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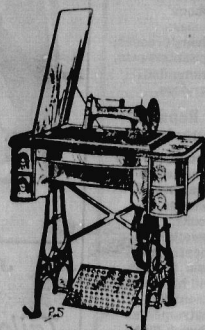
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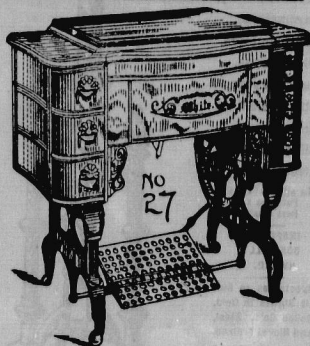


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Current Topics.

The Sunday next before Easter, more commonly spoken of as "Palm Sunday," is the first day of that "Holy Week" in Before Easter, which we commemorate the sufferings and death of the Lord Jesus Christ.

The Gospel, which contains St. Matthew's account of the Crucifixion, is only one of a series of passages of Scripture appointed to be read in succession, so that, in spirit, we may follow the Lord to Calvary. The account of our Saviour's sufferings given by each of the four Evangelists is read in turn. On the Sunday before Easter the Second Lesson (St. Matthew xxvi.) is followed by the Gospel (St. Matthew xxvii.). This sequence shows clearly that in the minds of those who drew up our Liturgy, the Holy Communion was intended to follow Morning Prayer. The Gospels for Monday and Tuesday in Holy Week contain St. Mark's account of the Passion, while that of St. Luke is appointed to be read on the Wednesday and Thursday. On Good Friday the series is concluded by St. John's impressive story of those last sad days (to be read as Second Lesson and Gospel).

For those who cannot regularly attend the services held in their Churches during Holy Week it would be a profitable exercise to read day by day these appointed passages, and thus in spirit walk together with the Lord as He trod the way to the bitter cross of shame, and take their places among the little group of loved ones who stood beside Him as He gave His life for their sins, and for the sins of the whole world.

But, where possible, it is our duty and privilege to be present, during Holy Week, at the frequent services held in the House of God, joining with others in blest communion and fellowship, and offering our "Common Prayer" to the Father, Who in His wondrous love gave His Beloved Son to die for us. And by His Holy Spirit gives the spiritual power which flows from that great redemption, and by which we are made meet to be partakers of the inheritance of the saints in light.

We specially would urge upon all Church people the importance of the due observance of Good Friday, as the most solemn day of all the year. From early times it has been kept in memory of the great sacrifice of our Lord upon the Cross, as the Anniversary of His death. As Churchpeople

we are bound to so regard it, and whatever others may do, our observance of the day should be in keeping with its character. On the anniversary of the death of one dearly loved we should certainly not use the day, or any part of it, for games and sports and other festivities. How much more then should Good Friday be solemnly observed, when we remember that our Redeemer died for the whole world. In most Churches there will be several services; let them be well attended, and during the remaining hours of the day let us so order our conduct and occupations that they may not be out of keeping with a day of such solemnity.

Most people will sympathise with the Bishop of Bathurst in his dignified and charitably worded protest against the criticisms on E. C. Kempe's Church of England in Charges.

New South Wales uttered by the Rev. E. C. Kempe, Principal of the Brotherhood of the Good Shepherd at Dubbo. As we read the account of Mr. Kempe's sermon we wondered in our minds as to the practical benefit of the indictment. Does he suppose that this chastisement with scorpion-like criticism will drive the clergy to more education, or impel educated laymen to offer for so belated a ministry, or heighten the general respect for the office of the priesthood? If this strong denunciation of the Church in New South Wales, clergy and laity alike, had been addressed to a meeting of the clergy, in some kind of Conference assembled, and addressed in a loving humility, we could understand better our critic's reason for the utterance. It seems to us calculated only to produce a feeling of irritation when a sojourning cleric on the eve of his departure launches out into a wholesale denunciation, full of grave inaccuracies and exaggerations, against a Church that is fighting an infinitely harder battle than the Church in the home land and against a ministry that is quite as hard-working and self-sacrificing as the ministry of the land from which he came and to which he is now returning.

Dr. Long is doubtless very near the truth when he says: "Mr. Kempe has probably come across one or more isolated instances, and this has so impressed his imagination that he has had a distorted view ever since."

Then again Mr. Kempe makes the statement "that very few sons of the clergy are offering for the ministry, and that there are very few of the older clergy whose names are household words in the Church." The inference would be ap-

palling if the statement were true. Here again, we are thankful to say, we have one of those off-hand pronouncements that have no real foundation in fact. In one of our larger Dioceses, whose statistics are handy, we have some twenty-nine of the clergy who come from clerical homes, and we know of some of the older clergy whose names are household words. Surely the gibe is one unworthy of a clergyman from England. The state of our country Dioceses and the age of our Australian Church militate against the ideals indicated in the statement. The educational advantages possessed by the Church in a new country are so few that the conditions are in no way comparable with those of a country like England, where scores of advantages have accrued to the Church by reason of the generosity and forethought of men and women, of other days. It is comparatively easy for a clergyman in England to get for his sons a sound education in a wholesome and inspiring religious atmosphere that is no small factor in the formation of character and determination of vocation for life. Then again, in England, the cases are by no means few where, by comparison, the lives of the clergymen are not so strenuous in fulfilling the demands of pastoral work, and consequently the children are privileged to receive a greater attention from their fathers than is at all possible in the stressful conditions of Australian parochial life.

There are other considerations which might be adduced, not to excuse, but to show that in spite of adverse circumstances the Australian clergy are not failing so utterly as Mr. Kempe's words would lead us to suppose. At the same time, as Bishop Long says, we all admit most freely and humbly that there is "need for greater zeal, enterprise, devotion, and sacrifice in our religious life."

"Disaster in the Dardanelles." Such is the description of the cost to our Empire and its Allies of the past few day's operations in the Dardanelles.

The Fortunes of War.

We suppose a large amount of allowance must be given to newspaper companies in their methods of "booming" their issues. But it is well for us as a people to keep the due proportion of things. What has happened is that the navy has suffered a natural loss; several of our ships have been disabled, three sunk, and a few hundred men drowned or killed by shells. The loss is certainly very deplorable; but what else are we justified in expecting? If the details of the land fighting are considered, it will at once be

realised that the present so-called disaster is a mere bagatelle compared with the losses the Allies are sustaining in France, Belgium and Russia. It would be regrettable indeed if those losses were described in the same manner as this naval loss. The magnitude of the forces engaged in this unexampled war should make it obvious that these losses, and even greater losses, were to be expected. We deplore the sacrifice of life even more than the sacrifice of ships and guns; but we are not going to be talking all the time about disasters. These things are a part of the cost we are prepared to pay in ridding the world of a military terrorism which would ride roughshod over all the principles of Christianity and civilization, or even humanity. And so long as we are making good progress in the prosecution of the war, and thank God, we are so doing, we shall not be unprepared to accept the necessary sacrifice.

WISHED SHE DIDN'T KNOW SO MUCH.

Members of "Mothers' Meetings" are not infrequently addressed on home duties by maiden ladies or young unmarried curates, and sometimes the comments are not of a very flattering nature. On one occasion two Irishwomen heard a sermon on "Married Life and its Duties." "It's a fine sermon his reverence would be after giving us," said one to the other. "It is, indeed," was the reply; and I wish I knew as little about the matter as he does!"

The Death of Christ.

(Communicated.)

Not only is the Crucifixion of our Blessed Lord more fully and circumstantially described in the four Gospels, but the great doctrine of Salvation by means of the death of Christ is enforced in the New Testament by a remarkable array of argument, and variety of striking texts. In fact a great portion of the Epistles consists of passages emphasising the importance of this doctrine. "We preach Christ and Him crucified" was the message proclaimed as necessary to man's salvation. The two Sacraments are distinct witnesses to the importance of the death of Christ:—We are baptised into His death, and we commemorate His death in the Holy Communion—declaring it until He come. St. Peter says, "Who His own self bare our sins in His body upon the tree, that we having died unto sins might live unto righteousness; by whose stripes (bruises) ye were healed." According to Dr. Denney the bearing of sin by our Lord was that he bore the "responsibilities" incurred by the sinfulness of man. He, being sinless, died, the just for the unjust to bring us to God.

In what way did Christ bear our sins is a question which has been answered very diversely. By some it is said that all the sins ever committed by men,

from Adam to the last man who shall be on earth at the end of the world, were placed as a mighty load upon the Soul of Christ, and that He felt as if He were guilty of them all, and so bare their weight. The iniquity of us all was laid upon Him. "He was wounded for our transgressions and bruised for our iniquities, and by His stripes we are healed." Christ's innocence imparts to His sufferings a vicarious efficacy; His death is a guilt offering. It may not be possible for us accurately to define the manner in which the weight of our sins was actually placed upon His soul that He should bear them, but that in some divinely mysterious manner they were so laid upon Him there can be no doubt.

Some of the explanations of the Atonement are by no means satisfactory; they are not sufficient, and so far are misleading. There are many who are utterly opposed to the word "substitution" as connected with the sufferings of Christ on the Cross. Their objection briefly seems to be that it is wrong and even immoral to think that the sins of a guilty man should be placed upon one who was perfectly innocent, so that the guilty should go free owing to the suffering endured by the innocent. This is a falsely exaggerated, rather than a true view of the atonement; for no one benefits in the death of Christ who continues in sin, but only the true penitent and believer who by his faith has commenced at once to be sanctified. "By the which will we have been sanctified through the offering of the Body of Jesus Christ once for all." But there is a substitution in the sense of Christ doing for us what we could not possibly achieve ourselves.

Among so called Broad Churchmen of a certain class, such as Maurice, Kingsley, F. W. Robertson and others, there is a view of the Atonement which does not appear to be altogether satisfactory. They regard the sacrifice of the death of Christ to be simply that Christ's sufferings were an expression of His deep sorrow and sympathy with the results of sin in man. He realised the awful character and consequences of sin and as McLeod Campbell says, Christ's death was an acknowledgment of the justice of God's condemnation of sin—a great "Amen" on the lips of Christ to God's wrath against sin.

No doubt there is an element of truth in all these explanations as also in the idea of example set by our Saviour's resignation, but they do not by any means exhaust the depths of our Lord's sin bearing. The sacrifice was

The Bystander.

A FEEBLE COPY OF THE CHURCH OF ROME.

Dr. Headlam, who visited Australia last year and subsequently published his impressions of the Australian Church in the "Challenge," has written a letter to the "Church Standard." In it he comments on certain points concerning which his statements have been called in question, but especially emphasises his main contention, viz., that the Church of England should be comprehensive. He says:—

"I wish to raise the question whether all Dioceses alike aim at being loyal to the comprehensiveness of the Church of England. There is a loyal section, of the Church of England—not only Evangelicals or Low Churchmen, but also old-fashioned High Churchmen to whom a great deal of modern ritualism is most distasteful. I have again and again heard complaints from loyal laymen how much they dislike modern uses. Evangelicalism represents a very genuine and loyal type of piety. Now, is care taken in every Diocese in Australia that there should be an adequate proportion of clergy representing different schools, and are people of all schools of thought treated with equal fairness? I have heard much of the Sydney Low Churchman and his narrowness, and certainly I do not feel any inclination to defend him; but then I have heard also from many sources complaints on the other side. I am sure that any partisanship in the administration of the Church is wrong. A distinctive note of the Church of England is that it deliberately recognises room for difference of opinion within its limits. It is not a Protestant sect, nor does it attain its ideal if it merely tries to be a feeble copy of the Church of Rome."

"ALLIES OF MODERN CLERGY."

Dr. Chavasse, Bishop of Liverpool, in the course of a notable tribute to the late Canon Hobson, asked: "What was the secret of this man's power? He was not an orator, he was not a great scholar, he had no remarkable gifts as the world would account gifts. Yet God used him to do a work which the ablest and saintliest man in the land would have been thankful to have been permitted to do. I think his power lay in this direction: he had faith in God. . . . He believed in the love of God for human souls and in the atonement of Christ. Then he believed in a spiritual ministry and not in the theatrical entertainments, dances, whist, drives, and such like, which are the allies brought in by some of the modern clergy. These things lower the spiritual life of a congregation and conduce to the growing laxity in religion and the declining attendances in Churches."

The Catholic Religion.

But where the Anglo-Catholic is on top, and has a majority, then it is quite a different story. Evangelicals should remain under no delusion; there is a well-organised campaign to bring into the Church of England

what is called the "Catholic Religion," a religion which is not found in the Bible or the Prayer Book. To give our readers an idea of what this "Catholic Religion" means, when it is fully developed, I will quote from the letter of a correspondent of the "Church Times." He is speaking of soldiers who have been trained in the "Catholic Religion" in their parishes in England. He says:—

"What becomes of the lads who leave these parishes to enlist? Are they likely to recognise the official Church of England religion of the Army as the same thing as the religion in which they have grown up, where the Mass and Mary, the confessional and fasting Communion were not merely familiar words but regular experiences? What becomes of the soldier lad from such a parish, who has grown up believing that it is his duty, as a member of the Catholic Church, to attend Mass every Sunday? He might possibly call himself a Catholic unbribed (so long as he qualified it with the prefix 'Anglo?'), but would he be allowed to hear Mass every Sunday? No; on the contrary, the official Church of England Army religion does not contemplate or provide for Catholic worship on the Lord's Day."

The above extract gives some idea of the campaign which is being carried on within our Church. "The Catholic Religion" is the religion of the priest. Nothing can be accomplished without the priest, who, in the words of the Chaplain of the Hogue, was ordained "to offer the Holy Sacrifice and to forgive sins." So when the Catholic soldier gets to France he must have a priest to say Mass, and a priest to whom to make his confession, and who may give him absolution, and without the priest he is undone. Such a religion is "a feeble copy of the Church of Rome."

What a contrast to this is the religion of the earnest Evangelical soldier, who is glad when a minister is available, and welcomes all opportunities of Holy Communion, but when these things are not within his reach can always enjoy spiritual communion with the Lord, needing no earthly mediator to come between his soul and Jesus Christ, and ever seeking to win others to the Saviour.

The Catholic Religion in Australasia.

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have helped to build the Church, and have worshipped in it for years, but it makes no difference. Here is a cutting from a recent issue of a Church paper:—

"Our late Sunday School Superintendent and a number of teachers have resigned owing to the use of Altar lights in the Church. They and a few others have separated themselves from the Church because of this matter, and a concerted attempt has been made with some success, to withdraw children from the Church's fellowship. It does not seem reasonable or good for the Church's morals to avert schism by agreeing to neglect the Church's regulations, especially as it is admitted by both sides that the causes of disaffection lie deeper than in the use or otherwise of two ornaments."

It is indeed true "that the causes of disaffection lie deeper than the use or otherwise of two ornaments." It is in the final issue a question between the truth of the Gospel and medieval superstition, the liberty wherewith Christ has made us free, and the domination of an earthly and fallible priest over human souls.

A Pathetic Case.

I have before me a most pathetic letter, and as I read it my heart is touched with sympathy for the writer, and burns with indignation towards those who give him pain. He is drawing near to his threescore years and ten, and is a devoted Churchman. He has been a Lay Reader for many years, a Sunday School teacher from the age of eighteen, Clergyman's Warden for several years. But Rectors were appointed to this parish, whose one object was to introduce the medieval "Catholic Religion." During the regime of two such clergy our friend continued his work. When a vacancy occurred in the parish representations were made by the local nominators and Parochial Council to the Bishop, asking that an Evangelical, or a moderate man, might be appointed. The Bishop suggested the name of "the most moderate man" in his Diocese, and he was chosen, with the result that vestments, servers with scarlet cassocks, and wafer bread have become the order of the day. As a consequence, "numbers of people are being driven to Non-Conformist Churches, or out of the Church altogether," and the writer of the letter says: "I am now like a fish out of water, for I have been virtually driven out of all my offices in the dear old Church, and my Sundays are not the pleasure they were to me, for I am restless away from performance of duty."

The Process of Squeezing Out.

The events recorded above have taken place where Evangelical clergy are practically non-existent. In other Dioceses in Australasia they are being slowly, but surely, squeezed out. 1

have a friend, a young clergyman, who recently applied to a Bishop for admission to his Diocese. He had the best of records, educational, moral, and spiritual, and he offered to take the hardest and most difficult work, to go anywhere he was sent. Being an Evangelical he thought it only right to say so, and to mention that he would take the North Side position at the Holy Table, and would celebrate the Holy Communion in the evening. But this was too much for the Bishop. It is true that the Prayer Book commands the clergyman to stand at the North Side, and that this was the universal custom in our Church for 300 years. It is also true that our Lord instituted the Holy Communion in the evening. But such things are not to be done in future in this particular Diocese, although it was founded and nurtured by Evangelicals.

The Bishop cannot accept the position of one who takes the North End, or who advocates Evening Communion. He believes there are in his Diocese some clergy who take the North End at Holy Communion. He is sorry, but he does not interfere with them, but he cannot receive into his Diocese new clergy who do such things.

In future no Evangelicals need apply, and in this Diocese, as in many others, when the few Evangelical clergy who remain are driven away or die out, then slowly, but surely, will come the "Catholic Religion" with all its attendant evils and superstitions, as Dr. Headlam terms it, "a feeble copy of the Church of Rome."

F. L. A.

The Battlefields of France.

The wild west winds are sighing
O'er the fields of old Romance,
Where the flower of our race are dying
On the battlefields of France.

We have heard of their deeds of valour
In the battle's ebb and flow,
Yet not for fame's fair glamour
Have they faced the ruthless foe.

Amid the din and the carnage,
And the shrieks of shot and shell,
They are fighting for Faith and freedom
And the homes they love so well.

And ever with dauntless bearing
Our sons press on to the front,
Where the East and the West are sharing
The battle's deadliest brunt!

And still while the warfare rages
We are searching with bated breath
The lists of the lurid pages
Of the wounded and done to death!

Lift up thy voice, O Nation,
With one accord and cry
To the mighty God of Salvation
And the Giver of Victory.

Not on our strength relying,
Nor trusting in sword or lance,
For the flower of our race are dying
On the battlefields of France!

A Mother, in "The Record."



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Personal.

The Primate visited Melbourne last week, to speak at the Annual Meeting of the C.M.A. He also presided at the meetings of the Commonwealth Council of the C.M.A., which lasted for two days.

Rev. Leslie Hudson, Curate of St. Mary's, Waverley, Sydney, is proceeding to England on April 14 for the purpose of further study.

Canon Alldis, until recently Rector of Molong, in the Diocese of Bathurst, for the past 28 years, has been licensed by the Archbishop to officiate in the Diocese of Sydney.

The Melanesian Mission only recently lost a valued worker by the death of Rev. W. F. Long, and now another sorrow has come upon it, for the Rev. F. H. Drew has died at sea on his way to the Welchman Memorial Hospital in the Island of Gaudalcanar. Mr. Drew joined the Mission in 1903, and has worked chiefly in San Cristoval, having been latterly in charge of the central school at Pamua on that island.

Mrs. Watkinson, wife of the Rev. J. W. A. Watkinson, Rector of Walgett, N.S.W., underwent an operation for appendicitis last week, and is making favourable progress.

News has been received by Archdeacon Collins, of Kalgoorlie, Western Australia, of the somewhat severe illness of the Bishop of Kalgoorlie. The Bishop was to have gone to the front early in the new year, but caught a severe chill, which developed into influenza, and a slight attack of pleurisy followed.

Rev. N. S. Barnett, Curate of St. Paul's Pro-Cathedral, Wellington, N.Z., and formerly of St. Alban's, Christchurch, has accepted the charge of the Patea District, Wellington. At a farewell social the Vicar, the Rev. A. M. Johnson, paid him a high tribute, saying: "Mr. Barnett had been an unwearied worker, and his loyalty had stood every test that had been

made upon it during the time they had worked together."

The death of Mrs. Knowles, wife of Canon Knowles, of Christchurch, N.Z., occurred very suddenly on February 25. The funeral took place at Linwood on February 27, when very many friends, including official representatives of the Diocese, were present. The service was read by the Bishop, assisted by the Vicar of St. Luke's, of which congregation Mrs. Knowles must have been one of the oldest members.

Rev. E. C. Kempe, who has just retired from the position of Principal of the Brotherhood of the Good Shepherd in the Diocese of Bathurst, was entertained at a farewell luncheon by the Sydney committee of the Brotherhood at Farmer's Cafe on Thursday, March 18. Mr. Kempe left for England, via British East Africa, last Saturday.

Rev. Horace Crotty, Rector of St. Thomas's, North Sydney, has had to undergo an operation for appendicitis. He is progressing satisfactorily.

Rev. R. G. M. Sprott, who is engaged in the work of the Melanesian Mission in the Solomon Islands, is visiting Sydney for the benefit of his health. He arrived by the steamer Kulambangra last week.

The death of Archdeacon Dunstan at Mudgee, N.S.W., was briefly announced in our last issue, the news having reached us just as we were going to press. Archdeacon Dunstan, who was born at Wilberforce, N.S.W., was a son of the late Tristram Dunstan, who died five years ago, aged 94 years. He obtained his M.A. degree at Sydney University when about 22 years of age, passed through Moore College, and entered the ministry. His first parish was Forbes. He then went to O'Connell, and was

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locum tenens at St. David's, Surry Hills, after which he was Rector of Mudgee, which position he relinquished some four years ago, on account of ill-health. He was a Canon of All Saints' Cathedral, Bathurst, Archdeacon of Mudgee, and until recently Vicar-General. Four brothers, Canon Dunstan (Mudgee), Rev. C. C. Dunstan (Bondi), Rev. T. T. Dunstan (Diocesan Commissioner), Bathurst, and Mr. D. C. Dunstan survive him, as well as five sisters.

Rev. H. G. Rosher, Vicar of Palmerston North, N.Z., after four years' work, has been compelled to resign his parish, owing to sickness in his family, and will return to England in May.

Rev. A. G. Fraser, M.A., of Trinity College, Kandy, who will shortly visit Australia under the auspices of C.M.A., received a fine tribute from the Archbishop of Melbourne at the C.M.A. Annual Meeting. "When you hear him you will realise you have in your midst one of the most devout, able and successful men engaged in appealing for Missions."

Rev. A. M. Levick, who for the past two years has been Curate of St. Mark's, Darling Point, Sydney (and for a considerable part of that time in charge of the parish), was entertained last week at a social gathering and presented by the parishioners with a purse of sovereigns as a token of their appreciation of his work. Mr. Levick has accepted the Curacy of Hurstville.

Rev. Walter J. Durrad, and Mrs. Durrad, who working under the auspices of the Melanesian Mission in the Banks Islands, left Sydney for New Zealand by the "Manuka" last Friday. They will return to the Islands in the Mission steamer, Southern Cross, from Auckland.

On Sunday, March 14, the Bishop of Auckland, N.Z., unveiled, at the Morning Service, in St. Mary's Cathedral, Parnell, a tablet to the memory of the late Lieut.-Colonel W. R. Bloomfield, who perished in the "Empress of Ireland" disaster in the St. Lawrence River, Canada, in 1914. The Bishop said that Lieut.-Colonel Bloomfield had "realised his sense of responsibility and stewardship, for he furthered the cause of religious education, being on the Council of the Diocesan Girls' School, and played a prominent part in civic and military administration."

Archdeacon Samwell, Senior Military Chaplain, S.A., has returned to his parish of Petersburg. He accompanied the last Expedition as far as Egmont. He has been appointed to the parish of Mount Gambier, and will shortly move thither.

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Correspondence.

The Sunday Question.

(The Editor, "Church Record.")

Sir,—The letter of "John Smythe" in your last issue on the Sunday Question was most interesting. I am in accord with him in the desire to maintain a higher standard of Sunday Observance, but I cannot quite agree with him in what seems a wholesale condemnation of all Sunday travelling.

Our Lord laid down certain principles under which work on the Sabbath became lawful. "It is lawful to do good on the Sabbath Day." It is lawful to heal on the Sabbath Day. The Disciples might lawfully rub corn in their hands and eat it on the Sabbath Day, and the lifting of ox or ass out of a pit, or taking them to water was evidently approved. We sum up such exceptions as "works of necessity and mercy."

Every Christian admits that some work is necessary on the Lord's Day, although it should be reduced to a minimum. The milkman must call at our homes, and in those homes domestic work must be performed. In a great city the telephone must be available in case of fire, burglary, sickness, accident, or crime, and, as distances are great, some public means of locomotion, trams, trains, and boats are surely a necessity. The question then arises: how far is a Christian justified in using these things? Mr. John Smythe evidently has the clergy in mind when he speaks of "the priests in the temple," and seems to think they should not use public conveyances on Sunday when they go to preach in different Churches. The only alternatives are (1) to stay at home, (2) to walk or cycle, (3) to get someone to drive them. I have known excellent men who adopt the last alternative, with the result that a man and horse have to work for them who otherwise would be resting, whereas if they had gone by train or tram no extra labour would have been employed.

Surely it is necessary for clergy to go to distances to preach; they cannot conveniently go until Sunday; and they are justified in using the services of tram or railway men just as they are justified in using the services of the milkman who calls at their houses in the early morning. I have no sympathy whatever with Christian people who use public conveyances on Sunday for mere pleasure.

JOSIAH BROWNE.

Good Friday and the Sydney Show.

(The Editor, "Church Record.")

Sir,—Once more as Good Friday approaches our hearts are stirred with shame to think of the cruel blot on our Christian citizenship, when we know that again the Royal Show will be thronged by tens of thousands of nominal Christians who do not seem to heed the appeal, "Is it nothing to you all ye that pass by?" Can we not do more than simply protest! Can we not back up strongly the noble appeal of our Archbishop, by pleading next Sunday in every Anglican Church in the Diocese, to our congregations to personally refrain from attending the Show on Good Friday? We clergy have a tremendous opportunity this year, because of the war, with its heart-searching lessons. Let us see to it that we do our duty, and never be satisfied until this unchristian blot has once, and for all, been removed.

CLERICUS.

Sydney.

GAMBLING.

Of all habits, however much civilised man may give way to it, gambling is one of the most intrinsically savage. Historically it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and unchristian.—Kingsley.

Helps for Quiet Moments.

Submission to God's Will.

When dark hours come, when neither sun nor stars appear for many days, when all past experience seems to have come to an end, when you cannot feel, or pray, or love, there is one thing that cannot fail you: the habit formed of a fixed—almost dogged—submission to the will of God; the habit of remembering that God is in Heaven, and we upon earth; that He has a right to do as He will with His own; that He is the Potter, and we are as the clay in His hands, to be moulded as He will. When we have trained ourselves to look upon every "trifle"—the worries of every day life, the servants who disappoint us, the masters who are hard on us, the troublesome people who will not receive our teaching as from God—when we have trained ourselves into the habit of submission of will, in every trifle, then we have something that will last in the day of trial.

The Fellowship of the Cross.

The Cross must necessarily be viewed from two standpoints. First, the work it has accomplished—the pardon and conquest of sin. This is the first message with which the cross comes to the sinner. It proclaims to him full and free deliverance from the power of sin. And then the second—the spirit or disposition which was there manifested. We find this expressed in Phil. 2: 8:—"He humbled Himself, and became obedient unto death, even the death of the cross." Here we see self-abasement to the lowest place which could be found under the burden of our sin and under obedience to the uttermost to all the will of God; self-sacrifice to the death of the cross. These three words (self-abasement, obedience, self-sacrifice) reveal to us the holy perfection of His person and work. Therefore God hath so greatly exalted Him. It was the spirit of the cross which made Him the object of His Father's good pleasure, of the worship of the angels, of the love and confidence of all the redeemed. The self-abasement of Christ, His obedience to the will of God even to death. His self-sacrifice even to the death of the cross—these made Him to be "the Lamb as it had been slain, standing in the midst of the Throne." All that Christ was He was for us and desires to become in us. The spirit of the cross was His blessedness and glory. It should be this even more for us. He desires to manifest His likeness in us, and to give us a full share of all that is His. Thus St. Paul writes: "Let this mind be in you, which was also in Christ Jesus." The fellowship of the cross is not only a holy duty for us, but an unspeakably blessed privilege which the Holy Spirit Himself will make ours according to the promise—He shall take of Mine and shall show it unto you.—Dr. Andrew Murray.

The Power of Prayer.

"Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power."

Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practice. The primary need is not the multiplication of prayer meetings, or the more extensive circulation of prayer calendars, but that individual Christians should learn to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions."

This hath He done, and shall we not adore Him?

This shall He do, and can we still despair? Come, let us quickly fling ourselves before Him.

Cast at His feet the burden of our care.

—F. W. N. Myers.

No East or West.

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands then, Brothers of the Faith,
Whate'er your race may be!—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.
—John Oxenham.

A VARIETY OF PICKINGS.

Captain Spencer, of the Church Army, asked a convict in London what he did for a living when he left prison. "Well in spring I does a bit o' pea pickin' and in the summer I does a bit o' fruit pickin'," and in the autumn I does a bit o' 'op pickin'." "Yes," said the captain, "and what do you do in the winter?" "Well, mister, I may as well be honest with yer. In the winter I does a bit o' pocket-pickin'." Captain Spencer next asked, "And what happens then?" The convict replied, "Why, I comes 'ere, and does a bit o' oakum pickin'."

BOOK FOR EASTER.

"The Resurrection of Jesus Christ and Kindred Subjects," by Rev. W. H. H. Yarrington. The Empty Grave. Reality of Appearances. Order of Events. Possibility of Miracles. Recent Science. Electric Constitution of Matter. Opinions: "Altogether satisfactory; Sir Oliver Lodge writes: 'Thoughtful and well informed.' Principal Booksellers. One Shilling.

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The Primate in Melbourne.

ANNUAL MEETING OF THE VICTORIAN
CHURCH MISSIONARY ASSOCIATION.

(From Our Own Correspondent.)

One of the most successful missionary gatherings of recent years was held in the Melbourne Town Hall on Tuesday, March 16th. The attendance was estimated at over 1300, while the heartiness of the singing and the atmosphere of enthusiasm helped to make this a most memorable gathering. The Archbishop of Melbourne presided, and with him on the platform were the Primate (Archbishop Wright), the Bishops of Gippsland and Bendigo, and a number of the clergy, and representatives of the C.E.M.S. Executive. Mr. H. E. Floyd, who is a musical graduate of Oxford, presided at the musical organ, and was supported by a mixed choir of about 100 voices. Mr. Floyd's delightful playing contributed not a little to the pleasure of the evening.

The Archbishop of Melbourne.

The Archbishop of Melbourne congratulated the C.M.A. on the great gathering, which in its enthusiasm was characteristic of the work of the Association. After giving a cordial welcome to the Primate and the Bishops, the Archbishop touched upon the war. He asked what would be the position of the Church Missions when the war was over? As never before large questions would crowd in upon the Association. There was also our duty while the war lasted. It was a time of heart searching, and it was producing loyalty, and generosity for the great war funds. The finances of missionary societies must not be allowed to suffer. There had been a noble response to the appeals of the C.M.A., but sympathy and prayer were needed more than ever before. Christianity was not responsible for the war, and the only way to prevent a recurrence of it was in the growth of a more Christian spirit among the nations. This was the work of missions. Never would the nations be more ready to hear than when peace had been attained. The C.M.A. had made noble efforts in the past, and its plans for the future would involve the sending out of 8 new missionaries and an income of £10,000.

The Scripture lesson from St. John iv. was read by Mr. David Unipon, an aboriginal convert of the Pt. McLeay Mission, with a distinctiveness and intelligence which many a clergyman might have envied. A series of pictures were shown, giving a vivid impression of the work at the Roper River Mission. These were explained by Miss Hill in the absence of Rev. H. E. Warren. A beautiful series of intercessions were read by the Bishop of Gippsland. This made a fitting preparation for the uplifting address which followed.

The Primate's Address.

The Primate seemed to take real pleasure in the sustained applause which welcomed him when he stood to give the final address. He was evidently glad to be amongst us. He said it was worth coming all the way over from Sydney to hear the Archbishop of Melbourne's splendid testimony to the value of the work of the C.M.A. The report was one which merited hearty congratulation, especially for the work accomplished at the Roper. He had been asked to speak to the men. Some considered it to be the function of women to do propaganda work and of men to criticise missions at their offices, though ignorant of what was being done. Even criticism had its uses. It gave opportunity to refute errors and arouse interest. He wanted men so to study mis-

sions that they would go into the front ranks of those who were advocates of missionary work. The history of the Laymen's Missionary Movement was an illustration of this.

A number of business men in America had sent out delegates to see the fertility of the work and to convict missionary speakers of misrepresentations. So out went the commission, and they came back to say there had been under-representation of the work of missions. There were victories which had never been mentioned. There was the mighty unconscious influence which was putting a stop to the cancerous growth of a culture without the influence of the Lord Jesus Christ. They demanded that missionary organisations should be no longer permitted to limp instead of marching. This missionary warfare was a special call not to diminish our gifts and efforts. Christianity is at the testing time. There is no better proof of its genuineness than missionary work. It means that men believe what their Master said when He claimed to be a blessing for all nations. It showed that they had found Him for themselves and wished to pass the knowledge of Him on to others.

This was the best answer to the spectacle of Christian nations at each others' throats. The world is a great whispering gallery. The nations are saying, you have preached Christ for centuries, is this Christ? You preach the Gospel of love yet you are taking each others' lives. It needs the missionary to show that there are those who profess Christ, and who will dare to go and to give in order to bring Christ home to the hearts of men. They will then not judge by things they see, but by the truths they know. India has been proving this by sending men into our fighting line. Japan and the Moslems approve of our position, and we believe that the great Christian British Empire is at one in standing for her plighted word and for the defence of the weak.

This is the decisive hour of Christian Missions. We were told so five years ago. Now is the time to set the seal of a new life upon the changing world in its malleable state. Much has been done in the last five years, and more in the last fifteen than in a hundred years before. But what now? All that represents materialism is standing on one side. Let Christ's message come in and He will do the work. Now, and now alone is the moment of golden opportunity. Is it not a fact that in days like these more is given? The C.M.S. took its rise in the midst of the Napoleonic wars, times of scarcity and want. Similar advances were made during the South African war. Why? Because men are preaching self-sacrifice and are practising it. This spirit makes room for the biggest ideal of all, sacrifice for the love of Christ.

It is by such work that we will prepare for a true and lasting peace. War is the flail of God, which will fall till arrogance has bowed its head. (Applause). It is said of the prisoners of Germany, if they can buy no luxuries they can buy a German Dictionary for three pence. The argument is that the prisoners will then understand German ideals and actions. However a good many Germans do not seem to understand English, but they do seem to understand England. (Laughter). But there is a common language all need to learn. It is the language of the city of God. The knowledge of this will silence the voice of pride and make for peace. What is wanted? It has been said that mission work needs the cantilever principle. If the balance is to reach out far into the abyss, it must be weighted in the inner life—in the heart of the Church. We want more true discipleship, more real consistency. Nothing impressed India more on the occasion of King George V's visit than the King's loyalty to his faith. The great King, said the Indians, keeps Sunday. When he goes to Nepal he stops his train on the way and goes to the little Church. There he kneels and bows his head before the King of Kings. The news

of that went throughout India. True discipleship is wanted, men who feel they must be ready to take up the cross and follow Christ.

What of the future? They would go forward with a good courage, undaunted, like the great Apostle of the Gentiles to whom it was written in the last words of the Acts, "none forbidding him." All the world's powers were against him, yet He went on without hindrance because He was looking to the eternal Jesus and the immutable purpose of God.

PEACE, PERFECT PEACE.

This hymn was written by the Rev. E. H. Bickersteth, who afterwards became Bishop of Exeter. It happened thus: Mr. Bickersteth was spending his summer holiday in Harrogate in August, 1875, and it was my privilege to be introduced to him there. On a certain Sunday morning the Vicar of Harrogate, Canon Gibbon, happened to preach from the text—"Thou wilt keep him in perfect peace whose mind is stayed on Thee." The preacher alluded to the fact that in the Hebrew the words are, "Peace, Peace," twice repeated, and happily translated in the 1611 translation by the phrase, "Perfect peace." This sermon set Mr. Bickersteth's mind working on the subject, and it is related that after the service he took up a sheet of paper, and then and there wrote down the hymn, just exactly as it stands. It is also said, on the same Sunday, visiting an aged and dying relative, in a somewhat troubled mind, he read over the verses to this dying Christian to express the spiritual comfort desired to convey.—Rev. M. Rowntree, in "Home Words."

GOOD OVERCOMING EVIL.

Let this be a settled and established maxim, that evil cannot be removed except by means of good. For as it is light that scatters darkness, and heat that banishes cold, so undoubtedly in like manner it is virtue and goodness only that overcome evil and exterminate vice.—Coelet.

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zeal, enterprise, devotion, and sacrifice in our religious life."

Blayney.

The Bishop conducted services in Christ Church, Blayney, on Sunday last. At the Morning Service he dedicated the new oak pulpit, which had been placed in the Church by the congregation as a recognition of Mr. C. R. Barry's 27 years' work as superintendent of the Sunday School. Mr. Barry recently removed to Bathurst. In the afternoon the Bishop preached to a crowded congregation of men, impressing upon them the necessity of each one doing his duty in relation to the war, as victory would be achieved as much by spiritual worthiness as by material organisation.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Cathedral Service.

The service for the friends and relatives of absent soldiers and sailors in the Cathedral last Sunday afternoon was well attended. The building was full to the doors. A good collection resulted for the Belgian Relief Fund. The Archbishop preached on the text: "Mizpah—the Lord watch between us when we are absent the one from the other." Suitable music was rendered by the choir.

Cricket.

We do not often record sporting items, but one calls for special notice. The Melbourne Church of England Grammar School in its match against the Geelong College has broken a record. J. C. Sharp, who is not out for 408, established a world's record for an individual score in public school cricket. Some of these runs were produced in a partnership with R. W. Herring. This partnership produced 343 which is another record as far as Victoria is concerned. We are glad to know the Grammar is maintaining its ascendancy as of yore. The total for 4 wickets is 943, not far off four figures.

Church of England Tents.

In view of the near approach of winter it has been decided to erect a permanent Church of England building for the use of troops at Broadmeadows camp. It is hoped to meet the cost of the undertaking by public subscriptions. A sum of £1000 is needed to defray part of the cost and future expenses of the new building, and to provide also for the upkeep of the soldiers' tent in Flinders street. Hitherto the cost and maintenance of the two Church of England tents have been borne by the Diocesan funds, from which source £500 has been already advanced. It is felt, however, that it would be inadvisable in present circumstances to continue to drain the already overtaxed resources of the Diocesan funds for such a purpose. Even now anxiety is being felt as to the sufficiency of the Home Mission Fund for the needs of the year.

The Archbishop appeals to Church people for the £1000 required, and feels confident that the amount will be readily subscribed. Donations should be sent to the Registrar, Cathedral Buildings, Swanston Street, Melbourne, marked "Tent Fund."

Cathedral Tent.

Lady Helen Munro Ferguson paid a visit to the soldiers' tent at St. Paul's Cathedral on Thursday morning, March 18. The Archbishop welcomed Her Excellency. Addressing a large number of soldiers and sailors, Lady Helen expressed her delight and satisfaction with the tent and its arrangements for the comfort and convenience of the men, and urged the men to regard the tent as a token of the feeling of sincere interest and goodwill of Churchpeople in their welfare. On behalf of the men, Archdeacon Hindley, in thanking Lady Helen for her words of appreciation, said that soldiers generally were conscious of the many services rendered to them by the women of the nation,

particularly Red Cross work, and the men who had left and were leaving Melbourne fully recognised the work the band of ladies were doing at the Cathedral Tent. Amongst the most pleasant recollections as they went forth to serve their King would be the gracious and kind words of Her Excellency. After a further inspection of the large tent and its companion "resting tent" (where tired men can rest), morning tea was partaken of by the party.

The Director of Sunday Schools.

On Saturday afternoon, March 20, the Rev. Roscoe Wilson, Director of Sunday Schools, visited Christ Church, Brunswick, and met, not only the local teaching staff, but representatives of St. Jude's Carlton; St. Michael's, North Carlton; St. Luke's, Fitzroy; St. George's, Royal Park; St. Augustine's, Moreland; St. John's, Moonee Ponds, and Holy Trinity, Coburg. Revs. F. Newton, M. A. Scales, M. DeBurgh Griffith, and J. B. Sharp were also present. To over 70 teachers three addresses were delivered on "Modern Methods Applied to the Religious Training of Children," by Mr. Wilson, and at intervals there were periods of intercession. The Christ Church staff of teachers entertained the visitors at tea, and a sermon to teachers was afterwards delivered. This service was attended by a number of parishioners who take a special interest in the teaching of the young.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Enoggera Camp.

The Archbishop paid a visit to the Enoggera Camp, and attended a concert given by the C.E.M.S. in the Y.M.C.A. marquee. He was introduced to the audience by Colonel Grant. The Archbishop paid a high tribute to the work of the Y.M.C.A. in having provided for the social well-being of the men in camp for so long a period, and so efficiently, and said the Church of England would gladly support its efforts. He spoke of the moral value of the war in awakening Australians to a sense of their duty to the Empire, also of its fostering and strengthening the reality of brotherhood between the different parts of the Empire. The greatest value however would be in teaching self-mastery, gained by discipline and sacrifice, without which as individuals, communities, and Empire, we could not hope to overcome the enemy. The Archbishop referred to the evil of intemperance, and hoped many would sign the Kitchener pledge, but said there was a worse evil than drink that they must learn to resist and exhort them, as a man speaking to men, to be true to themselves, and strive to bring honour and glory to Australia before the world, by their character and deeds. The address was received by the men with enthusiasm and applause. An excellent musical programme was submitted and was warmly appreciated. On the following morning the Archbishop celebrated the Holy Communion; the service was attended by about 2500 officers and men, their reverent demeanour together with the general setting and beauty of the service was a sight that will be long remembered by all who were present. Captain Chaplain Maxwell (Rector of Sandgate) has notified his parishioners that he has received his marching orders, and will leave Brisbane in a few days.

CARPENTARIA.

Bishop's Exciting Experience.

In the "Carpentarian" the Bishop writes a breezy account of his recent visit to the Roper River. On his return journey he had an exciting experience, which he describes as follows—"I had a pleasant and most capable driver to take me back, as we had to drive four-in-hand, and a pair was as much as I cared to tackle on the bad and narrow roads. We had a good journey un-

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TASMANIA.

(From Our Own Correspondent.)

C.M.A. Depot Annual Meeting.

The annual meeting of the C.M.A. Depot was held on March 16, in the Synod Hall. Mr. R. C. Kermode, president of the Tasmanian Branch of the C.M.A., being in the chair.

Besides the President, there were on the platform, the Rev. A. Allnutt, of Richmond, Melbourne, Rev. W. J. Foster, Rev. D. Baker (Hon. Sec.), Mr. Grosvenor Jones, B.A. (of Melbourne), and Mr. Haden (Hon. Treas.).

The Report showed steady work and progress, though not so great as in the previous year, owing to war and drought. Still the work proves most encouraging. Warm gratitude was expressed to Miss Maning and her capable staff of helpers. After the Treasurer, the Chairman gave a most encouraging address, followed by the Rev. A. Allnutt, the chief speaker of the evening, to whose kindness we are much indebted, and who pointed out our part in God's great plan of evangelising the heathen.

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

The Financial Statement of the N.Z. Church Missionary Association shows a total indebtedness of £534 10s. 11d. (including the sum of £420 which the Committee was not able to add to the Disabled Missionaries' Fund). The Annual Meeting of the Association will be held in Auckland during the month of May.

New Church at Edendale.

The new Church at Edendale, in the St. Alban's parish, was dedicated by Bishop Averill on Sunday, March 14th. So many people attended that they could not be accommodated within the Church, and the service was therefore held in the open. The Bishop said it was appropriate that the new Church should be dedicated to St. Chad, the first Bishop of Lichfield, who held the office in the year 660. Twelve centuries later Bishop Selwyn, the pioneer Bishop of New Zealand, took charge of the Lichfield See.

CHRISTCHURCH.

From Our Own Correspondent.

Lenten Services.

Most of the clergy have arranged exchanges for Lenten services and addresses, and with encouraging results.

Church Missionary Association.

The Annual Meeting of the N.Z. Church Missionary Association was held on March 8, and commenced with a celebration of the Holy Communion in the Cathedral. In the afternoon a Workers' Meeting was held in the Y.M.C.A. rooms, when, after Praise and Prayer, a devotional address was given by Rev. H. Leach. In the evening the Rev. Canon Purchas presided over a large meeting, and in moving the adoption of the report and balance sheet of the Association dealt with the early days of C.M.S.

til we came within four miles of the Katherine, when the road being heavy we turned off into the bush, which was pretty thick, and I was admiring the way the driver twisted his big and heavy team round the trees. The driver got down to shoot a turkey, asking me to take his place and drive on slowly. In stalking the turkey he came too near the buggy and fired just behind the horses, who took fright and bolted. The light little buggy was as nothing, and, fortunately for me, I failed to clear the first tree, so that before we had got up full speed the buggy was caught and held. The horses tore away the pole and swingelbars, and went off like a cyclone. I was dragged from the box over the dashboard and hit the ground head first, making a complete and graceful somersault. I let go and the horses dashed into another tree about 100 yards away, broke it off short and tumbled in a heap one over another. Fortunately they were not hurt. It is a curious instance of the continuity of thought in spite of unauthorised interruptions that my first remark on sitting up was, "Did you get the turkey?" He, much amused, for he thought I was killed, said "No," and I felt a sense that the world was a hollow fraud, where one got knocked on the head and bumped and bruised for nothing at all in return. Happily, my pith helmet saved my head, and I was able to walk into the Katherine and send out help. The buggy was patched up, and I got into Pine Creek on Sunday morning.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Early Closing of Bars.

Rev. R. B. S. Hammond, of Sydney, has begun his campaign in South Australia in support of the movement for the 6 o'clock closing of hotels. He has been well received, and has already addressed large meetings in the city and suburbs. On Sunday last he preached twice in the City—at Holy Trinity Church and at St. Luke's, Whitmore Square. He also addressed a great meeting in the Botanic Park in the afternoon, and spoke in the Town Hall at an "After-Church" meeting in the evening. The liquor interest is putting up a strenuous fight in favour of 11 o'clock. They are unable to obtain audiences at any public meetings they announce, but that does not deter them from interrupting, as far as possible, the meetings held by the 6 o'clock league. Money is also spent liberally by them in advertisements in the daily papers, an effort which will no doubt increase as polling day approaches.

Drought.

The drought still continues in this State. Adelaide is particularly feeling the strain. Very inadequate preparation had been made in the way of water storage and reservoirs. For quite six months the watering of gardens from the metropolitan supply has been forbidden. Many citizens put down bores on their own properties, but the vast majority have let their gardens wither. Adelaide is a city of gardens. The effect of the drought is, therefore, very marked, even in the metropolitan area, while the Hills and Park Lands are a pitiable sight.

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work in N.Z., and made special reference to the labours of Rev. Richard Taylor. Miss Stinson, missionary from China, also gave a most interesting and helpful address.

DUNEDIN.

The New Cathedral.

St. Albans' Day, June 17, has been chosen as the day for the laying of the foundation stone of the new Cathedral at Dunedin, and it is the intention of the Bishop to summon the Diocesan Synod for that week.

The Woman's Page.

Children's Parties.

One small social matter, says "Venetia," in the "Church Family Newspaper," which will, it is to be hoped, be improved by the war and the losses it is entailing to the majority of private persons, is that of entertainments for children. For years now this kind of entertainment has been growing in extravagance and elaborateness, until it has reached a pitch as ridiculous as it is injurious in its effects.

I said "small" social matter, but it is a very large one indeed, for children who are taught to look for such luxury from their very earliest years acquire a love of it which certainly does not decrease as time goes on. They grow to feel a contempt, too, for the smaller, less extravagant entertainments, and for those who give them, a feeling which is most pernicious in its effects on their minds and characters.

For the last few years many well-to-do people have openly said they cannot give a children's party oftener than once in two or three years, for the cost is so great, and the fuss and the difficulty of providing some new amusement.

All this is not the fault of the children, it is the fault of the parents; but it is the children who are the sufferers all their lives through from the notions they imbibe in their childhood.

Parents with small means only, or with heavy demands on them, which make it impossible to give such parties as children nowadays look for, feel quite left in the cold, and their children, too; for if parents do not give parties, their children are not invited by others.

Dress, too, is another matter which had got beyond all bounds, and those children who were not "gowned" in the height of fashion and the richest of garments felt "out of it" and miserable.

In the country perhaps this display of affluence, this vulgar competing to outdo each other, has not been so marked as in towns, where the rich of every trade and profession do congregate.

When a child becomes sophisticated, cynical, and blasé, as so many of the children of to-day have become, it loses all its charm and loveliness. It also loses most of its chance of happiness in life.

Another great mistake, a modern mistake which has grown up of late years, is the habit mothers have got into of providing entertainment and amusement for their children from the time the poor little things open their eyes in the morning till they go to bed at night. Children are not allowed to invent their own amusements—the amusements which they love above all others, and which linger in the memory with a charm about them which no others ever possess. In big towns, especially, one comes constantly upon poor, foolish harassed mothers, their brows furrowed with this new care.

"I can't come to tea with you; I must stay home and amuse the children. Tomorrow I am going to take them to the tailor in the morning and the Zoo in the

afternoon, and in the evening they have some friends coming in; but I don't know what to do with them to-day, until they go to the pantomime at night." That is not an exaggeration, it is quite a common thing nowadays; and the result is that mothers give a sigh of relief when the children are packed off to school again, and others have the care of them.

Of course, the system is killing all power of inventiveness in children, all resourcefulness. They are bored and irritable, and unhappy unless their days are filled with entertainments of one kind or another; and, naturally, they grow weary of the old ones, and are constantly demanding new. Everything points, then to this being the time for a reorganisation on a large scale of children's entertainments, for a going back to the old simple games and pleasures, to allowing children once more to help amuse themselves and each other.

MAGAZINES.

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

India occupies considerable space in the C.M. Review. There is a study of the Indian Census with a view of summing up the advance of Christianity, by the Rev. C. D. Snell. Then the Rev. J. J. Johnson gives an account of a tour "Among South Indian Pundits," and the Rev. H. J. Hoare writes on "India's Claims." There is also a biographical sketch of the late Rev. F. H. Baring, an Indian Missionary. "The Moslem World," however, is not forgotten, for the Rev. J. H. Lenton contributes a comprehensive article on the 200,000 Moslems, their needs, and the efforts made to win them. There is a detailed account of the coronation of Daudi, the first Christian King of Uganda, by Dr. Cook, and the Rev. E. S. Woods writes on the Universal Day of Prayer for Students. The Editorial Notes are of special interest, giving, inter alia, some remarkable testimonies by Germans to the benefits of British Rule, and telling of the way in which Chinese Officials welcomed Mr. Sherwood Eddy when he visited China on his evangelistic tour.

The leading feature of the *Cleaner* is a remarkable double page illustration dealing with the Moslem World. Some facts recorded there demand serious thought. "One of every seven people in the world is a Moslem. Two-thirds of these are under British Rule and Protection. 'Five millions more Moslem than Christian subjects own King George as their Sovereign Ruler.' In *Meroy and Truth*, under the suggestive heading 'A Study in Khaki,' in an interesting account of the Women's Hospital at Multan, India, with illustrations. In the C.M. Gazette is reprinted the letter to military officers serving abroad, written by Lord Roberts, Lord Grenfell, and Lord Methuen, commending the cause of Missions, and asking all officers to encourage the work, so far as their duty permitted. We have also received the *Awake* and the *Round World*.

BISHOP FRENCH OF LAHORE.

Dr. Valpy French was the first Bishop of the Diocese of Lahore, but long before that he had been working in India. During the mutiny he was in Agra when suddenly the terrible tidings came that a large number of the treacherous sepoys were expected. All the English in Agra were hurried into the fort as being the safest place, and there was but just room and very little food for them. But Mr. French would not go in unless he were allowed to take with him all his Indian converts. At first his request was refused, but he declined to save himself without them, and he would not enter the fort till every Christian Indian was safely inside, for he knew that if the sepoys found any Christians they would kill them.

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OPP. FAIRFIELD PARK STATION.

Young People's Corner.

The White Tent.

"Bother the baggage!" said Ralph, vindictively, as he turned away from the group of scouts that surrounded the second instalment of stores. "You don't suppose I'm going to push that truck up and down hill to the station, do you? I think I see myself!"

"But the rest of the things are waiting on the platform!"

"Let them wait, then." Ralph strolled away to the hedge and lay down under it; it screened him from the sun and wind alike, and half-a-dozen more followed his example. Out of the troop of twenty scouts only four set out with the truck to the station.

The Scoutmaster was watching, although he seemed to be wholly occupied with the big tent which was to be the home of this party of campers-out for ten days or so. The wind was already strong, and the wild lines of "mares'-tails" in the summer sky prophesied that it might soon be stronger. The tent seemed to resent so much strain, and the Scoutmaster and his assistant anticipated a restless night.

They were not disappointed. The two smaller tents had gone to the wrong station, so that the four scouts and the truck returned with the news and the rest of the stores. Everybody was tired, and nearly everybody was cross. It certainly seemed hard that the wind and the flapping of the tent and the

general discomfort should rob such needy people of sleep.

The Scoutmaster, of course, was the wisest, the most anxious—and the least ruffled. He was thinking, probably, of his Master, and doing all his work as for Him.

"It's a testing-time for the lads," he said to himself. "On such nights as this there is no possibility of mistake. The King's soldiers show their colours. How many of these will come out victors through Him?"

The gale increased in force, the tent grew hourly less secure—but there is no need to relate all the misfortunes of the following day. Childish phrase, "Everything went wrong." The scouts lost heart, forgot about their "good turns," and seemed like passive resisters—not openly rebellious, but calmly disobedient. The assistant was in despair, and pondered the advisability of packing off every boy to his home. The Scoutmaster watched, saw one or two deeds that encouraged him, and waited for the crisis.

It soon came. On the second night nobody had more than two or three snatches of sleep, and sullen faces and a heavy silence, broken by occasional grumbling, greeted the day. The wind scolded and roared like an angry giant, nor was it appeased until it had split the big tent on both sides.

"That settles it," said the Scoutmaster. "You must pack up the baggage and go home, every one of you. There are difficulties to overcome, and I have been watching you all carefully with regard to them. I do not think that you have learned sufficient self-control or courage to overcome them."

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He glanced at Ralph's sully face, at John's frowning brows, and felt a sense of disappointment that the testing-time had shown up so much base metal. Then his thoughts flew to Willie and Jim, and he smiled. Willie and Jim, during these days of storm and stress, had shown themselves brave soldiers of the King, and their influence had touched several others.

Then a curious thought came to the Scoutmaster. In his own phrase, he was "out to win souls," and failure stared him in the face. Could there be any reason for it? He seemed to see an inexperienced general of long ago—a man chosen to win victory for the Lord. He had a vast army, till the whisper came: "The people that are with thee are too many." And the fearful ones were sent home, leaving barely a third of the original number.

"Boys," cried the Scoutmaster, suddenly; "those two small tents turned up this morning. We can abandon the big one and still have a cosy camp if there's anyone keen enough. Would any of you like to face it out? Are any of you full of faith and courage?"

Willie's hand shot up like a rocket, and four others—chums of his—were almost as quick. Twelve boys in all signified their wish to stay.

Yet too many. The whisper was very distinct in the Scoutmaster's ear. He scanned the twelve faces narrowly. Willie had proved himself worthy, and so had Jim; Harry had worked well and cheerily, Arthur had tried to be a peacemaker, Dick had done some wonderful things in the way of cooking. But the other seven had been careless and unwilling; they offered to stay, probably, because they imagined better times ahead. "Five of you shall stay," said the Scoutmaster. "Willie, Jim, Harry, Arthur, and Dick. The rest must go."

The wind abated, and the sun shone in friendly fashion on the two tents in the field above the sea. One was white, and the campers said it was the most delightful tent ever made or pitched.

Of the days that followed the return of the discontented scouts no worthy description can be given. The Scoutmaster said afterwards that his small remnant had passed through two days of testing, then an election, and finally reached the happiness and the blessing.

Bathing and boating, picnics and adventures, cooking and merry meals in the open; then the peaceful evening and the little service in the white tent. The Scoutmaster loved to speak of the King's army, the testing and election of His soldiers, and the peace which would follow when shield and sword would be no longer needed. His assistant's spirits revived, and Willie's eyes shone with the light of love and daring. Jim thought of the day when first he found his Saviour, and prayed for grace to be faithful.

As for Harry and Arthur and Dick, they were very quiet and thoughtful, until at last they got possession of the Scoutmaster, one by one, for a private talk, and then they told him that they must yield themselves to the King. They could not live without Him, they said; and they knew that He had died for their souls.

The Scoutmaster was satisfied. He has never ceased to thank God for the blessing He sent down upon the meetings in the white tent.

—From "Our Boys' Magazine."

INACCESSIBLE MISSION STATIONS.

Lake Harbour, in Hudson Strait, North-West Canada, is not the most northerly mission station in the world, but it is one of the most inaccessible, and it is mentioned in the "C.M.S. Gazette" for February that the solitary clergyman who is working there, the Rev. A. L. Fleming, will not hear of the outbreak of the European war until the supply ship reaches Lake Harbour in August or September next.

War rumours had reached another out-of-the-way station, Fort George, in Hudson Bay, when the C.M.S. missionary in charge wrote in October, but they were very conflicting. One account said that Russia was fighting with Germany and Austria against England and France! No news from the outer world is expected at Fort George until the spring.

From strength to strength go on; Wrestle, and fight, and pray; Tread all the powers of darkness down, And win the well-fought day. —C. Wesley.

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The Missionary Enterprise.

Our Responsibility to Moslems.

Some diagrams in the February number of the "Church Missionary Enterprise" emphasise the task committed to British Christians regarding their Moslem fellow-subjects. It is a striking fact that the greatest Moslem ruler in the world is our own gracious sovereign King George V. The present European war found the Mohammedan world with a population estimated at 201 millions, namely, 1304 millions in Asia, forty-two millions in Africa, two and a half millions in Europe and America. Of these ninety and a half millions are under British, thirty-five millions under Russian and French rule, and forty-one and a half millions under other Western Governments, chiefly the Dutch. Of the remaining thirty-four millions, about eighteen millions were subjects of the Ottoman Empire. Great Britain and her Allies thus rule over a preponderant majority of the world's Moslems (126 out of 201 millions). The leaders of this great mass have loyally espoused the cause of their Western rulers; hundreds of thousands of Moslems are fighting in the ranks of the allied armies, and a peculiar responsibility rests upon British Christians to evangelise them.

Uganda Christians and the War.

The Rev. G. R. Blackledge says that the Christians in Uganda want to know "what the war is all about." He writes in the "C.M.S. Gazette" for February: "It is sad work explaining, and difficult work to answer their question. What does God think about it? But the Baganda seem to realise, in common with the rest of the world, that Germany stands convicted at the bar of humanity. I feel over here in Central Africa how wonderfully history repeats itself, and the writing on the wall is as true to-day of Germany as it was true of the Chaldeans of old: 'Mene, Mene, Tekel, Upharsin. . . Thou art weighed in the balances, and art found wanting.'"

Effects of the War in India.

The Rev. H. J. Schaffter, principal of Tinnevely College, who was born in India, and has been a C.M.S. missionary in that country for 46 years, writes: "Though the view of Christian nations battering each other in this war is deplorable, I can see whole catarrhs of blessing that will inevitably flow from it. The flood of loyalty that has poured forth from prince and peasant astonished me. True, it is greatly due to the humanity and justice of the Government, but to most of the lower classes Gov-

ernment is a very impersonal and shadowy thing. I claim that it has been chiefly due to the Christian merchant, planter, missionary, and others who come in touch with Indians, and let them see in the daily life what it means to be a follower of Christ."

Wonderful Progress in India.

Sunday, December 6, was observed as a day of thanksgiving and prayer in all Anglican congregations throughout India, Burma, and Ceylon in connexion with the centenary of the appointment of the first Bishop of Calcutta, who was installed in the Cathedral Church of St. John on December 2, 1814. In the "C.M.S. Gazette" for February extracts are given from a historical statement indicating the principal facts and features of Anglican Church life and progress during the century:—

"In 1814 there were 700,000 Christians of all denominations and races in India: now there are 3,876,203 Christians; and of these 492,517 belong to the Anglican Communion. "Then there was one Anglican Bishop in the whole of the eastern hemisphere: now there are thirteen Dioceses in the Province of India alone, and the Bishop of Assam will be the fiftieth consecrated for India. Then there were forty Anglican clergy, and no Indian clergy: now there are 931 clergy, 301 of whom are Indian.

"Then there were fifteen Churches: now there are 1213. Then there were very few Anglican schools and no college: now there are 230 schools, eighteen colleges, and fifteen divinity schools.

"Then the vernacular versions of the English Bible could be counted on the fingers of one hand: now there are translations of the Scriptures in seventy-six Indian languages and dialects, including eighteen translations of the whole Bible; and 10,000,000 copies of these have been distributed by the British and Foreign Bible Society alone in India, besides the enormous number issued by the S.P.C.K."

A Large Order for Bibles.

An interesting series of evangelistic meetings for students and business men and gentry was held in various cities in China last autumn. A C.M.S. missionary writes: "After the meetings in Peking, conducted by Mr. E. S. Eddy, a Chinese gentleman placed an order with Mr. Strong, of the Bible Society, for two thousand Bibles (at 2 dollars a copy) to distribute amongst his friends. These were delivered at his residence in sixty cases."

The noblest minds their virtue prove
By pity, sympathy, and love;
These, these are feelings truly fine,
And prove their owner half divine.—Cowper

The Call.

[Written by a mother, whose son has just joined the Australian Expeditionary Forces.]

Thou hear'st from far across the sea
Thy king, thy country calling thee
For Christ and His blest liberty,
Soldier mine.

Loud, loud it ringeth in thine ear:
The call of duty, clarion clear,
It calleth thee from kindred dear,
Soldier mine.

Go, go, we would not bid thee stay,
Though it seems but the other day
We held thee fast, a child at play,
Soldier mine.

Go forth, my son, strong, valiant, true,
The force of evil to subdue;
Christ draweth very nigh to you,
Soldier mine.

So shall the cry of anguish cease,
So shall the captive find release,
So shall there come the reign of peace,
Soldier mine.

And when thou comest back again
'Twill be with honour free from stain,
With joy that overcometh pain,
Soldier mine.

Or, if 'tis ordered otherwise,
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Current Topics.

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

Easter Day,
April 4.

raised your faith is vain; ye are yet in your sins."

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

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

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

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

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

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

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

This subject of Prayer Book Revision naturally raises the question of the comprehensiveness of the Church of England, for which Dr. Headlam, who recently

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

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

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

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