a daughter of the late Mr. T. S. Mort.

Rev. Joshua Jones, Vicar of St. James, Lower Hutt, N.Z., for the past 26 years, is retiring at the end of May. He will be succeeded by Rev. A. L. Hansell, Vicar of Karori. Mr. Hansell is a son-in-law of Bishop Julius of Christchurch.

The parishioners of Oxley and Sherwood, Queensland, presented Rev. Edward Oerton, on the occasion of his departure for Stanthorpe, with a purse of sovereigns.

Much regret is expressed in the Diocese of Bendigo at the news that Rev. J. C. Herring, Rector of Christ Church, Echuca, has found it necessary for health reasons to resign his Parish.

Rev. Dr. E. Digges La Touche has resigned his lectureship at Moore Theological College, Sydney.

At the consecration of Dr. Watts-Ditchfield, as Bishop of Chelmsford, the various colonies which he visited on behalf of C.E.M.S., were specially represented, viz., Australia, by the Archbishop of Brisbane, New Zealand, by Bishop Crossley, Canada by the Bishop of Yukon and Athabasca.

Rev. E. C. Budd, who is Chaplain to the public institutions in Auckland, N.Z., and who is shortly leaving for England on a few months' leave, was presented, at the meeting of the Clergy Association, with an address and a purse of one hundred guineas. The

presentation was made by the Bishop, who paid a well-deserved tribute to the work done by Mr. Budd.

Rev. J. J. E. Done, who has been Acting-Rector of Cootamundra, N.S.W., has been offered the Parish of German-ton, rendered vacant by the death of Rev. James Bean.

Rev. C. Allen, Curate of Richmond, Tasmania, has resigned his position, intending to visit England. He has done ten years faithful service in the Diocese.

Rev. M. J. Stephens has been appointed Vicar of Sheffield, Tasmania, in succession to Rev. C. H. Young, who proposes returning to England at the middle of this year.

Rev. Canon Gason, Vicar of St. John's, E. Malvern, Victoria, has been unable, through illness, to attend to his duties for the past fortnight, but he is now recovering.

On Palm Sunday, Rev. H. Walker-Taylor, Rector of Orange, completed five years' work in that town. His ministry has been much blessed, and has made a deep spiritual impression upon the Parish.

Rev. H. Staples, of Charlton, Victoria, is leaving the Diocese of Ballarat for Riverina. Rev. J. S. W. Coles will take charge of Charlton.

Dr. Headlam, who is visiting Melbourne to deliver the Moorhouse Lectures, will spend one evening in Ballarat. He is one of the foremost scholars of the English Church.

For the past few weeks, Rev. Stephen-Taylor, Rector of Erskineville, Sydney, has been compelled by ill-health to take a complete rest in the mountains. We are glad to hear that he is better, and hopes to be able to preside at his Easter Vestry Meeting.

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Problems and Principles.

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

IX.—CRUCIFYING THE LORD CHRIST AFRESH.

There is no more serious or solemn aspect of human sin than its persistent denial of the Christ. Crucified on Calvary, He exhibited once and for all God's judgment against sin, and also its inherent vileness, and, as the most impressive of the seasons of the Christian Church bears witness, He also made the supreme appeal of Infinite Love to the humanity of all ages by that wondrous act of infinite self-sacrifice. Yet—sad commentary on human nature—the writer of the Epistle to the Hebrews found it necessary to give solemn warnings to the Jewish Christians of his time, lest even that appeal of endless love should fail to keep them loyal to the Person of Him who loved them and gave Himself for them.

One thing, however, he had not to contemplate. A nominally Christian community, which, deliberately acquiesced in the denial of the historical facts of our Lord's Birth and Resurrection, never entered his mind. He could not have conceived of nineteen centuries of more or less Christian teaching leaving the community at such a low ethical level that (as a recent article in the Hibbert Journal evidences), nominally Christian clergymen should assert their right to profess belief in the Apostles' and Nicene Creeds as members of a community, and all the time declaring that they did not believe the historical statements contained therein to be true! He could not have dreamed that the time would come when the fundamental doctrines of the Gospel would be openly denied, with the connivance and acquiescence of those who are set over the flock of Christ.

Compared with this state of affairs, which obtains in community after community bearing the Christian

name at the present moment, that apostasy of individuals from the faith of Christ which filled the writer of that Epistle with grief and horror is positively noble and inspiring. Such apostasy was honest, at all events. Its adherents openly made their choice between Christ and the world, and did not attempt to maintain their positions in the Christian community or profanely say that they were true followers of the Carpenter of Nazareth. They passed into open hostility, not into more or less secret unbelief, and did not bring the Christian community to such a pass that its members cannot be sure that subscription to its formularies necessarily means belief.

Certainly, if the unbelief of the Jewish apostates was a putting of Christ to an open shame, if their desertion of their Lord in the hour of persecution was a crucifying of the Lord Christ afresh, these words of Scripture are not too strong to express the shame and dishonour to Christ resultant from the existence and toleration of such persons within the bounds of the visible Churches. Yet this is the state of affairs at present. Openly and without shame, men actually declare that they are within their rights in adhering to the Church of England, in enjoying the opportunities and privileges of her ministry and, at the same time, in denying the fundamental verities of the Christian Faith.

The denial of the Resurrection and the Virgin Birth are now in process of becoming permissible positions for English clergymen, who must say that they believe in them every Sunday, if not, every day of their lives.

In such circumstances, the holy week of this year is one of the most sorrowful since the Passion itself. Apostasy with regard to the fundamental verities of the Christian faith seems very near, and Good Friday this year is a call to Christian men to pray for the deliverance of the visible Church while there is yet time; for it is impossible for either men or communities which deliberately deny the Lord Christ to renew themselves again unto re-

pentance. Christ put to an open shame in the Visible Church will take His leave and, as in the case of Jerusalem of old, the fiat will go forth—"Behold thy place is left unto thee desolate."

Helps for Quiet Moments.

EASTER DAY.

St. John xx., 13-16.

Why weepest thou? The Angels said.
To her who sought the Saviour dead;
Whose tender heart was filled with fear,
Because they said "He is not here!"

Why weepest thou? The Risen Lord
Asked her who lov'd Him, and adored,
Yet knew Him not, so sad and lone,
Finding that precious body gone.

She wept that now she could not tend
The body of her dearest Friend;
Yet while she wept, the Lord she sought
What comfort to her heart has brought!

Why weepest thou? Is it not joy
That Christ hath gained this victory,
O'er sin and death? Since He hath risen
The grave is but the gate of Heaven!

Henceforth there is no need to weep
As without hope, for them that sleep
In the cold earth, where Christ hath lain,
For they with Him shall rise again!

Why weepest thou? Is life so drear?
Canst thou not see thy Saviour near?
Turn and behold Him through thy tears,
He soon will chase away thy fears.

Why weepest thou? Sin-burdened one
List to the gentle loving tone
Of Him who gave Himself for thee,
And only waits thy All to be!

Why weepest thou? Thy Lord hath power
To soothe thee in that last dread hour;
Lean then on Him, and thou shalt prove
The strength of His unchanging love!

Fear not to tread the path He trod,
Trust Him alone thy Saviour God;
Joy shall be thine, the grave to thee
Gate of thy Heavenly Home shall be.

—M. A. Gunning.

JUST THOUGHTS AND DEEDS.

It is much easier to think right without doing right, than to do right without thinking right.

Just thoughts may, and woefully often do, fall of producing just deeds; but just deeds are sure to beget just thoughts.—"Guesses at Truth."

The Church in the Home Lands

Bishop Tucker and the Bishop of Zanzibar.

The Bishop of Zanzibar in his letter to the Archbishop of Canterbury of Feb. 14, brought Bishop Tucker into the present controversy by charging him with "the surrender to an undenominational society of a mission district of Christians, baptised by priests of the Church."

Bishop Tucker has replied as follows:—"It is to me a matter of deep regret that those cordial and friendly relations which for well-nigh a quarter of a century have characterised my intercourse with the Universities Mission (for which I have both ordained and confirmed) should suddenly, and without the slightest provocation on my part, have been interrupted by the Bishop of Zanzibar, who has dragged my name into his letter to the Archbishop of Canterbury."

He charges me (and he wishes, he says, the whole Church to know it) with what he evidently regards as a high crime or misdemeanour—viz., that some years ago I handed over to an undenominational society the evangelisation of a certain district in my Diocese, together with some fifty-two adult Christians. The statement is perfectly true, and I should like briefly to explain the circumstances in which the transaction took place.

The district referred to was Nasa, in Usukuma, at the south end of the Victoria Nyanza, some 200 miles from Mingo, the capital of Uganda. For many years we had carried on a work there which had some small measure of success, but nothing at all comparable with that which was being vouchsafed to us in Uganda. At Nasa we were dealing with souls in twos and threes. In 1908, the year of the transfer, three adults were baptised into the Church. In Uganda, on the other hand, some 35,000 souls were baptised at this period in the short space of five years—an average of 7,000 a year. Anyone who knows anything of missionary work will understand what a call for men this implies. But few, if any, were forthcoming from the homeland. In these circumstances it was absolutely necessary that the two men at Nasa should be transferred to Uganda without delay in order to assist in dealing with the great crisis with which we were there face to face.

The question which I had then to decide was this, "Shall this little band of Christians be left alone to fend for themselves, or shall I, if possible, arrange with the Africa Inland Mission to take over the work?" I may add that there was good hope of an ordained member of the Episcopal Church in America being placed in charge of it, and that episcopal oversight of the members of the Anglican Church was secured. Had I decided to leave the Christians to their own devices the Bishop of Zanzibar would not, I apprehend, have thought it his duty to take the whole Church into his confidence with respect to the matter. But because I made arrangements for the evangelisation of a region of my vast Diocese which we were utterly unable to work and with it entrusted a little company of fifty-two adult Christians to the tender and loving care of a non-episcopal Mission, I am, forsooth, to be held up to the execrations of an indignant Church, as guilty of a crime for which the Bishop of Zanzibar, if he had the power, would, attempt to exact condign punishment.

My offence, as I gather from the Bishop's letter to his Metropolitan, is apparently that, like his Grace, I practically, by my action, acknowledge non-episcopal Churches as "branches of the Church of Christ." Yes, Sir, I do. To this charge I plead guilty. I am proud to take my stand with the Archbishop of Canterbury and with my brethren

the Bishops of Uganda and Mombasa in this matter. Nor do we stand alone. We have behind us in the position we have taken up some of the greatest divines of our Church in the days gone by, some of the profoundest scholars and thinkers of this our day, some of the most earnest and God-blessed workers in the field of Christian Missions, and last, but not least, the Christian conscience of the nation. We do not fear the issue. We are grateful to the Bishop of Zanzibar for having narrowed down the controversy to the one point as to whether non-episcopal Churches are "branches of the Church of Christ" or not. By the answer to this question we stand or fall. May God defend the right."

ALFRED R. TUCKER, Bishop.

A Tribute to Bishop Watts-Ditchfield.

Mr. W. J. Jeffries, Hon. Secretary of the Men's Service at Bethnal Green, writing to the "Record," pays the following touching tribute to the Bishop of Chelmsford:—

"As the Hon. Secretary of his great Men's Service I have been in very close touch with him, and I feel that I cannot do anything else but give a short testimony to his work among us men.

I have known St. James the Less since I was quite a little chap of about six years of age, but I never knew the real love of Christ until I was brought to the Men's Service by one of the committee men who had become a 'Fisher of men.' I soon found out that the Vicar really loved the work among the men, and I must confess that the words spoken by him when I first attended the service went right home. I found out that I was quite a different person to what I imagined I was. Why? Because he preached Christ—yes, the true simple Gospel which goes right home to men's hearts.

After a time I had an invitation to the Vicarage and heard all about Church membership and the benefits of becoming a member of that great and wonderful Church universal, which was instituted by our Lord Jesus Christ. I prayed and asked God to show me what to do. The result was that I was confirmed at the age of thirty-two years. Again I asked God to show me what He would have me to do for Him. Praise be unto Him. He did show me, He called me to His service, and now I have not only gained all these blessings, but also the confidence of Vicar and all the members.

What have I mentioned all this for? Why, to show your readers what our Vicar has done for me and hundreds more by living the life every day which he preached on Sundays: the life of a loving, homely, Christian minister. It is with very great regret we have to part with him from our Parish, but we rejoice inasmuch that it is God Who has called him to a higher sphere of work in His service. God has indeed been preparing him for the work to which He has called him in the Diocese of Chelmsford. I can assure your readers that I voice the feelings of all my colleagues when I say our prayer is may God bless, preserve, and keep him in health, both physically and spiritually unto his life's end."

A STRANGE WELCOME.

A Clergyman, writing in the "Record" of his varied experiences in different parishes says: "The strangest personal welcome that I have known was that of the aged sexton who, when greeted in the Churchyard with a cheery 'good morning' by his new Clergyman, slowly turned round over his spade and, leisurely surveying the newcomer, said, 'Well, I've buried three, and mebbe I'll bury four yet!'"

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Having heard so much about the good Vitadatio is doing I thought I would try it, and to my great joy in due course I found myself cured, and can go about my work as driver of a laundry waggon with perfect comfort, which before had been a misery to me. I am pleased to give you this testimonial as an appreciation of my cure by Vitadatio, when I had thought I should never be really well again.

Yours sincerely,

(Signed) N. GIBSON.

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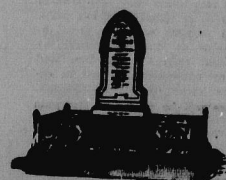
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EDITORIAL NOTICES

All literary matter, news, etc., should be addressed, "The Editor, 'The 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 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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Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leprieux, 64 Pitt Street, Sydney.

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The Church Record.

APRIL 9, 1914.

THE RESURRECTION OF CHRIST.

"If Christ be not risen," how disastrous are the consequences for the Christian believer, as the Apostle indicated—faith is vanity and pardon for sin a fiction. There are many, however, who assert that the Resurrection of Christ is incredible and impossible. On the other hand the New Testament writings, and the unbroken tradition of the Christian Church unequivocally affirm that it was impossible for the Author of Life to be held by the bonds of death. Let it be considered whether there are any rational grounds for accepting the attestation that Christ, who was delivered up for our trespasses, was "raised for our justification."

Various theories such as deliberate deception, ecstatic visions, or hallucination on the part of the disciples, the swooning of Jesus on the Cross and His revival in the coolness of the tomb; and the adaptation of myths concerning the dying and rising Sun-God, have been put forward to account for the origin of the evangelic narratives of the Resurrection. But all these theories fail to give any adequate explanation of the power and growth of Christianity and its institutions, and of the conduct of the early witnesses of the Resurrection. Further, the attempts that have been made to find elements of pagan myths in the Christian story have not met with success.

The evangelic writers themselves manifestly believed they were narrating facts. But it must not be thought strange that their narratives should face the floods or fire of criticism owing to the miraculous element contained in them. In this critical age, old stories, customs, institutions and beliefs are being keenly examined, weighed, and re-valued in the light of modern knowledge. Some criticism is foolish, extreme, and absurd, particularly that which finds a mythological explanation for everything in the Scriptures. But sober scientific criticism is to be welcomed. The pursuit and attainment of truth is the ideal to be followed, apart from all presupposition, prejudice, and prestige.

The Resurrection narratives have

had applied to them the methods of literary and historical criticism. At one time it was the fashion with many critics to assign the books of the New Testament to a late date, and push as many of them as possible into the second century. Now one of the greatest living critics places the composition of the Marcan and Lucan Gospels in the sixth decade of the first century. St. Paul wrote I. Corinthians about the same time, 55 A.D. If these dates be accepted, then close upon twenty-five years after the Crucifixion, the story of the Resurrection was in circulation in written form. Orally it was in circulation much earlier, for St. Paul delivered to the Corinthians in 50 A.D. the teaching he himself had received many years earlier, that Christ had been raised on the third day. Thus there seems to have been no space of time to allow of the successful origination and promulgation of a myth of a risen deity.

The objection is made that the Resurrection stories have many divergences in detail. But these do not discredit the main element in those stories. It is a matter of the balance of evidence. Sir William Ramsay states that "there is not a fact of early history, whether Christian or pre-Christian, which is not susceptible of being disputed with a fair show of rational and logical argument," on account of varying evidence. Further it is a well-known psychological fact that witnesses cannot give exactly similar reports of an event they have observed. Indeed the very divergences in several accounts of the same event are a mark of verisimilitude. The Church has been so confident of the verity of Christ's Resurrection that she has been content to leave the differing reports of it standing side by side, and has made no attempt to put forth one uniform consistent story.

An examination of the historical character of the Resurrection must not exclude from view the results this reported event has produced—spiritual, ethical and humanitarian results which have changed the course of the world's history. "A belief," Dr. Sanday truly says, "which has had such incalculably momentous results must have had an adequate cause. No apparition, no mere hallucination of the senses ever yet moved the world." If hallucination or mythology produced the Christian Church, then the miracles of unbelief are stranger than the miracles of belief. Literary and historical criticism cannot damage the main elements of the Resurrection story. Of course it can be denied a priori that miracles are possible. On this view the evangelic narratives are unhistorical, because they narrate a miraculous incident. But this is not a scientific examination and weighing of evidence. It may be said that science is impotent to deny the Resurrection. It has as yet only a very partial knowledge of the working of the universe. Its concern is with positive knowledge and not with denial of the yet unknown or unexplained. As Sir Oliver Lodge told a distinguished group of scientists recently, "science has no authority in denials." To deny effectively needs much more comprehensive knowledge than to assert.

It is important to remember that the greatest miracle of the Gospels is not the Resurrection, but the Person of Christ. The marvel of His character is attested by believer and unbeliever

alike. It is related of John Stuart Mill, that "his eye changing its direction falls upon the figure of Christ, and its uncertain look appears to vanish, and words of reverence succeed, as if some mysterious power passed upon the troubled waters and left a sudden calm." Most fitting then does it appear that this marvellous Person should have an abnormal birth into the world, and a unique departure from it.

In view of all that has been said already in support of belief in the Resurrection, it still remains true, as Dean Inge so aptly points out, that "the real basis of our belief is a great psychological fact—a spiritual experience. We know Christ is risen, because, as St. Paul says, we are risen with Him." The Christian can say with a meaning the old Hebrew poet never grasped, "I know that my Redeemer liveth." But Christian believers should be pragmatists. They should show that their belief in a Risen Lord is true, because it works in producing a transformed character. "Belief expressed in action," said Bishop Westcott, "is for the most part the strongest evidence we can have of any historic event." The unbeliever has no objection to urge against a holy life. Rather he will be moved by it to admiration and respect. The purity of life maintained by the Early Christian Church was largely responsible for the conversion of the pagan world. A pure life is within the attainment of all Christians through the power of their Risen Master.

With joy and thanksgiving the approaching Easter Festival will be celebrated, for Christ lives and has gained the victory over death and the grave. Amid the praises the exhortation contained in the Epistle for the Day must not be lost sight of, but rather it should be translated into action in the coming days. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Home Mission Festival.

The Archbishop, writing in the "Sydney Diocesan Magazine" says: "Tuesday, May 19, has been fixed for our great Festival of the Diocesan Home Mission Society in the Town Hall. Rear-Admiral Sir George Patey has most kindly promised to preside. This is the first occasion upon which the Admiral has been able to appear at one of our great meetings. We will do our utmost to give him a most crowded and enthusiastic reception at this our chief rallying centre of the year. But for a success, each must consider himself responsible personally, and must not be content to leave any effort untried." Out of 80 tables required for the tea, 56 have already been promised. The speakers will be (in addition to the Admiral), the Archbishop, Archdeacon Bartlett, and the Hon. J. S. T. McGowan, M.L.A. (ex-Premier).

Australian Board of Missions.

The General Secretary of the A.B.M., Rev. J. Jones, hopes to visit West Australia in the latter part of May. Mr. M. Willis has been co-opted on to the Executive Council in place of the late Mr. Edward White.

James Noble, an aboriginal lay-reader from Yarrabah, with his wife and family, are now helping Mr. Gribble at the Forest

River Mission, W.A. This is the second time that James Noble and his wife have assisted in pioneer work; they went with the first party to help start the Roper River Mission.

Three new men will leave England for Melanesia in July: Rev. Andrew Thompson, Curate of St. Andrew's, Leicester, and Messrs. A. Mason, and F. Ballance, of St. Paul's College, Burgh, who will be ordained before leaving.

Rev. E. R. Harrison, M.A., who has been accepted by A.B.M. as their first Missionary to Japan, will leave Australia for England in May, returning in September. After their marriage, he and his wife will leave for Japan in October.

Campbelltown.

At the annual meeting of the Ladies' Aid Society of St. Peter's Church, Campbelltown, which was held at the Rectory recently, there was a large attendance of members. Rev. R. J. Hunter, Rector, presided. The balance-sheet showed the receipts to be £150 for the year, closing with a credit of £75.

Lay Readers' Association Re-union.

About thirty Diocesan Lay Readers met at the Rectory, Dulwich Hill, on Saturday afternoon, April 4th, by invitation of the Chaplain, Rev. G. A. Chambers. The resignation of the late Hon. Secretary, Mr. J. B. Cane, was announced, and the appointment of Mr. W. H. Jones, of Penshurst, as the new Hon. Secretary. The Chaplain made a presentation to Mr. Cane, on behalf of the Readers, of a pocket watch and fountain pen. An address was then given by Rev. Dr. Digges La Touche on "Christ, the one theme of preaching." Questions and discussion followed, after which an adjournment was made for tea, and the proceedings concluded with evensong in Holy Trinity Church.

Lenten Mission at Dulwich Hill.

Rev. Dr. Digges La Touche has been conducting a 17-days' Mission in Holy Trinity Church, Dulwich Hill, with very definite results. The mission began on the 5th Sunday in Lent, and will continue till Easter Tuesday. Conviction of sin has been aroused and deepened in many, and others who have been careless and indifferent have been converted, and are being gathered into the fellowship of the Church. While the preaching is evangelistic, the personal work in the after meetings by the Missioner, and Parochial Clergy, is adapted to the spiritual needs of those spoken to. The plan of salvation is explained and set forth every night in the first after meeting. During the second after meeting, before which it is announced that the Clergy will speak to those in the congregation to whom they may be led, amid a continuous succession of hymns sung quietly by the congregation, most of those that remain are approached concerning their spiritual state, in every case with greater or less appreciation.

Decisions have been made for more complete surrender to the will of God, more regular attendance at public worship, and more frequent participation in the Lord's Supper. Confirmation classes will be formed immediately after Easter.

Church Missionary Association.

The C.M.A. has reason to be thankful to Almighty God for a gracious bestowal of His gifts. During the final month of its financial year no less a sum than £1,700 was given towards the work in which it is engaged.

Thus a new year is commenced with great prospects of development; the indication of the will of God are unmistakable. Offers of service are freely coming forward, of excellent young lives, and the prospect is that God will supply all that is necessary to place them as workers among the great world nations.

A Good Idea.

A Rector of a Sydney suburban parish has discovered how to create a happy financial condition in his Church. His panacea for all financial ills is—give to Foreign Missions. Acting upon this principle he and his Churchwardens devote one Sunday's offertories in every quarter to missionary work, with the splendid result that this Easter finds them with a credit balance of £90 on the general account. Surely this is worth imitation by some of the fearful ones who grudge every penny given to extra parochial objects.

New Organ Dedicated.

The Bishop of Bathurst conducted a service, at which the new pipe organ in St.

John's Church, Balmain North, was dedicated on Saturday evening, April 4. The Church was crowded. The Rector (Rev. G. F. B. Manning) read the service, while Rev. H. Crotty (North Sydney) and Rev. Dr. Manning assisted. Mrs. G. King presided at the organ.

After the dedication ceremony by the Bishop, the Te Deum was sung by the choir and congregation. The organist contributed two organ solos, which gave the congregation some idea of the new instrument.

The organ was built by Messrs. Griffin and Leggo, and comprises two manuals and pedals, and has been passed as first-class. The cost of the instrument was £417 10s., and of this sum over £300 has been collected.

NEWCASTLE.

Waratah South.

The Parish Hall approaches its completion after 12 months of devoted and unselfish labour on the part of those few men who remained faithful out of the original noble army of volunteers who promised their services, and with the help of two experts for the last month the hall is floored, ceiled, windowed, and partly lined. The Very Rev. the Dean of Newcastle has kindly consented to open it on Thursday in Easter week, April 16th, at 8 p.m. There will be a tea at 5.30, and a concert after the opening.

All Saints', Singleton.

Windows which were recently erected in All Saints' Church, Singleton, in memory of the late Mr. A. A. Dangar, were unveiled on Sunday last by the Bishop. He also dedicated a prayer desk in the Dangar chapel, which was given to the Church by Captain Clive Dangar.

COULBURN.

Farewell to Church Workers.

Mr. W. T. Watson, who has been Hon. Secretary of C.E.M.S. for four years has just left Goulburn for Lismore. A large gathering of C.E.M.S. members, and friends tendered a Farewell Social to Mr. and Mrs. Watson, and made them a handsome presentation. The Mayor (Alderman Batts), presented the gifts. Both Mr. and Mrs. Watson were energetic Church workers.

BATHURST.

Endowment Campaign.

Rev. Tristram Dunstan, the Commissioner for the Diocesan Endowment Campaign, is carrying on his work with great vigour and considerable success throughout the Diocese. He has planned out a series of visits to parishes extending to the end of the year, and even into the early part of 1915.

All Saints' Cathedral.

The Sunday School has been thoroughly re-organised, and is under the guidance of a competent body of teachers. A new system of teaching the scholars is in full swing. The grading of the school consists of senior and junior Bible Classes, intermediate and

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April 9, 1914.

Falkner, of Boonoke, Conargo, New South Wales, the mother of the brothers. There was a large gathering of those interested in the school. A special service was conducted by Canon Snodgrass and Revs. F. E. Brown (headmaster), F. W. R. Newton, L. Stanley Hollow, and O. H. Lea. A silver trowel was presented to the chairman of the school council (Mr. W. T. Manifold). After the stone was laid an address was given by the Rev. F. W. Newton. A beautifully-worked flag, given by Miss Manifold, was unfurled by Mrs. W. T. Manifold.

St. Augustine's, Mentone.

The congregation of St. Augustine's Anglican Church, Mentone, met on Monday, March 23, to consider the question of enlarging the building, and resolved on the adoption of a scheme for extending the nave 33 feet at an estimated cost of about £750. The suggestion that the parishioners should seek to raise in the first instance £300 was agreed to, and £108 was subscribed in the room.

St. Jude's, Alphington.

The dedication ceremony of the new Church was performed on Saturday afternoon, March 21, by the Bishop of Bendigo. The new building, which held a crowded congregation, was erected at a cost of £1,500, and it has seating accommodation for 250 persons. Rev. Hamilton Haslam was recently appointed as the new Vicar at Alphington, which has now been constituted a separate Parish, and severed from the Fairfield Church.

St. John's, Heidelberg.

At a meeting of the parishioners of St. John's Church of England, Heidelberg, at the tender of Messrs. Crowther and Knight, at £1,100, was accepted for the erection of a new two-storied Vicarage on a site purchased for the purpose at the corner of Hamdon and Banksia Streets, Heidelberg.

BALLARAT.

Valedictory to the Dean.

The Diocesan farewell to the Dean will be held in the Chapter House on Thursday, April 30. The Bishop will preside. The Dean will preach his farewell sermons on Sunday, April 20, and will leave Ballarat, with Mrs. Parkyn and his daughters on 1st or 2nd of May.

Y.M.C.A.

Ballarat is to have a new Y.M.C.A. building. The plans have been approved of, and the cost is estimated at £2000. At the annual meeting it was stated that £1500 had already been promised. Mr. H. Eadon has been appointed secretary for twelve months, and Messrs. J. Scarlett, S. Brake, A. B. Wright, O. Mannett, J. Berry, and Dr. Scott were elected to the board of management.

Missionary Exhibition.

It has been decided to hold a Missionary Exhibition in Ballarat from June 19 to 20. Missionary Societies of all denominations have been invited to furnish courts and provide speakers.

A Self-denying Parish.

The Registrar has received a letter from the Hon. Secretary of the Parish of St. George's, Nhill, saying that the time had come when Nhill could dispense with a grant from the Home Mission Fund.

BENDIGO.

(From Our Own Correspondent.)

Movements of Clergy.

Rev. Frank Hutchinson, from St. Aidan's College, Birkenhead, has been ap-

pointed Curate to Dean MacCullagh, in the Parish of St. Paul's, Bendigo.
Rev. H. G. Matthews, recently appointed Organising Secretary for the Home Mission Fund, has just commenced his tour of the Diocese, and is meeting with much encouragement.

Dancing in Town Hall.

Speaking at St. Paul's Church on Sunday, March 29, Dean MacCullagh made reference to the application for the use of the Bendigo Town Hall for a palais de danse, on the lines of the St. Kilda dancing saloon. He said:—"I see someone is applying for the hire of the Town Hall, to be used as a dancing saloon. I trust the councillors will never degrade the city by permitting the Town Hall of such an important place as Bendigo being put to any such use. I feel strongly on this question, and it would be a disgrace to hand over the hall for such a purpose. Bendigo is not yet so poor that resort must be made to such means to raise a few pounds. The hall is the property of the ratepayers, and it should not be put to a use objectionable to a majority of the citizens. Our young people have enough temptations already, and nothing could be worse than this cheap dancing saloon. If necessary, I shall be willing to take part in a deputation to the City Council to protest against the establishment in our midst of this three-penny dancing saloon."

Subsequently a deputation, headed by the Bishop, waited on the City Council, and, as a result, the application for the use of the Town Hall as a dancing saloon was withdrawn.

WANGARATTA.

Avenue.

The erection of a brick Church in Queen Street, New Town, at a cost of about £900, has been completed. Bishop Armstrong, of Wangaratta, opened and consecrated last week the new St. Paul's Church, together with a memorial Communion Table and Reredos, and also a Font, presented by Messrs. E. Plummer, J.P., and family, and Joseph Patten and family. There was a large congregation present, and a good sum towards the building fund collected.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Quiet Afternoon.

The Administrator arranged for a "quiet afternoon," on Saturday, April 4, at St. Luke's, Charlotte Street, City, from 3 till 8 o'clock. Rev. Canon Hay delivered a course of three addresses. The gathering was open to all Church people, and there was a large attendance.

Good Friday.

On Good Friday night the annual lantern service, under the auspices of the C.E.M.S. will be held in His Majesty's Theatre at 8 o'clock. This will be preceded by a large procession of choirs, C.E.M.S. members, and clergy, leaving the theatre at 7 o'clock. Preparations are well in hand, and it is expected that this year's procession will be exceptionally large. Open air addresses will be delivered en route. Rev. E. M. Baker will deliver the address in the theatre.

Boy Immigration.

Splendid work in this direction is being carried out in conjunction with the Church Army, and one or two other kindred Societies at home, and the Anglican Church

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THE CHURCH RECORD.

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SOUTH AUSTRALIA.

ADELAIDE.

Mothers' Union.

The annual meeting of the Mothers' Union was held at Government House on April 1. The address was given by Rev. W. B. Docker, of St. Cyprian's, North Adelaide. March 25, the Festival of the Annunciation was observed, as usual, as a day of intercession for the Mothers' Union throughout the Diocese.

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

Bishop and Mrs. Averill were welcomed recently to the Depot of the C.M.A. in Auckland by the Ladies of the Depot, and the Committee of the Association, when a large and representative gathering from all parts of Auckland was present. Canon MacMurray, on behalf of C.M.A., tendered a hearty welcome to the Bishop and Mrs. Averill. The Bishop, in reply, expressed his deep interest in missionary work, and prayed that God's blessing might rest on the C.M.A. He was fully persuaded that there could be no real life in a Church or Parish which was not Missionary-hearted.

Church Destroyed.

We regret to learn from the daily press that in the cyclone which swept over a portion of the Darling Downs last Friday, the Church at Cambooya was entirely demolished. The building (which was a new one and included a new organ) was reduced to a heap of ruins.

WEST AUSTRALIA.

PERTH.

Government of the Church in Australia.

The Archbishop of Melbourne, in the course of an interview, at Perth, on the Church of England in Australia, observed that it has now been discovered that nothing that has been done by us in any State in Australia has finally severed us from the Church of England. Legally, therefore, we are everywhere in the Commonwealth a part of the Church of England. The result of this has been to bring home to the minds of the leaders of the Church that no power exists to alter the Prayer Book, or to carry out some other smaller acts which would adapt the Church in its working as the years pass. The inevitable consequence of a growing Australian sentiment will be felt in an imperative demand for some action. "For my own part, I foresee great difficulty in selecting any name which shall assert at least our full communion with the Church of England at home, and at the same time introduce the name of Australia. I have thought sometimes that the question might be settled in the future by the adoption of such a name as the Anglo-Catholic Church of Australia."

A Magnificent Gift.

It is announced that the donor of the Church of England Grammar School chapel at Guildford is Mr. C. B. Oliverson, an English gentleman who has never been in Australia. The original estimate of the cost was £5000, but Mr. Oliverson decided that the material should be Western Australian dressed stone from Donnybrook, and engaging his own architect, he increased the expenditure to £30,000. He has further expended £10,000 on carved oak panels and stalls, organ and gallery, Holy Table with equipments and most artistic reredos, making the total cost £40,000.

THOROUGHLY ANGLICAN.

Kikuyu controversy, says the Auckland "Church Gazette," reminds one of a bon mot by a former Warden of St. John's. "Some people," he remarked, "are so thoroughly Anglican that they not only believe all the animals went into the ark, but that they held a Church of England service when they got there."

GATHER UP FRAGMENTS.

Much may be done in those little shreds and patches of time which every day produces, and which most men throw away, but which nevertheless, at the end of it, will make no small deduction from the little life of man.—Colton.

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THE ASSOCIATION SUPPORTS:

10 Missionaries in China, 7 in Africa, 4 in India, 1 in Palestine, 2 at Roper River Mission to the Aborigines in Northern Territory and 2 amongst the Chinese in New South Wales.

THE FUNDS of the Association amounted last year to over £6,000.

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

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Young People's Corner.

"MOTHER."

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

"Now, boy, look out! Are you going to get your horse to pass, or are we to stay here all night?" The speaker was a gentleman in a handsome motor-car. In a narrow country lane the car had come suddenly upon a farm cart drawn by a young horse, and driven by a youth who was quite unable to manage the frightened animal.

The car had been brought to a stand at the roadside, but nothing the driver of the cart could do would induce the horse to pass. It backed, and reared, and seemed to be on the point of making a bolt home to the farm. The gentleman in the car was getting out of patience; he was afraid there would be an accident.

"Come, my lad, do you call yourself a driver? Make him come on; get down and lead him."

"It's no use, sir," said the frightened boy. "He won't do nothing for me. Hi, Jim!"

At the call, another lad who was working in a field, came running. "What's wrong?" he shouted. "Beauty won't pass the motor? Of course he won't if you treat him like that. Keep your whip quiet, you stupid! What's the use of hitting a frightened horse? Get out of the way, will you?"

The new comer ran up to the horse and, throwing an arm over its neck, began to rub its nose and talk to it.

"Why, Beauty, don't be feared of the nasty thing. It is only a second-hand train run off the line! See, it won't hurt thee, old chap. I'll walk between thee and it. Come on, and smell it."

The great cart-horse seemed quite to understand, and allowed itself to be half led, half coaxed, up to the car. It looked at it with large, frightened eyes, but as Jim kept his arm on the horse's neck, and laid his other hand on the car, the horse agreed that it was all right, and consented to be led quietly past.

The motor was going to the farm where the boys worked, and when the gentleman had settled his business with the farmer he asked, "Who is that lad who can manage a horse so well? Has he any prospects? If he likes, I will take him out to Canada with me. I go back next week, and can do with any number of men and boys. That lad would be worth a good wage now, seeing he is so clever with a horse."

"His mother is a widow," said the farmer. "She lives in a little cottage in the village. She only has this boy, but she ought to be glad to let him go, as otherwise he will have to get work in the new coal mines. There is not farm work enough for all that want it, and, of course, it is only poor pay."

"Well, tell her I will take the boy, and pay all expenses, and give him a wage at once, so that he can help her, as no doubt she needs that; only he must come with me next week."

"Here, Jim," shouted the farmer, as the boy came in sight, "come here. What do you say to this?"

The offer was explained to the boy. Jim's face shone. "Oh, sir, thank you so much," he said. "It is just what I like best of anything, is farm work, and being out of doors, and with horses."

"That's all right, then," said the gentleman. "You must explain it all to your mother, and come to this address in the matters with you."

Jim looked grave as the car vanished. "Well, lad," said the farmer, kindly, "here's a chance for you."

"But mother," said the boy. "Well, you cannot be always in her pocket. She will get on without you, never fear. The neighbours will see to her. Why, you are turning baby—afraid to leave your mother!"

When Jim reached home that night he found that the farmer had been there and told the wonderful news, explaining that it was such a chance as the boy might never have again, and that it was the mother's duty to let her son go, even if it was hard.

Jim's mother was delicate, and had been left a widow when Jim was ten years old. She had a little money, so was not quite dependent on what she could earn, but her happiness was her boy. She felt as if her heart would break to part with him. She knew that her own health was too bad to

make the rough life of Canada possible for her. Indeed, it was like saying good-bye for ever. Yet she knew that the boy would love the life out there, and if she kept him by her side he would probably only be able to find work in the coal mines. She tried to be bright and talk it over with Jim. The boy looked grave, but said very little. At last, when they went to bed, the poor mother could give way to her tears. But Jim heard her. He felt at once that it would not do.

"I won't leave her," he decided. "No good would come to me. I very likely should never see her no more. I can work in the coal mines; other chaps does. I aren't going to leave her to neighbours. I never made my mother cry, and I won't start doing it now."

After thus making up his mind Jim fell asleep. In the morning he saw that his mother's eyes were red with crying, but he said nothing. He quietly made himself neat in his Sunday things, to go to the town. He found the gentleman with very little trouble and was received very kindly.

"Sir, I am sorry," he said at once, "but I have come to say I cannot go."

"Why not? Have you turned coward in the night?" asked the gentleman. "Are you afraid to go away from your mother?"

"That's just it," said Jim. "I cannot leave my mother alone. She would let me come, but she would fret. I have never made her cry, and now I am getting old I ain't going to start that game." Jim spoke rather fiercely to keep up his own courage. He did want to go most dreadfully—but mother!

"Very well, then; of course there's no more to be said. Good morning."

Jim found himself in the street. He had a few pence in his pocket, and bought a fish for his mother, and some lunch for himself, and then made his way home.

The day had been terrible for the poor woman. She could not bear to stand in the boy's light—but how to part with him?

Jim walked in looking bright, and she tried to meet him with a smile, but the boy saw the misery in her face, and was well repaid for his unselfishness by seeing the change when he said, "Mother, you won't get rid of me just yet. I have told the gent. I think him very much, but I won't go. There's only you and me, and I won't go away unless you go with me—so there!"

Jim's boast that he had never made his mother cry was not true just now, but they were tears of joy and thankfulness which she shed. They did enjoy their dinner together, and Jim felt quite able to face the jokes of his fellow-workers, who said he had turned soft, and was fast to his mother's apron-string. He knew that he had done right. He had not forgotten to ask God to help him to decide rightly, and he felt willing even to face the work in the coal mine if that had to be. God would be down there in the dark mine as well as in the sunshine. He never said a word to make his mother think that he would rather have gone to Canada. As the time went on the farmer always seemed to find work for him, though other men and boys had at times to stand down. He said that it was because Jim was so clever with the horses and other animals. At last, when several years had passed, Jim, still a farm man, received a letter from Canada. The gentleman wrote that if Jim would like to come and bring his mother, things were much more comfortable now, and no doubt she would be all right. They could have a little cottage together on the farm. The gentleman told Jim that he would pay the passage-money for them both, and that he was glad to do it in return for the lesson Jim had taught him. He, too, had a mother living. He could not say he had never made her unhappy, but he had tried to make her happy ever since he had met with Jim.

The mother and son went together to their new home. Jim felt that God had accepted his care for his mother, and had repaid it as God repays all such acts—in full measure.

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The Woman's Page.

The Woman's Movement.

Mrs. Creighton, speaking in the Albert Hall, London, at a great demonstration organised by the non-militant bodies in connection with the Woman's Movement, gave a powerful testimony as to the effective results of woman's suffrage.

In the course of her speech Mrs. Creighton said that women were keen about the suffrage because they regarded it as the symbol of full citizenship. At one time much was heard about women's rights. Women to-day thought more about duties than rights; they wanted to be full citizens because they wanted to share in the great work of the regeneration of society.

Remarkable testimony as to the effect of women's enfranchisement was forthcoming from those States in America which had adopted the reform. Since women had got the vote the forces making for civic decency and cleanliness and good government had been enormously strengthened. The vote had broadened the intellectual environment of the average woman; it had produced a finer comradeship between men and women. No unworthy candidate could secure a woman's vote. It had been proved that when woman's horizon of effective action was enlarged her sense of domestic responsibility increased. Taking part in politics had not diminished woman's love of home. What had done far more than politics to ruin the home was love of pleasure. The chief opposition to the granting of women's votes in America had come from the saloon keepers, from gamblers, from organised vice, the selfish rich, from the idle rich and parasitic bodies.

"As we read this testimony," Mrs. Creighton continued, "we feel deepened in us the conviction that this woman's movement is part of the great struggle that has been going on all through the ages to win the world from the domination of brute force, and to bring about the rule of the spirit."

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A Glimpse at Cambridge.

By A. F. FRENCH.

The Backs.

Cambridge men have a sturdy opinion as to the merits of their alma mater, and go so far as to say that Cambridge backs are better than Oxford fronts. Certainly, in the month of May, when I saw them, the grassy lawns at the rear of the Colleges, sloping down to the river Cam, with plantations of limes and elms in full leaf on the other side, and graceful bridges over-arching the stream, looked very beautiful. The undergraduates, in flannels and blazers, added to the picturesqueness of the scene, as they leisurely glided up and down, Venetian-wise, in boats, punts, or canoes. The strenuous student life is not apparent in the afternoon; as a rule they seem to fill the part of lotus-eaters very effectively, reclining at ease, and enjoying a sweet doing of nothing. In the streets, also, it is amusing to see the men perched up on the tiny iron balconies, resting on cushions and surveying the passers-by; they reminded one of rabbits peeping out of their warrens. They largely use the bicycle, discard head-gear, are well behaved, and make the town bright with their movements.

King's College.

Beginning at the well-laid-out Botanic Garden, close to which our lodgings were situated, and proceeding along Trumpington-street, past the Leys School Addenbrooke's Hospital, and the Fitzwilliam Museum, you arrive in front of King's College, where the wide spaces of the King's Parade enable one to see to advantage the fascinating neighbourhood, which has as one of its warm attractions the superb Chapel of King's College. I attended a five o'clock service there one week-day, and it was hard to keep the attention fixed, with so much to distract. The glorious architecture of the chapel, its vaulted roof and ancient windows are most impressive. Well might Wordsworth, a Cambridge man, sing of "this immense and glorious work of fine intelligence" and in his great sonnet tell of

"That branching roof,
"Self-poised and scoop'd into ten thousand cells
Where light and shade repose, where music dwells
Lingering and wandering on as loth to die."

The Great is a fifteenth century building, central and spacious, and in term time the services are especially impressive, when the university functionaries attend in full regalia. But the Church of the Holy Sepulchre, generally known as the Round Church, attracted me most. It is one of the four round churches still remaining in England, that of the Temple Church, London, being the most famous. The Cambridge building dates from the Twelfth Century, and as you sit within its walls, surrounded by the massive Norman pillars, you are taken back to old crusading days, when the Templar Knights were a power in the land.

Girton.

With my wife I paid a visit to Girton College where a relative is one of the students. It is a mile or two out of the town, therein differing from its rival Newnham, which is in the nearer suburbs. Girton occupies a fine piece of ground, consisting of thirty-three acres. The grounds are well laid out, a long sheltered pathway bordered by masses of fragrant honeysuckle in full bloom being particularly attractive. There are fire appliances worked by the girls, of whom 160 were in residence, a large swimming bath, numerous tennis courts; nightingales, thrushes, blackbirds, and robins in the plantations. I regret to say that some Girtonians affect to despise the nightingale, comparing its notes to the creaking of a door. The ghost of Keats might very well disturb the repose of such flippant maidens. For my part I tried hard to hear a nightingale, by pacing the water meadows late at night; instead, I was rewarded only by the cuckoo's note, which, interesting as it is, did not compensate for the more delicate melody.

The Colleges.

As at Oxford, each college has its own individuality. Peterhouse takes pride of place in point of age, being a thirteenth century erection, founded by a Bishop of Ely. Trinity easily leads in size of buildings and number of undergraduates; no less than 700 being on the roll. Queens' is remarkable for illustrating the domestic arrangements of the Tudor period, the long gallery being very noteworthy. Two queens were the foundresses, Margaret, wife of Henry VI., and Elizabeth, wife of Edward IV., hence the possessive plural in the title.

Notables.

I am inclined to put John Milton (Christ's College) at the head of the roll of honour, but the list of famous names is long, and a graduated scale of merit undesirable, and indeed impossible. From Trinity College alone there issued such men as these: Francis Bacon, George Herbert, John Dryden, Isaac Newton, Richard Porson, Richard Bentley, T. B. Macaulay, Alfred Tennyson, and Arthur Hallam, of whom Tennyson sang so sweetly, William Whewell, the "omniscient."

The Churches.

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Erasmus had a study and little cellar at the top of a narrow staircase in Queens', up which I went; Thomas Bilney, of Trinity Hall, the whole-hearted reformer, was a pupil of Erasmus, a fact to be remembered when assessing the character of his more easy-going tutor. Stout-hearted Hugh Latimer, a Clare College man, came in his turn under the influence of Bilney, with the result that in upholding the faith that was in him, he shared with the latter the same fate, Bilney being burned at Norwich, Latimer at Oxford. Cambridge has mothered many a poet, besides those already mentioned; Edmund Spenser, Kirke White, Thomas Gray, the original manuscript of whose "Elegy" is in Pembroke College Library; and William Wordsworth. Then we meet with such names as Roger Ascham, tutor of Lady Jane Gray; Jeremy Taylor, Charles Darwin, William Wilberforce, Charles Simeon, Henry Martyn, and Lord Palmerston. Finally, in the register of Sidney Sussex College there appears the name of Oliver Cromwell, under the date of 26th April, 1616; and against it, written by some cavalier undergraduate apparently, the words "carnifex perditissimus" (a most pestilential murderer).

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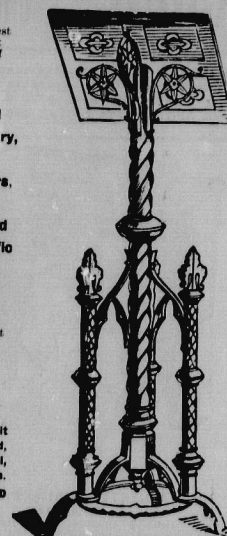
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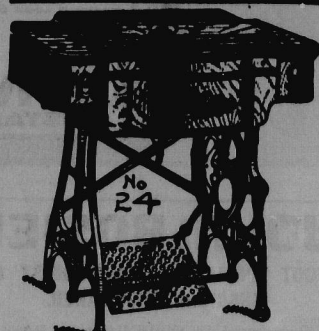
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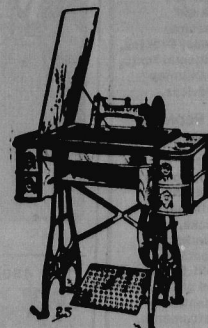
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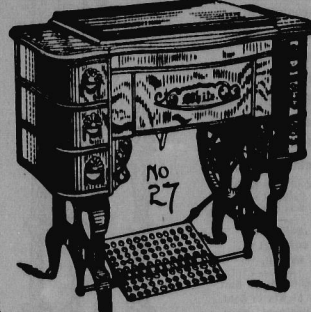
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Current Topics.

This Sunday was formerly called "Dominica in Albis," "the Lord's Day in White," because the newly-baptised wore, for the last time, on that day, the white robes worn during Easter week. The

English name, Low Sunday, is supposed by some to have been applied to it in contrast with the great festival of Easter Day; others think the name is a corruption of "Laudes," the sequence for the day beginning "Laudes Salvatori."

The subject for the day is "Purity." The Collect after referring to the Lord Jesus, who died for our sins and rose again for our justification, prays that we may put away the leaven of malice and wickedness, and that our risen life may be one of purity. In the Epistle we have in St. John's words the secret of overcoming the world, "even our faith"; and in the Gospel is the account of the Lord's appearance to the disciples on the first Easter Evening, reminding us that the faith which overcomes must be faith in a crucified and risen Lord. Special second lessons are provided for both morning and evening services dealing also with the Resurrection of Christ.

Rev. Wyndham Heathcote, B.A., sometime Rector of Bundaberg, Queensland, but now minister of the Unitarian Church, Melbourne, recently explained to a crowded audience in the

Athenaeum Hall his reasons for rejecting the orthodox faith, and for leaving the Church of England. In his address, as reported in the newspapers, he made some astounding statements. He said, "I would rather be a book-maker on the racecourse than dwell in the tents of the Bishops at the present time." His reason for this startling and somewhat irreverent remark is that "the Bishops are pledged by their consecration vows to punish all strange and erroneous doctrines, but the Virgin Birth and the Resurrection are now denied, and the men are not punished. They are not punished, because if the Bishops started to punish those who held these strange doctrines very few would be left."

This, of course, is arrant nonsense. That there are in the Anglican Church to-day some clergy who deny the Virgin Birth and the Resurrection is quite true, but their number is comparatively small. And so far as Australia is concerned we venture to assert that the overwhelming majority of the

clergy of our Church, though of widely differing schools of thought, are absolutely at one in their unfeigned belief of these fundamental verities of the Christian Faith.

Mr. Heathcote has, unfortunately for himself, and for those to whom he ministers, drifted away from the knowledge of that Lord Who alone can give peace and joy to a sinful world, and he tries to comfort himself with the thought that many other Anglican clergy are really in the same position, though they lack the courage to follow the example he has set them by definitely leaving the Church. He had the presumption to say that "no educated opinion" endorsed the belief in the Virgin Birth or the Resurrection of our Lord. A man who can publicly make a statement which can be so easily refuted, need not be taken seriously by the multitudes of Christians who, in spite of all that can be said by unbelievers, still find their soul's satisfaction in loving communion with a Risen Lord.

We were aware that the Bishop of Oxford was about to publish a manifesto upon the present position of the Anglican Church, and we expected, from what he said, that it would make for

peace. But if the outline of his open letter to the clergy, as reported by cable in the daily press is correct, the action of the Bishop will do anything but allay the present unrest.

His letter seems to hit out vigorously all round, and with some of his statements we are in full sympathy. "The Bishop should certainly discountenance any man continuing to exercise his ministry who disbelieves in miracles." We also agree with him when he says: "the extremists in the Catholic movement make it difficult to give any intelligent reason why they are not Roman Catholics," and we think our Church would be much stronger if they joined the Communion to which by their sympathies they already really belong.

But it is a very different matter when the Bishop says: "there is no call for Anglicans to forego a belief in purgatory or the invocation of Saints." As we read these words, we wonder what has become of the Thirty Nine Articles to which the Bishop and all the Clergy have given their assent. In Article xxii. we read: "The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." This

language is surely clear enough. We are of course familiar with the quibble that it is not the doctrine of Purgatory and invocation of Saints, which is condemned, but only the Romish doctrine. Such an evasion of the plain meaning of words was never thought of until Newman published Tract xc., and by the same process the language used in any document could be robbed of its true significance.

With regard to the questions raised by the Kikuyu conference, the Bishop says: "The Anglican Communion can never recognise a federation with other Protestant bodies. The Church must therefore be left standing apart from any general Protestant federation." Fortunately the Bishop of Oxford is not the final arbiter of this question. While, of course, we cannot give up our convictions, even for the sake of union, there may yet be found a basis of federation under which these may be fully preserved, while drawing the Reformed Churches together in a closer unity.

Of course cables are often misleading. We are quite sure that the Bishop never spoke of "a federation with other Protestant bodies," and in other directions he may be misrepresented. When the full text of his letter arrives, we may possibly have to modify some of our statements.

We noted recently that in Melbourne, in connection with a women's political league, a vehement attack was made on the Anglican Marriage Service, because in it the bride has to promise to obey her husband. Evidently extremes meet, for in the House of Bishops of the Convocation of Canterbury, the Bishop of Lincoln, Dr. Hicks, recently proposed the omission of the word "obey" from the Marriage Service. The Bishop of Winchester, in supporting him, said that, while it was a regrettable thing that the word "obey" should be retained, he would desire to see in the Service some reference to the leadership of the man in the home. It seemed to be part, both of the natural ideal, and of the Christian ideal, that marriage ought to be perfectly compatible with the full spirit of equality of the two partners. The Bishop of Lincoln withdrew his proposal, but the whole proceeding shows that amendment is "in the air." A correspondent of the "Church Family Newspaper" quotes in this connection the following lines:—

"They were so one
No one could justly say
Which did now rule
Or which did now obey.
He ruled because she would obey.
And she, in thus obeying,
Ruled as well as he."