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Current Topics.

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

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

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

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

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

Desecration
of Good
Friday.

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

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

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

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

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

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

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

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

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

the school-room to the camp. I can only see them as fresh, happy, jolly lads full of fun and frolic, but any day now they will be called upon for grim and terrible service. Into what manifold temptations have not these dear lads been suddenly thrust! What scenes and dangers will they pass through before they return to us! Pray for them! They are fine lads as are the great bulk of the men we have sent forth. An 'old boy' wrote to me the other day and said, 'The boys' letters are wonderful. They breathe such a spirit of manly religion and dependence upon God.' Many in Australia have been anxious about the reports that have been spread of shameful conduct amongst our men in Egypt. Undoubtedly many 'scalawags' got away among the troops, but they are not really representative of our Australian men."

AN INCOMPLETE FAITH.

A certain Welsh clergyman was off to catch the express, and on the way to the station he ran into the Bishop. "Well, what's the hurry?" said the Bishop. "I am going to catch the express, your lordship." The Bishop pulled out his gold hunter watch. "Well, there are seven minutes yet; let us walk together and both catch it," said the Bishop. They arrived at the station just in time to see the departing buffers. "Do you know, I had the greatest faith in that watch," said the Bishop. "Ah! my lord, what is faith without good works?" replied the annoyed clergyman.

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Our London Letter.

(From Our Own Correspondent.)

London, February, 1915.

Church Missionary House.

As in 1885 so in 1915 I was privileged to be present at one of the functions arranged to inaugurate the enlargement of the Church Missionary House. This took place on Monday last, February 1st, when the Archbishop of Canterbury presided over a gathering which filled the large new committee-room. On the platform supporting him were Sir John Kennaway, Sir Robert Williams, Mr. Sydney Gedge, Dr. Eugene Stock, Prebendary Fox, Bishop Montgomery, and the Rev. Cyril Bardsley. The capacity of the platform is very limited, but there were a host of other C.M.S. leaders in the audience. Being at noon, ladies predominated in number, but there was a striking representation of clergy and laymen. The distinctiveness of the gathering was in the Service of Dedication, read by the Archbishop himself, after an opening address of welcome and thankfulness from Sir John Kennaway as President. The Archbishop subsequently made a very sympathetic and encouraging speech of about half an hour in duration, the Lay Secretary, Dr. Lankester, having previously read a statement embody-

ing a few points in the history of the house in the one hundred years or so of its being the Society's headquarters, also explaining in some detail the uses to which the additions and alterations were to be put. The Treasurer, Col. Robert Williams, Prebendary Fox and Dr. Stock also spoke, very briefly, the proceedings finishing with a hymn. A thankoffering was taken on behalf of the Paris Missionary Society—a highly commendable arrangement showing a fine sympathy with that often sorely tried but always worthy body.

Home-Loving Conservatism of C.M.S.

The Archbishop emphasised the satisfaction he felt that the Society had resolved to stick to Salisbury Square instead of moving to Westminster, as at one time had been seriously proposed. The C.M.S. was practically alone in the Church's principal organisations in remaining true to the site it occupied one hundred years ago. His Grace enlarged very interestingly on this topic, and spoke feelingly of the Society's home-loving conservatism. There was probably no one present who was not entirely sympathetic with these remarks of the Archbishop. Westminster and a completely new building had great attractiveness for many reasons, but the old home in the old spot has an attractiveness still greater. Even as it is there are many things to be missed. The committee-room and its comfortable yet only plain-covered benches are displaced for a room twice its size with chairs, as the seating accommodation, the old room being cut up into two. What occasions there have been in the old room in its thirty years of life, what a history its walls could tell! I would like to go into this in detail, but must forbear, and pray that the Divine Presence and Power may be given to the new building as it ever has been in the former.

Work Among Soldiers.

The Y.M.C.A. work among the soldiers has reached such dimensions as to necessitate a journal of its own, which has been brought out under the title of the "Y.M." with "The British Empire Y.M.C.A. Weekly" for a subtitle. It emanates from the National Council of Y.M.C.A.s, whose headquarters are at "George William's House," Russell Square, London. Articles, stories and photographs, appropriate and interesting to our soldiers form the make-up of the paper

which is published weekly. It all shows the thoroughness with which the Y.M.C.A. has entered upon the unique work they are doing. The cheery messages week by week cannot but hearten those for whom they are meant, and place them in the right lines of thought and conduct. But the whole is not told in the pages of the "Y.M."—of the personal work by experienced Christian leaders who after business hours find their way to the White City and have spiritual talks with the men in groups or singly, and give out Khaki Testaments to those who desire to have them. I have no doubt that from your side similar influences are brought to bear upon men in training, who, like ours, will not be unmindful of the serious side of the Empire's enterprise against injustice and unrighteousness.

Central Board of Missions.

The Central Board of Missions has been holding its Annual Meeting at Westminster this week, a fair proportion of the members being present. The Board is making a serious attempt to give a lead to the Church in this time of war, believing that one result of the war will be increased sense of responsibility on the part of British people for the Empire entrusted to them by God. This is expressed in a memorandum embodied in its annual report, together with a belief that whole classes of people who have hitherto been strangers to missionary enthusiasm will arrive at the conviction that the Gospel of Christ is the ultimate foundation of British power and the supreme gift which as Christians we hold in trust for the nations. It calls upon the Church to see that our missionaries are maintained at their posts, if it were only to witness to heathen nations that this war is not a result of Christianity, but rather of disloyalty to Christian principles by those who still bear the Christian name. Bishop Kennion (Bath and Wells, formerly of Adelaide) presided at the morning session, Bishop Jacob, of St. Albans, who seems by his earnestness and vigour to have triumphed over the serious indisposition he has lately been subject to, and Bishop Coplestone, late Metropolitan of India, sitting by his

side. In the afternoon the Archbishop of Canterbury occupied the chair.

The Primary Task of the Church.

The report of the Central Board's Executive brings into focus the many ways in which the Board endeavours to assist the Church in its "primary task." The Annual Reception of Missionaries, held every June, is no mere function, bringing together those who while working for the same Church would have no other opportunity of meeting. A Missionary Convention for members of the Central and Diocesan Boards of Missions was arranged and held, and was marked by a spirit of unity and devotion. It is intended to repeat the Convention in May next. A Conference on Missionary Missions held at Cambridge and the publication of literature of special use to the Church, as a whole, in the missionary enterprise were two of the features of last year's operations. Departments of its work consist of the Laymen's Committee to carry on a Missionary Movement amongst men, and councils for service abroad, for home organisation and literature, and for Missionary problems and policy, all of which are brought under review and discussed at the annual meeting. The Annual Review of Missions Overseas, which the Board prepares and publishes, is an excellent summary of world-wide work which is only too little known and appreciated. The Board, with its new Secretary, the Rev. H. Saumarez Smith, well known to you, is making steady progress. It has impeding difficulties owing to the divided state of the Church, which obtrude themselves in many ways, not openly perhaps, but in hidden ways, which it could be wished did not, as for the most part they need not exist.

Professor Charles, the great Eschatologist, says, "The Papacy reached its zenith under Innocent III (1198-1216). In his inaugural sermon he declared, 'I am the Vicar of Jesus Christ, the successor of Peter, and I am placed between God and man, less than God, but greater than man; I judge all men, but I can be judged by none.' Studies in the Apocalypse, p. 22. At the same time the learned Priest Joachim may have been recording his prediction that a Pope would be Anti-Christ."

A Deed of Noble Gallantry.

A motor car driver at the front tells in the "Daily Mail," how his hero who, in civil life, seemed on the verge of fainting at the slightest skid or accident to the car, proved to be the bravest of the brave. After remaining in the trenches in a continuous rain day after day, he and his men leapt from their trenches to stop a bayonet charge. At daybreak the British noticed that the Germans had returned and collected their wounded, with the exception of one man, who lay groaning in agony half-way between the trenches. From the opposite a flying figure appeared in an effort to save the wounded man, but a volley laid him low. Then came the order from our hero, "Cease Fire." He jumped forward from the trench, and no doubt with the intention of taking revenge for their dead comrade, the Germans fired. Badly hit, he staggered onward, and the sight witnessed from both trenches was greeted with loud cheers, and not another shot was fired for nearly an hour. Badly wounded himself, he picked up the wounded German, and, to the amazement of all, carried him direct to the German trench, and laid the body before the officer, and saluting, turned on his heel to return. He was as safe during those few moments as he would have been in his own home. But he was not to return unwarded. The German officer climbed from the trench, and removing his own Iron Cross, pinned it on our hero. The cheer from both sides was long to be remembered. "I had the honour of taking him back to the hospital. Before leaving, the General informed him that he would be recommended for the V.C. the very next day, but I am broken-hearted to say that his cross is a wooden one, among more of the heroes who have made England what she is."

In the "Young Men of India," Mr. K. J. Saunders writes the following lines in commemoration of the deed of heroism recorded above:—

THE THREE CROSSES.

The day dawned bleak and grey, and weary eyes
Opening from fitful sleep looked out once more
Upon the field of woe. The patient Earth
Lay fouled with blood, and riven with ruinous shard.
But while men slept the piteous husbandry
Of Death was garnered in: one stricken son
Alone the mighty mother bore upon her breast,
Sole gleanings of that midnight harvesting.
Derelict 'twixt friend and foe he agonised
In the dim dawn alone.
With the new day the battle raged anew,
And still his silence pleaded to the skies:
But Heaven seemed dumb, and all the
swimming world
Was yielded to the sovereignty of Hate,
And Wrath and Pride and Carnage stalked abroad.

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March 19, 1915.

Then God on high spoke gloriously: a form
Loomed sudden on our vision gaunt and
grey.

Strode from the trenches, faced the fires of
hell
And raised the wounded foeman tenderly.
We in amaze ceased fire, and stood aghast
As that gaunt figure staggered on and on,
Torn with a hail of bullets, to the edge
Of German trenches; very tenderly
The strong man laid his grievous burden
there.

Then as he staggered back a thing befell
That in a moment dimmed each eye with
tears,
And thunderous cheering broke from every
throat,
Love kindles Love, and deeds of bravery
Beget a noble emulation: quick as thought
Answers to thought, or echo follows voice
In some lone valley on a mountain side
That deed of ruth bore fruitage: with a
bound

A German—flower of all his nation's
chivalry—
Tore from his breast the hard-won Iron
Cross,
And, trembling, pinned it o'er that noble
heart.

A great silence fell: then the opposed ranks
Sent forth a mighty cheer, and Wrath lay
dead.

For one brief respite, whilst our hearts
afame
Thanked God that Love is mightier still than
Hate,

And bravery makes one kindred of the world.
Then with a proud salute our hero turned,
And, reeling as he came, was in our
midst.

All day the battle raged, till pitiful night
Came on, and we were free to think again.
Again to glory in the glamour of that
scene;

And all men swore that next the Iron Cross
That other should be pinned, most coveted
Of all rewards. But the great heart lay still,
And when the morrow broke a cross of wood
Alone remained to tell men where he lay.

Was any love like this? The frozen South
Is glamorous with the imperishable name
Of him who died to save his friends from
death.

That very gallant gentleman. But he
Our friend had died that one unknown
Son of a race relentless as the grave
Might live. Was any other love like his?

"Forgive them, for they know not what they
do":

Down the long vista of the ages rings
That parent cry of every deed of love,
And from the Cross Divine Compassion
spreads,

Kindling response, till Earth's remotest
shore
Rejoices in the tale, and He the Lord
Rejoices in the travail of His soul.

Strong Son of God, great Captain of the
Brave!
Heroic souls to-day are knit with Thine
And strongest manhood still acclaims Thy
Cross.

To Thee we yield the glory of that deed;
For still Thy intercession nerves the world
And heroes are the offspring of Thy Blood.

An action is naturally the direct outcome
of thought, it is only great and noble
thoughts that can stimulate us to high and
lofty actions. We should be careful to regu-
late our conduct so that we may encourage
and inspire those with whom we come in
daily contact.

Never marry but for love, but see that thou
lovest what is lovely.—W. Penn.

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Good Friday and the Sydney Show

The following letter, enclosing a resolu-
tion of the Standing Committee of the
Diocese, has been sent by the Archbishop
of Sydney to the President of the Royal
Agricultural Show:—

Sydney Diocesan Registry,
George Street, Sydney,
10th March, 1915.

Sir,—In forwarding the enclosed Resolu-
tion of the Standing Committee of the
Synod of this Diocese, I beg to say that I
thoroughly approve of it, and I desire to add
my own hope that the Council of the Royal
Agricultural Society will see their way, be-
fore long, to respect the convictions of many
of their fellow citizens whose religious senti-
ments are wounded by the commercial ex-
ploitation of a Day which is set apart from
business on the ground that it is devoted
to commemorate the most solemn of re-
ligious facts. Much criticism is passed on
Sydney elsewhere that its religious sense
allows it to turn Good Friday into a Car-
nival. I am aware that there are many to
whom I am not justified in appealing upon
the basis of this religious argument, but
there are few who are unwilling to grant
to the convictions of others the same respect
that they ask for their own. To such I
again appeal for re-consideration of the date
and manner of holding this important Show
which deservedly ranks so high amongst
beneficial Australian Institutions.

Yours faithfully,

(Signed) JOHN CHARLES SYDNEY,
Archbishop of Sydney.

The President,
Royal Agricultural Society,
Sydney.

Resolution of Standing Committee of Synod
of the Church of England, 22nd February,
1915.

Moved by Venerable Archdeacon Gunther.
Seconded by Rev. Canon Bellingham:—
"That the Standing Committee of the
Diocese of Sydney while fully recognising
the material and moral benefits arising from
the Royal Agricultural Society's Show,
deeply regret to hear that the Council pur-
poses to keep the Show open on Good Friday
of this year, the day on which the Com-
memoration of the death of Jesus Christ—
the Redeemer of the world—has for many
years been observed, and the due observance
of which, they believe, does much to
keep before communities the highest ideals
of life and duty and material well being."

AMONG THE LEPERS.

The largest leper asylum in India is at
Chota-Nagpur. When a leper comes to a
hospital, he is at once received, and his
sores are dressed, and medicine given him.
This makes a considerable, though no per-
manent, improvement in his condition. It
is impossible to keep leper cases long in a
general hospital; and no permanent cure has
yet been discovered. The doctor tries to
persuade lepers who come to him to go on
to the asylum at Purulia, especially if they
show any inclination to become Christians.
Some few do this; but many are so grateful
for the relief, even though a temporary one,
which is given them by the doctor, that they
return to their own homes, wishing to enjoy
their freedom. There is no law in India to
compel their isolation.



Are You Interested in Jerusalem?

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post free.

"Pray for the peace of Jeru-
salem; they shall prosper that
love thee"—Psalm 122: 6.

Miss Ida Richardson,

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March 19, 1915.

Personal.

The Archbishop of Sydney left for
Melbourne last Monday. He was to
preside at the meeting of the C.M.A.
Commonwealth Council on Tuesday
and Wednesday, and to speak at the
C.M.A. Annual Meeting in the Mel-
bourne Town Hall on Tuesday evening.

The churchwardens, parochial coun-
cil, and parishioners of St. John's,
Tamworth, N.S.W., on Wednesday,
March 10, welcomed the new Vicar of
the parish, Canon Fairbrother, who has
gone to Tamworth after 14 years in
Inverell.

It has been decided to place a window
in the Cathedral at Newcastle to the
memory of the late Mrs. Stretch.

Archdeacon Packe, Vicar of Inver-
cargill, in the Diocese of Dunedin,
N.Z., has been appointed Vicar of Gis-
borne in the Diocese of Waipatu.

Rev. J. H. Willcoxson, Curate of St.
John's, Parramatta, N.S.W., will act as
Locum Tenens at St. Bede's, Drum-
moyn, Sydney, during the absence of
the Rector, Rev. T. D. Reynolds, who
has joined the Medical Army Corps of
the Australian Expeditionary Force,
and is going to the front.

Rev. E. A. Ingham of Heyfield in the
Diocese of Gippsland has been ap-
pointed by the Archbishop of Mel-
bourne to the charge of the new parish
of Burrumbena. Mr. Ingham is a son
of Bishop Ingham, formerly of Sierra
Leone.

Rev. William James Dunstan, Rector
of Mudgee, N.S.W., has been appointed
by Bishop Long to be a Canon of the
Bathurst Cathedral. Canon Dunstan
has served in the Bathurst Diocese for
30 years.

Advices have been received from the
Bishop of Kalgoorlie that he had made
arrangements to serve as Chaplain at
the front for a limited period, but a
somewhat severe illness had inter-
vened, which would probably alter his
plans.

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Visitors are invited to call and inspect the Homes any Wednesday afternoon.

Mr. W. Blacklock, of Ivanhoe, Mel-
bourne, has removed to Caulfield. He
was presented with a handsome book-
case by the congregation of St.
James', Ivanhoe, in recognition of
esteem for him and his great services
to that Church.

Correspondence.

The Sunday Question.

(The Editor, "Church Record.")

Sir,—The leader in your last issue on the
perennial "Sunday Question" was most il-
luminating and helpful. I trust that your
readers will respond to the call to maintain
a high standard of Sunday Observance and
resist anything which will rob the com-
munity of this divine blessing. It seems,
however, that Christians generally have got
away from the old paths. The freest use is
made of public conveyances by Christians,
people and priests alike. To allege neces-
sity, in most cases, would be the sheerest
hypocrisy. And, I suppose, the ceaseless
traffic of trains and trams does more to
obliterate the "separateness" of the Lord's
Day than any amount of pleasure-seeking.
I may be dull of understanding, for I cannot
quite comprehend the consistency of object-
ing to the opening of refreshment shops,
and, indeed, shops where the necessities of
life are sold, and at the same time encour-
aging this Sunday traffic either by making
use of it ourselves or by encouraging others
to make use of it.

I cannot help feeling that something like
a panic would be created among Church and
Cathedral officers if some enterprising
Government were to reduce the Sunday trams
and trains to an absolute minimum. I am
quite aware that some members of the
priesthood quote the words about the
"priests in the temple" profaning the Sab-
bath day, and being blameless; but even
that passage does not state that the priests
patronised a system that made thousands of
their fellow men, not engaged in the temple,
profane it for their convenience.

JOHN SMYTHE.

Expediency versus Principle.

(The Editor, "Church Record.")

Sir—Your London correspondent reports
that "The London Council of Protestant
Societies" "objected to Parliament and the
nation not having been informed" as to "the
British Mission to the Pope," "and went so
far as to characterise such explanations as
have been given as pretences."

Your correspondent, on a former occasion,
described the London Church Association
as "more extreme Protestants" than those
whom he approved. Therefore presumably
he is what he would call a "moderate
Protestant," which, in my opinion, is equiva-
lent to a middling Protestant. So now he
writes as follows: "I think that perhaps
their fear is overwrought." "I cannot think
that the Prime Minister and others of the
Cabinet who might be named would have
instigated the mission without the clearest
grounds that it was in the best interests of
the country, and indeed of the Empire, and
that it would not compromise in any degree
our Protestant position."

In other words, the principle for which
"The London Council of Protestant Socie-
ties" contends, viz., that Parliament and

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March 19, 1915.

EDITORIAL NOTICES

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

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

BUSINESS NOTICES

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The Church Record.

MARCH 19, 1915.

THE MESSAGE OF ISLINGTON.

The great Evangelical Conference met this year under unique and memorable conditions. Although at one time it seemed as if those conditions might render the gathering inexpedient, the event itself has justified completely those wiser counsels that prevailed in favour of "business as usual." For Islington this year has spoken out clearly a message many-sided, but absolutely one for the Church and the Nation. Its very subject—"Christianity and the War"—was one to strike the imagination, tempt curiosity and challenge thought. For even to-day to many people's minds the title states the veriest paradox. The difficulty has been satisfactorily dealt with. It is rather late now, we are told, "to lift up our hands in horror at the evils of war, when its flames are devouring Europe and threatening our own shores, while we have persisted without any hesitation from generation to generation in accumulating the fuel for those flames."

What we ought to ask ourselves is not merely what is the cause or the justification of this or any particular war, but what is the justification for all the nations of Europe, and ourselves, like the rest, preparing for it from year to year, and spending a vast amount of the fruits of human labour and skill in creating vast magazines of fearful explosives? That is the broad and permanent question which we have to face. St. Paul is quoted as recognising clearly the use of the sword as a divinely appointed instrument for avenging and averting evil; and this is the only sufficient justification for the use of the awful sword of war in a Christian world and by Christian States. "So long as we act on the principle that the maintenance of righteousness, so far as we are responsible for it, should be the only object of our sword, we are simply acting as God's ministers, and carrying out the principle on which He established a world consisting of independent nations." This is the all-sufficient sanction of war, but a sanction so sacred that it demands from those who believe it, that the instruments of the Lord should

be men imbued with the spirit of Christ's life and will.

The same message runs right through the Conference. "God is loudly demanding a fuller Christianity from us. God's call to a nation which professes to be Christian, and in which, by one of those marvellous compensations which show the soul of goodness even in things evil, war has revealed an almost unexpected reserve, not only of sound character, but of Christian spirit, is first of all to realise the fullness of the universal purpose which God has summed up in Christ." The Church of Christ is seen to have a special responsibility in this connection. She is to keep a Christian nation in such a time of stress from degrading the Father of our Lord Jesus Christ into a kind of tribal deity. She must direct the nation's attention to those true ideals which can alone sustain enthusiasm, because they are the ideals of God Himself in regard to His eternal purpose for man.

A splendid vision is displayed to us of our nation as a nation with a great and eternal destiny in the divine plan for the nations of the world. The purifying value of the war with regard to Christian character is seen and exhibited to a very full degree. A solemnising influence is being experienced; men's minds and hearts are being led to right values; duty and sacrifice are being understood; the idea and vision of brotherhood are growing clearer; sorrow and suffering are eliciting a truer sympathy and fellowship; last, but not least, the heart of the nation is moving back to God. "England is learning a lesson, which, if the Church only knows how to drive it home, will do more to evangelise the world than any event since Pentecost."

But we are reminded that "this war is not a sudden cataclysm; it is in a very real sense the result of conditions prevailing in the Christian world, which were far from consistent with the Christian position"; and it is the duty of the Church to concentrate men's gaze upon those grave inconsistencies of life and thought which inevitably bring disaster in their train. This war is "God's Pulley; if goodness lead him not; yet weariness May toss him to My breast." We have been brought to our knees in order to see a new vision of the possibility and glory of fellowship with God Himself. "In the mount of the Lord it shall be seen," for it is only "in the mount of communion with God that we can get the vision, and the strength for obedience to that vision. The vision is a splendid one. It begins with the full recognition that all men are God's children, and that Christ died for every one of them. The conviction of human brotherhood becoming divine Fatherhood, leads surely to a recognition of full personality in all those whom He so loves. The grosser inequalities of life which produce those volcanic seethings and unbrotherly eruptions are mountains of difficulty, which can only be levelled by obedience to the heavenly vision gained in fellowship with God Himself.

But just as in the nation we are brought to a frank recognition of personality, so "we have to recognise the divine sanction for the State as one of God's instruments in the fashioning of His Kingdom"; and so the great

Christian principle of human brotherhood will extend quite naturally and irresistibly to the recognition of national rights and national differences. "God is calling loudly for more and better Christianity. And every pulpit in the land should at this hour be ringing, ringing, ringing with the forgiving kindness of God our Saviour, from Whom all fatherhood in heaven and earth is named. So that brotherhood be reborn and love rekindled, and the nations of them that are saved shall walk in the light of it. If we emerge from this terrible conflict with no hatred in our hearts, with no cry of *Vae victis*, with a settled determination to heal the wounds of the suffering earth, so that all peoples may be free to bring their glory and honour into the universal kingdom and sing to the Lord with cheerful voice, the prize will be worth the pain. And the new spirit will react upon our perplexed national life, smoothing our politics, transforming our industrial relations, purging our social stains."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Moore Theological College.

The term at Moore College begins on Friday, March 19. The usual quiet day for students is being conducted by the Rev. G. A. Chambers, M.A., Rector of Dulwich Hill, and formerly Vice-Principal of the College.

R. D. Peatt, a student of the College, has passed the First Public Examination in Theology of the University of Durham, held last December.

Christ Church, Gladesville.

Several items of interest are to hand from the parish of Gladesville. A large Union Jack has been provided for the Church and placed in position in the Chancel by Mr. H. Shelley, of Henley. The flag is to remain where it is until, in answer to prayer, the war shall close and thanksgiving for a righteous peace has been offered. It was used for the first time on Anniversary Sunday. On the last Sunday in February the Rev. Richard N. Howard, son of the Rector, read prayers in the morning and preached in the evening. Mr. Howard has been absent nearly three years, and is evidently a more effective clergyman for his experience in the Home Land.

Diocesan Festival.

A large number of friends and supporters of the Home Mission Fund met at the Chapter House on Monday afternoon to make arrangements for the forthcoming Diocesan Festival. The Archbishop presided, and among the speakers were Archdeacons Boyce and D'Arcy-Irvine, Rev. A. A. Yeates, and Mr. Donaldson. Much interest was shown in the proceedings, and many promised to provide tables. There is every prospect of a successful Festival.

"Passion" Music at the Cathedral.

The Cathedral choir is committed to a splendid list of sacred music during the last days of Lent. Next Sunday (March 21) at 3.30 a beginning will be made with Mendelssohn's beautiful treatment of the 42nd Psalm. This is an appealing work, and will well repay a hearing. On Sunday week (March 28), at 3.30 p.m., accompanied by an orchestra, as well as the big organ, the immortal "The Passion" music from Bach's St. Matthew version, will be rendered. Mr. Joseph Massey (the Cathedral organist) is busy training his forces, and other pieces to be given include Gounod's "Gallio," Gounod's Redemption, Part I., as well as Stainer's "Miserere mei Deus," and the same composer's "Crucifixion" (Good Friday night). In previous years there has been a good response to this exciting programme; this year, because of the war, which is drawing people back to

March 19, 1915.

the realities of life, it is felt there will be a larger and wider response than ever. No tickets are required. Seats will be reserved for parties, large or small, who apply to the Rev. the Precursor at the Cathedral.

Liverpool Camp Mission.

Rev. Stacey Waddy, Headmaster of the King's School, Parramatta, will hold a mission at the Liverpool camp from Friday, March 19, to Monday, March 20. He will be assisted by the Rev. H. J. Rose, Canon Beck, and other clergy. A leaflet has been issued to the "Soldiers of Australia," signed by the Archbishop and Mr. Waddy, which says: "We appeal to you for one week to think deeply and seriously about your souls and your Saviour. Jesus Christ is in this camp. He wants to speak to you. Won't you find time to listen? Soldiers, do not refuse His appeal."

The services will be at 7.15 each night in the Church of England Tent. All are asked to pray for a blessing on this mission.

St. Clement's, Mosman—Lenten Mission.

A mission, conducted by the Rev. W. T. C. Storrs, of St. Matthew's, Parramatta, Victoria, was commenced at St. Clement's, Mosman on March 6. The Sunday services on the 7th and 14th were well attended, particularly in the evening, when the Church was well filled. During the week afternoon meetings were held, one being specially for the Mothers' Union. The evening meetings, which were preceded by gatherings for prayer, attracted a fair number, the attendance increasing night by night.

The addresses were characterised by deep earnestness, and a direct appeal in every instance. The missionary in every address emphasised the dreadfulness of sin, and the consequences which must inevitably succeed it. Very faithfully he depicted the condition of the impenitent, always concluding his appeal by uplifting Christ as the only Saviour from sin.

One great feature of the meetings was the intense attention to the words of the missionary. There were times when there seemed to be a real spiritual grip, and that this was so has been evidenced by letters which some who have benefited addressed to Mr. Storrs. The mission has not concluded, as we write, and we are looking to these last days for some very definite results, and expect that the Thanksgiving Service on Wednesday night will register heartfelt gratitude to God from many for great spiritual blessings.

St. Matthew's, Cullford.

On Sunday, January 31, at Morning Prayer, two new windows which have been placed in the Chancel of St. Matthew's Church, Cullford, by Mrs. Faber and her daughters in memory of the late Frank Rev. Faber, were dedicated by the minister, Rev. F. A. Reed. The windows are of coloured glass, one with the medallion head of St. Matthew, and the other that of St. Mark. The late Mr. Faber was one of a small number who met for worship in a large shed used by the late Judge Holroyd to house his herd of buffaloes, before St. Matthew's was erected. He took a prominent part in building the Church, and was always most willing to assist in the furthering of the cause of Christ.

He was a nephew of the well-known hymn writer, the Rev. F. W. Faber, author of "Hark, hark, my soul!" "O Paradise! O Paradise!" and other popular hymns.

Quiet Day for Clergy.

About a dozen of the younger clergy responded to the invitation of the Rector of Chatswood (Rev. G. H. Cranswick) to the "Quiet Day" at St. Paul's, Chatswood, on Monday last. The proceedings commenced with a celebration of Holy Communion at 9.30 a.m., at which the Rector was the celebrant, assisted by Rev. A. E. Morris. Two other periods of intercession were spent on behalf of Foreign and Home Missions. The keynote of the three addresses by Mr. Cranswick was that of Power—pictured, promised, possessed, and they proved a spiritual feast to all present. It was a time of heart-searching and consecration. The whole morning was given up to quiet and meditation. During the enjoyable lunch (provided by some of the ladies of Chatswood), the conductor read from Bishop Moule's inspiring book, "Talks to My Younger Brethren." Part of the afternoon was given up to a helpful discussion on "Parochial Difficulties." Rev. T. Terry presided at the organ. All came away feeling it was indeed good to have been there, and the only regret was that more were not able to avail

themselves of the opportunity. It is to be hoped it will be but the first of many more such "quiet days" for the junior clergy.

Work Among the Chinese.

Rev. and Mrs. W. Hipwell will spend some time in Sydney in seeking to reach the Merchant Class of the Chinese population. Special gatherings are being arranged for this purpose, and the C.M.A. Committee anticipate a strengthening of their work generally amongst the Chinese in N.S. Wales. Mr. Hipwell is seized with the importance of this branch of our work, and has absolute proof of the far-reaching influence of even the small amount that we have been able to accomplish in this direction. It is proposed to utilise Miss Barber in dealing with the Chinese women of our community.

COULBURN.

(From a Correspondent.)

Cootamundra Conference.

An informal meeting of Synodsmen was held at Cootamundra on Thursday, March 11. Archdeacon Bartlett presided. A small Committee was elected to procure certain information and lay the same before Synod at an informal meeting, which, it is suggested, should be held previous to the opening of Synod itself.

Church Society Sunday.

The Home Mission Fund of the Diocese had a great deal to contend with last Sunday. The war and the drought in any case would have adversely affected the cause, but in addition, the climatic conditions, oppressive heat and unpleasant dust-storms, militated against the success of the Sunday. We have heard of one Rector who took upon himself to postpone the collection, allowing his own parochial finances to suffer. In the Cathedral parish the congregation suffered severely from the weather, the collection realising £13 5s.

Kameruka.

Permission will probably be sought in next Synod to sell a piece of land at Tantara, in the parish of Kameruka, not now required for Church purposes.

Cathedral.

Serious cracks have of recent years made their appearance in the south wall of the Cathedral, and a Sydney architect is to be called in to report on the best way of overcoming these, and the prevention of the mischief spreading.

BATHURST.

The "Church News."

We have received the first number of the new issue of the "Church News" for the Diocese of Bathurst. For some time it has been incorporated with the "Church Standard," but at the last Synod it was resolved that once more it should resume its independent existence. It is well got up and printed, the pages being of the same size as the "Sydney Diocesan Magazine," and

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will be an important one, since it will be called upon to elect members to the chief Boards and Committees, viz., Bishops' Election Board, Bishop-in-Council, Diocesan Nominators, General and Provincial Synod.

Dubbo.

Good work is being done at Dubbo by the new Rector, Rev. L. Dawson Thomas. Special courses of sermons, on "The Book of Common Prayer," and "Some Vital Questions" are being preached during Lent, and on Sunday evenings the Rector is answering written questions from the pulpit before the sermon. An excellent hall, with house adjoining, will probably be secured in the northern suburb of Dubbo for Church purposes, and it is proposed to present the Rector with a motor car.

Warren.

The new Rectory at Warren is completed and ready for occupation. It is a large handsome structure, and should last for many years. An effort will probably be made shortly to erect a new fence round the Church property.

CRAFTON.

New Church at Alstonville.

On Thursday, March 11, the new Church at Alstonville, on the North Coast, was solemnly dedicated by the Bishop of Crafton in the presence of an overflowing congregation. The Church (superfacing a wooden building, which was erected in 1895) is of stone, and will seat some 200 worshippers. The cost is about £2,200, of which £1,000 still remains to be paid. Many gifts have been made by the parishioners towards furnishing the Church. Rev. E. H. Shaw is Vicar of the parish. The Bishop preached from Hagga ii. 7-9, and commended the people for their zeal in building their new Church. A luncheon was provided after the service in the Agricultural Hall by the ladies of the parish.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. Hilda's Home.

The annual meeting of St. Hilda's Missionary Training Home was held on Tuesday, March 9. The spacious dining room overflowed with the press of friends who came to show their interest in the good work carried on for the furtherance of the Gospel. In Miss Irene Odgers, the Sister-in-Charge, the Home possesses an invaluable controlling hand. The visitor was struck by the evidences of good management, and by the atmosphere of spirituality and devotion both of which are essential factors in training our future missionaries. The buildings are attractive and have ample room for the supply of students. The Council is under a continued debt of gratitude to Mr. and Mrs. Jas. Griffiths for the use of this valuable property at a nominal rental. The interior is nicely decorated and well furnished. One is greeted with the text "Peace be unto you." In the dining-room one noticed the words—"My meat is to do the will of Him that sent me." The Home starts the year with twelve students, but has room for six more. The proceedings on Tuesday were presided over by Mr. J. Griffiths, who in his happy way quoted the late Rev. S. C. Kent to the effect that even the covers of the Bible were valuable, as they served to keep other things from getting into the incorruptible Word. Dr. Kitchen likewise extolled the Bible in a beautiful allegory. Rev. H. T. Langley and Rev. C. W. T. Rogers also gave addresses. The latter was very practical. We have need of grace when we rub up against "spiky saints." There are none of these at St. Hilda's, for we were rubbing shoulders pretty closely that afternoon. The pleasant afternoon tea which followed dispelled all doubts on that score. A number of clergy were present, including Revs. A. C. Kellaway, C. H. Barnes, and

A. L. Kent, all of whom have shown a keen interest in the work of the Home.

The C.M.A. Annual Meeting.

Last Tuesday a large and enthusiastic meeting was held in the Town Hall, a full report of which will be given next week. The Primate's visit has aroused much interest. The Commonwealth Council meetings should result in increased co-operation between the sister Associations of N.S.W. and Victoria. Rev. P. J. Bazeley preached at the service in the Cathedral on Tuesday afternoon.

Services and Funds.

On Sunday, March 21, a special service for the relatives and friends of all absent soldiers is to be held at 3.30 p.m. The offerings will be devoted to the Belgian Relief Fund. The offerings for the Clergy Provident Fund were made last Sunday. There was a good response at the Cathedral, and some suburban Churches have exceeded last year's offertories for this Fund. There is urgent need of increased subscriptions, as a levy has been made of £2/10/- on each subscribing clergyman to make up last year's deficiency. This extra tax comes at a time when many of the clergy are feeling a difficulty in making ends meet.

The Archbishop's appeal to the parishes for the Belgian Fund is producing fruit. Several special offerings have been given, house to house collections are being made in some cases, and in other parishes Belgian boxes are being placed at the Church door.

Mothers' Union.

The Annual Service will be held in St. Paul's Cathedral on March 25. The Archbishop will be the preacher.

St. Silas', Albert Park.

Rev. A. B. Rowed will receive about £700 from the estate of the late Mrs. Tanner for the benefit of the parish. The money when received will probably be put to the fund for the erection of a new Church.

Broadmeadows Camp.

No reference has been made to the correspondence, now happily over, between Dr. Rentoul and the good people who want to whitewash all the black spots in public life. Dr. Rentoul's two points seem to be pretty well proved, that the welfare of our soldiers has been seriously threatened both by the unregulated sale of drink to men in uniform, and by women of bad character being allowed in and round the camp. It was hardly to be expected that the police report would find any serious evidence which would tell against its own administration, and the publicity given to the other evil by the deputation to the Premier, was sufficient notice for any "camp of evil" to move on. The police looked for the camp some days later and it was nowhere to be found. Evil-doers do not as a rule wait to be caught. Dr. Rentoul deserves the thanks of the Church for his courage in denouncing evil, and for refusing to be brow-beaten into a retraction of what he knew to be the truth.

The Social Questions Committee have had a reassuring report—since the controversy from the Church Chaplain. There has been great improvement recently. Much credit is due to the Church authorities for providing not only a tent at the Camp, but one at the Cathedral. Prevention is better than cure. These efforts deserve the liberal financial support of Church people.

A Church Creche.

At a meeting of the Mothers' Union held in connection with St. Michael's Church North Carlton, the Vicar, Rev. C. W. T. Rogers, suggested that once a month members should take turns at minding the young children of mothers who wish to attend a Sunday service. The first experiment in holding this "Church Creche" was made last Sunday evening, and we shall be interested to hear how the movement progresses.

Church Missionary Association.

The Committee at their last meeting accepted Mr. A. J. Dyer, of Bethanga (Wangaratta Diocese), as a Missionary of the

J. B. MULLINS (late of Ascot Vale) begs to notify the readers of the "Church Record" that he has purchased the well-known Confectionery Business at 98 Bridge Road, Richmond. He has stocked it with the Best and Choicest English and Colonial Confectionery. Temperance Drinks of all descriptions. A Special Room for Afternoon Tea.

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Association for work at the Roper River. This addition to the staff is made because of the contemplated extension of work, with the consent of the Government, to the mouth of the river, and later to Groote Island, in the Gulf of Carpentaria.

The Committee has recently accepted Miss M. Malcolm and Miss A. M. Cooper, of Ballarat, and Miss Bessie Macfie, of Yarra Junction, for training in St. Hilda's Home, East Melbourne.

Miss Isabel Hughes will return to Ningpo, China, on March 20, per s.s. Aldenham.

Rev. H. E. Warren will visit Adelaide next week. He expects to be in Sydney for Easter.

A large camp for boys is to be held at Upwey during the Easter holidays. Mr. L. T. Chambers has generously permitted the Association to go to his property, which is specially suited for camping purposes.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Ordination Candidates' Fund.

The Archbishop will preside at a meeting of the Ordination Candidates' Fund Committee. Owing to the large number of theological students who are wholly or partly dependent upon this fund for their theological training, it has been found necessary to overdraw the account. In view of the great claims that this fund has upon the Church people it is more than probable that the committee will, through the Archbishop, issue an appeal for financial help.

Beerwah.

The Ven. H. Le Fanu (Archdeacon of Brisbane), dedicated the new Church building at Beerwah. Not only was the building packed to its utmost capacity, but many were compelled to remain outside. After the Dedication Service, which was fully choral, Evensong was conducted by the Vicar (Rev. Cecil Smith), the musical part of the service being well rendered by a choir, largely augmented by friends from Nambour. Mr. Cheney officiated at the organ, which is his own gift to the Church. Later in the afternoon a social gathering took place. The following day (Sunday) saw a great gathering of Church people from the country districts round about, and the little Church was found far too small for the assembled congregation.

NORTH QUEENSLAND.

The Bishop of Willochra.

The Bishop of North Queensland in his letter to the "Northern Churchman," pays the following tribute to the Bishop of Carpentaria, now Bishop-Elect of Willochra:—"The Bishop has given ungrudgingly of his love and labour to the North. This Diocese will always bear the mark that he has left upon it. He worked for a time in many of its parishes, and met and conquered many a difficult situation; the elder people often tell me of their gratitude to him. And in these quite recent days, our lads, who spent some months at the end of last year performing military duties on Thursday Island, have come back, many of them, with a new zeal for faith because of what the Bishop taught them in the "Quetta" Memorial Church during their

BUNBURY.

The Mission.

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South Banbury in April. Much prayer is being offered, both in public and privately, and workers are diligently visiting the people and distributing literature. In his letter to the "W.A. Church News" the Bishop says: "Those responsible are busy making the most thorough preparation and many workers are helping the clergy to bring the Mission home to the hearts of the people. I most earnestly beg the clergy and laity throughout the Diocese to pray with all their hearts that God may bless the Mission—that He may deepen the devotion of the faithful, convert the sinner, and help those in temptation. We are all specially interested in the Cathedral city, which should be a great centre of devotion, strengthening and helping all those who visit it from time to time from every district in the Diocese. We can only effect anything for the Glory of God and the good of His people with the direct inspiration and aid of the Holy Ghost. For this inspiration and aid let us all plead with heart and soul."

Misuse of Fonts.

The Bishop also draws attention to the misuse of Fonts. He says: "In some Churches in the Diocese I have noticed that on the Font are placed from time to time books, papers, alms-bags, and occasionally even hats." He reminds those concerned that, next to the Holy Table, the Font surely claims from us most reverence of all the Church's furniture, and that we should not use it for any purpose other than that for which it is designed. Wherever space allows the Font should be carefully fenced off in a Bapistry, which we should keep perfectly clean and make as beautiful as we can.

SOUTH AUSTRALIA.

ADELAIDE. Belgian Appeal.

The Bishop has issued the following appeal to the clergy:

"The distress of Belgium is great and must appeal to the hearts of all of us. Relief must be immediate and sustained. South Australia is asked by the Official Relief Committee in England to provide £6,000 a month as her share of the great sum required (£1,250,000 a month) in order to make the barest provision of half a loaf of bread, a pint of soup, and a measure of potatoes daily for the starving civilian population of Belgium, numbering 7,000,000. Lady Galway writes to me: 'We are satisfied that money sent to buy food will not be diverted to any other purpose by friend or foe.'

"I shall be glad if you will put the facts before your congregation, and ask those who can to let you know what they will contribute monthly to the Belgian Relief Fund, and forward the information to me. In order to avoid the overlapping of organisations, you will ask them to pay their contributions direct to the local secretary if such exists, and if not, will you appoint a treasurer, or act in that capacity yourself, to forward local contributions monthly to the central secretary (Mr. J. A. Riley, Sunnybrae, Park Terrace, Wayville)? Where no organisation exists, and where you think it advisable, you may yourself be able to help in the inauguration of a local committee. A sense of honour, justice, and gratitude will alike prompt us to do our utmost."

St. Patrick's Day.

A street procession, led by the Irish Pipe Band, was held in Adelaide on Saturday morning. Most of the procession was composed of children from the Roman Catholic Schools and Colleges. The Roman Catholic Church forms one-eighth of the population of South Australia, but it is a very aggressive and self-assertive fraction. The new Co-adjutor-Archbishop made his election pro-

nouncement last week at an Australian Roman Catholic Federation function. He said "That was not the time to speak of party politics. It would be wrong to praise one party or denounce another. But one thing perfectly certain was that they would take the best treatment from any party." Judging from recent utterances on the education question, both parties seem to be angling for Roman Catholic support.

Church Missionary Association.

The annual meeting of the S.A. Church Missionary Association will be held on March 23 at Holy Trinity Church and Hill. 5 p.m., Annual Sermon: Rev. W. H. Winter, B.D. 6 p.m., Tea in School Hall. 7.30 p.m., Annual meeting. The speakers will include Rev. H. E. Warren, of the Roper River, and the Rev. J. H. Seaton, of the B. and F. B. S., who will speak of C.M.S. work as he has seen it in the Mission Field.

TASMANIA.

(From Our Own Correspondent.)

Parochial Mission.

A successful Parochial Mission has just been held in the very important parish of St. John's, Launceston, by Canon Martin, Rector of Marrickville, Sydney. This Church is really second to none in the Diocese, and under the new Rector, the Rev. H. N. Baker, is making substantial headway, one very noteworthy feature being the work amongst the men.

Proposed Missionary Mission.

The A.B.M. are contemplating holding a Missionary Mission about February, 1916, and are making enquiries into the practicability of it. They are approaching the C.M.A. to see if the latter also will take part, which seems a very desirable thing, as such a Mission would tend to increase the interest in, and the influence of both organisations. Besides, where possible, and where no sacrifice of principle is involved, it is highly important (as indeed the constitution of the A.B.M. shows it fully recognises) that the two should work together in harmony, the C.M.A. being allowed the fullest freedom to develop its own work.

NEW ZEALAND.

WELLINGTON.

Death of Archdeacon Cassell.

A heavy loss, says the "Church Chronicle," has come upon Hawera Parochial District and the Diocese by the death of the Venerable Archdeacon Cassell, a faithful, diligent pastor, full of sympathy, a wise and kindly adviser to the clergy in the Archdeaconry of Wairarapa, and a thoughtful, valuable counsellor in the affairs of the Diocese at large. He will be sorely missed by the Bishop and his brother-Archdeacons, as well as by the people of Hawera and the clergy around him. His death came as a terrible blow; it was so unsuspected till almost the last. He was known to be unwell, "run down," as the expression is, but none knew how really ill he was save his medical attendant and his wife. He went away with Mrs. Cassell for rest and change on the 4th January, but he grew worse, and after a fortnight's absence he returned to Hawera from Pipiriki. Three weeks after he passed quietly away to the rest that remaineth for the people of God. Those who really knew him cherish his memory as one of the most saintly of lives, so sincere, so transparent, so humble, and yet so firm for righteousness' sake. Many another is feeling that a good man has been taken from their midst, but is still speaking to them by the life he lived among them.

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Animism.

[A paper read at the C.M.A. Summer School, Brighton, S.A., by the Right Reverend Bishop Wilson, D.D.]

It is now recognised as a fact by all anthropologists that no tribe or race of man is known having no religion. As Andrew Lang says, "We find no race whose mind, as to faith, is a tabula rasa." Whenever a different view has been advanced in any particular case, it has had to be withdrawn. When faith first dawned in man's history no one can say. But man as known to history, has always had a religious faith of some kind.

The lowest form of religion has been named by Mr. Tylor, the author of "Primitive Culture," Animism. It means just a belief in spiritual beings. Had the name Spiritualism not been already appropriated this religion might have been so called. The thoughts and principles of Christianity, at the opposite end of the scale of religions, are attached to threads which run back to the very origin of human civilisation, perhaps to the

origin of human existence. Religion is like the red thread which runs from one end to the other of the whole woven material.

I.—Animism is a Philosophy.

In the first place Animism is a philosophy to explain how things have come to be, and it may be regarded as a savage's way of explaining life, and death, and all things which surround him.

He asks himself two questions:—

1. What is the difference between a living body and a dead one? and what causes waking, sleep, trance, disease, death?

2. What are those human shapes which appear in dreams and visions?

He answers his questions by saying that a man has a soul, or spirit, which gives life to him whilst it remains in him; which wanders away, and leaves him temporarily in sleep, and leaves him finally at death. It has been drawn out of him when he falls into a trance; it has been wounded when he falls sick; it returns when he wakes or recovers from illness. It appears in his breath on a cold morning; in his

shadow; in his reflection in water. It is the cause of his life; and of his thoughts. It has the semblance of himself and is his living self. It can appear to others in their dreams, or when awake; it is the man himself as truly as if the man were himself present, their dreams as real as waking life. It continues after death, without the body which it dwelt in; though more active than before for it has no longer a body to drag about; retaining its old temper and character.

In its full development Animism includes then a belief in souls and a future life with a further belief that all things are created by a great Spirit, who never dwelt in human body at all. Thus the seen world is explained by a simple philosophy which carries the savage as far as he wishes to go.

II.—Animism is a Religion.

Animism is next a religion, and there are more animists in the world than followers of any other religion, for all primitive races all over the world hold this simple faith. It may be said that they have felt after God, and just not found Him. They know that there is a great Spirit that created all things, a Supreme Being, called by a different name in every land, but always the same in character, benevolent, and having done His work, not interfering with the course of human or mundane events. The Australian calls Him Baiame, "the maker," or cutter out; or sometimes Darumalum. The Melanesian calls Him Koivasi, or Kauaraha, or Qat, or Tagaro. The Polynesian names Him Tangaloa, the Zulu, Unkulunkulu; the Hottentot Tsunegoab, the Andaman Islander, Pulugu "Creator of all things, who was never born, and will never die."

They have all heard of Him, but He is an absentee God. He cannot be found. He reigns, but does not govern. But all too present, active, and well-known are the lesser deities, the malevolent, jealous, and mischievous ghosts, the spiritual beings set free at men's deaths, and now residing in the forest, the hills, the river, the stream and the sea, giving the tiger its spring, the snake its venom, the shark its cunning, the bog or the jungle their fever.

Fear is a constant element in Animism. There are spirits everywhere, and in everything. Ordinary men see them in dreams; wizards see them waking; they can call them to their aid; they can send them to wound or draw out another man's soul; or they can work the evil spirit-out of the sick man by rubbing gently downwards until he appears as a lizard at his extremities. All magic with its terrors is based on this belief. Rain and sunshine; calms and storms; thunder and lightning; sickness and death in all its shapes are due to spirits which reside in everything animate and inanimate.

One would need to have strong nerves to become an Animist. And yet this is what most people are. Only nominally are most of the Indian races Hindoos. In N. India, as in Melanesia, it is held that the Supreme God created all things, but He is too exalted to be troubled about our concerns now. It is the lower gods who are appealed to in distress, and it is the demons who are propitiated. In S. India the great gods of Brahmanism, Brahma, Vishnu, and Siva, are nominally worshipped, but actually the goddess of small-pox,

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8. Do you dominate your surroundings?
9. Have you a Strong Will?
10. Do you think logically?
11. Are you a good and persuasive talker?
12. Can you sell goods?
13. Can you convince people who are doubtful, or even hostile?
14. Do you decide quickly and rightly?
15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain lag?
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or of cholera, together with the goddess of the village, are invoked. In Africa it is the same. The Basuto tribes have many names for the Supreme Being, but He is never prayed to, because He never interferes with the work which He began. The baser spirits interfere too often, and are prayed to very much, the islanders address their ghost-gods: "Go away, we don't want you. Come out of the house, the village, the plantation." Everywhere in Melanesia doors are tightly closed after a death to prevent the intrusion of the dead man's ghost; in one place he is systematically driven away with brooms.

III.—The Ethics of Animism.

Ethical conceptions are feebly developed. The gods require the worshipper to perform his duty to them—to put food on their graves, to offer them sacrifices and respect, to make feasts to commemorate their deaths, and above all, to avenge them. They are not concerned with the way in which the worshipper treats his neighbour, and yet the worship of the dead does encourage good morals, for the ancestor, when alive, saw that members of his family did right to one another, and he expects to see the same done now, and he will punish or favour his men according to their deeds.

Thus a man may suffer for it if he commits murder, or robs, as he will if he trespasses on a grave, breaks a taboo, or walks over a hidden charm. Every shark has its ghostly tenants, who may shoot him with ghostly arrows as he stands fishing on the reef. It is best, therefore, to be careful what one does.

IV.—Animism is a Preparation for Christianity.

I have said that Animism and Christianity are the two extremities of the religious scale, and yet it is easier for an animist, than for a believer in any other religion, to become a Christian. As Bishop Lightfoot well said: "These

people are like fruit ready to fall at the first breath of the Gospel."

They have heard of God, they are curious to hear more of Him from anyone who can tell them; they welcome the good tidings that He is their Father, and still loves them, and is here with them, and has been with them all along while they have been too blind to see Him. They have no difficulty in believing that God sent His Son to the world to become the Saviour of all men by bringing them back under His leadership to God.

Propitiation of ghosts is a known idea to them, they can easily conceive of a propitiation through Christ's death. Spiritual beings are an everyday thought of theirs, far more with them than with us; a religion which tells them that the spirits which surround them are good, more powerful than the evil spirits which have done them harm, is Gospel indeed. A sense of God's presence in God's House, and reverence before Him, follow naturally on their new faith. They have prayed before to ghosts, now they pray to God the Supreme Being, infinitely greater and better. The life after death they already believe in, but Christianity enormously enhances it.

The ethics of Christianity are plainly superior to those of the heathen, which allow such evils as cannibalism, child-murder, neglect of aged and sick, and over-look most kinds of impurity.

Animism is thus a rope of sand, easily broken when the news of God's love, and of Christ's redemption, is brought, having enough of truth in it to prepare the people for the whole truth, and to make them long for it, but not enough to hold them to the old, when the new is presented to them. It is an aid to higher faith, not an obstacle. Thus it is that millions of outcasts could be gathered into the Church at once, if there were more messengers of the Gospel to present Christ to them. "Why do you refuse to let this teacher stay here," said the men of a

small Pacific Island to their chief, "when this that these people bring us is for our life?"

OLDEST CHORISTER IN ENGLAND.

The oldest member of the Coronation Choir, and the Senior Vicar Choral in England—probably in the world—passed away at Wells in January last, at the age of 96. His name was Thomas Wicks. He became a chorister at St. George's Chapel, Windsor, in 1826, and also sang in the Eton College Choir. At this time he was frequently "commanded" to sing before William IV., the late Queen Victoria, then Princess Victoria, often being present on these occasions. In 1844 Mr. Wicks was appointed a tenor singer at Rochester Cathedral, but in 1845 he joined the Cathedral Choir at Wells, remaining a member till 1907, when he was relieved of his duties by the Dean and Chapter, but belonged to the College of Vicars Choral till death. Such a length of service, under four Bishops and four Deans was unique; and he received to the end the whole of the salary and emoluments of his office, less £25 per year.

At the age of eight years he sang at the funeral of the Duke of York, second son of George III., and in 1830 at the funeral of George IV. He sang in the choir at the Coronation of William IV., and again at the Coronation of Edward VII. At Queen Victoria's Diamond Jubilee he sang in the choir on the steps of St. Paul's Cathedral, and, on that occasion was presented with a portrait of the Queen. He took his place in the Cathedral Choir when the present King and Queen (then Prince and Princess of Wales) visited Wells in 1911, although he was then 91 years of age. He was invited to sing at the Coronation of George V., but through an accident was unable to.

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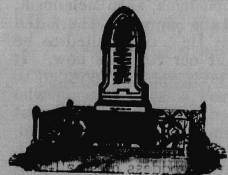
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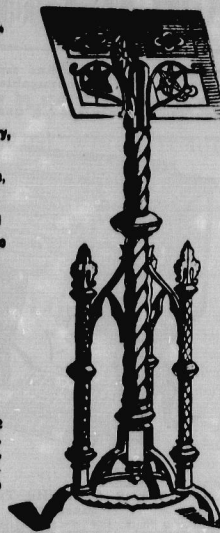


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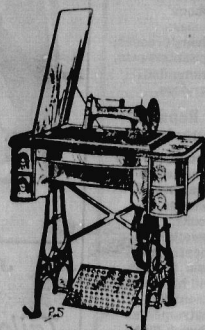
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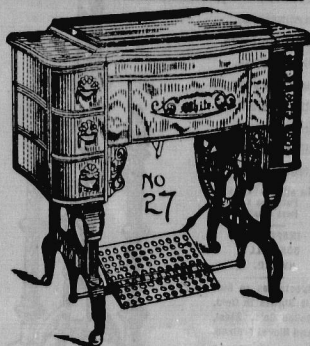
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Current Topics.

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