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"They Crucified Him"

The Cross of Christ is the mystery or sacrament of spiritual victory. Every battle must be fought out in its own field. There are some conflicts which can be decided only by physical force, others which are decided by persuasive eloquence; others which are decided by scientific demonstration or by logic. But the warfare against the powers of evil has its own laws, which are strangely unlike those of earthly battles. In the spiritual conflict, victory generally comes through defeat, gain through pain, achievement through sacrifice. Force, as the Epistle to Diognetus says, is not an attribute of God. For spiritual victories are won through the conversion of human nature itself. The only real dynamic which can change human nature is love. As ice melts at thirty-two degrees Fahrenheit, so the human heart melts at a certain temperature. And of all the agencies which have been applied to melt the heart, to shame the conscience, and to quicken the will to good, none has ever approached in potency the Cross of Christ.—Dean Inge.

Seven times He spake, seven words of love,
And all three hours His silence cried
For mercy on the souls of Men:—
Jesus, our Lord is crucified.

Measure thy Life by loss instead of gain,
Not by the wine drunk, but the wine poured forth!
For Love's strength standeth in Love's sacrifice;
And whoso suffers most, has most to give.

"The Lord is Risen indeed."
"He rose again for our justification."

John Mott is one of the outstanding leaders of the Christian Church to-day. He has done a fine inspirational work in America for student life and the missionary enterprise. He is a recognised leader and authority in both of these departments of our Christian life and activity. His visit

to Australia is sure to give an uplift to many a Christian, young and old. But the greatest use of his visit, humanly speaking, will be to stir up leadership in the Church. Dr. Mott has been engaged already in addressing meetings of various kinds—University students, missionary enthusiasts, and the clergy have all shared in the benefit. He has been pressing home in his quiet, forceful way the great problems which confront the Church at home and in the foreign field, and the burthen of his message seems to be the need of leadership and the absolute necessity of seeking out and fitting out men and women who shall be well qualified for leadership in the Church of the coming generation.

Dr. Mott was not pessimistic in his clear recognition of the destructive forces of evil making for disintegration because he has an intense conviction of the power of the Risen Christ, but his determination to make Christian leaders face these problems was patent and timely.

Some crusty Churchpaper has been venturing criticism of "wandering evangelists." We suppose the remarks were due to the visit of such a man as Gipsy Smith, the well-known missionary from England. A preacher in the Melbourne Cathedral recently made a trenchant criticism of the critic. He reminded his hearers, and as his sermon was "broadcasted" they were very many, that Jesus and Paul were "wandering evangelists" as well as Moody and other great modern evangelists. He finely suggested that even the critic of these "wandering evangelists" might be glad to have the record of any one of them against his name at the great day of judgment. The Archbishop of Melbourne recently gave a characteristic contribution on the subject of these missions to the "Sun" newspaper. For the benefit of our readers we reprint it as follows:—

Evangelistic Missions and the Mission.

"What is the good of an evangelistic mission?" I have been asked. Well, first of all, if the Church of Jesus Christ forgets to evangelise—and she very often gets—it is a good thing to have someone to stimulate her by example.

In "Broken Earthenware," Mr. Harold Begbie, quoting from Professor James' great psychological book, "Varieties of Religious Experience," speaks of "conversion as the only means by which a radically bad person can be changed into a radically good person."

The scientific description of conversion is:—"The process, gradual or sudden, by which a self, hitherto divided and consciously wrong and unhappy, becomes unified and consciously right and happy, in consequence of its firmer hold upon religious realities." This is the function of evangelistic missions.

It is, by the way, wrong to call them "revivals." They only become revivals when they have proved successful. When, through the preaching of that message which we distinctly call the Gospel, the Spirit of God changes lives, those lives are "revived."

If the evangelistic mission proves to be a revival, then men find out the difference just as the pit-ponies found it out during the Welsh revival, when the miners ceased kicking and swearing at them!

Does a revival die down again? That depends on the faithfulness of the pastors and priests in the churches, and on the steadfastness of the converts.

Is an evangelistic mission open to abuse and mistake? Most certainly.

Every good thing can be misused and misunderstood. But, although much seed sown comes to nothing—and some springs up too fast and dies, and some is choked by subsequent developments—yet in the Parable of the Sower 1000 per cent. came to fruitfulness; and most Melbourne men would be content to invest at that rate!

Let us help such missions! Or let us at least refrain from hindering them!

Let God justify the work, and vindicate the worker. There is room for fresh life in all our Churches. There are hundreds of clergy and ministers who would never have been in the Ministry at all but for Moody and Father Ignatius, Hay Aitken, Spurgeon and Knox Little. The patent fact of transfigured lives in many, many homes speaks for the evangelistic mission.

God bless Gipsy Smith and those like him. It is not emotionalism, but the breath of God, when a man finds Christ, and knows it, and says so!

The Jewish community in our midst are always under a certain disability in financial and social ways by reason of the laws and customs regulating, more or less, the observance of Sunday. We do not remember any complaint ever being made by them that they were suffering persecution at the hands of a professedly Christian State in being obliged to conform to such laws. We, however, have always admired their consideration, as a people, of the Christian conscience concerning the observance of Sunday and their care not to unnecessarily offend that conscience. Considering the wholesale disregard of the day by so-called Christians, and the widespread abuse of the day in using it for pleasure and jollification, we cannot be surprised that our Jewish friends should feel themselves justified in making a similar use of a day which, to them, has no sacred associations. All the more therefore do we appreciate the spirit evinced by the "Jewish Herald" in the following editorial:—

Other People's Feelings.

We are sure that the great majority of the members of the Jewish community will share the distress with which we have read the comments in the daily press on the holding of Sunday dances by a Jewish club.

Possibly these people are within their legal rights, and no doubt the club is as well conducted as any other. But the fact remains

that good taste and fine feeling demand that rights should not be insisted upon when they clash with the nobler sentiments of our neighbours. Even on a lower basis a minority can never afford to outrage the feelings of a majority.

The clergy of at least three denominations have already appealed in the press to this Jewish club to consider other people's feelings. We earnestly hope and so we confidently assert do all persons of experience and responsible position in our community, that the legitimate appeal will not fall on deaf ears and especially that those who are inclined to be hot-headed will not endanger the hitherto happily high repute of Sydney Jews for good manners and good sense. We sincerely trust we shall have no need to make any further reference to the subject.

We know some professedly Christian sects that might with advantage emulate this fine example of Godly consideration.

We are glad to note a growing desire on the part of Churchmen generally to conserve church funds in the direction of fire insurance. The attempts that are being made to have a stable Ecclesiastical Fire Insurance Company, in the hands of the Church itself, are gaining support rapidly. We are glad to reprint for the encouragement of such a project the experience of the Gippsland diocese. In the current issue of the Gippsland "Church News" occurs this paragraph:—

Fire Insurance.

The Diocese of Gippsland about two years ago (1924) decided to join the Anglican Co-operative Society, which is working a profit-sharing scheme for the insurance of Church property. Although the first year, naturally, did not see the scheme in full operation, enough was done to prove the value of it, and to promise good results for the future.

The dividend return to the Diocese on the first year's work of the Society was £198, which is a welcome addition to the Diocesan funds.

When the insurance of all Church property in the Diocese is worked through the Anglican Co-operative Society, as Synod has directed that it shall be, the returns to our Church funds should be better still.

Under the old haphazard system of insuring in different companies, this money went to swell their profits, and was lost to the Church.

We owe a debt of gratitude to the Rev. A. J. Fisher, who was an insurance expert, for pointing out to us this way of strengthening our Diocesan finance.

We hope that this and all similar partial schemes will soon be merged into a central company for the whole Church in Australia and New Zealand.

Our English Letter.

(From our Special Correspondent.)

The World Call to the Church.

Nearly three thousand churchpeople, assembled from all parts of the British Isles, have been meeting at the Central Hall, Westminster on a summons from the Missionary Council of the Church Assembly. The purpose of this impressive gathering was to consider "The World Call to the Church." A series of four reports of four Commissions appointed by the Missionary Council were recently published; they were:—The Call from Africa; The Call from India, The Call from the Far East; and The Call from the Moslem World. The four volumes cost 10/6 and "represent the first attempt which has been made to provide a conspectus of the work of the Church overseas. The Commissions have drawn from every source of reliable information facts on which action can be based. As a result of this joint endeavour a series of volumes, filled with authoritative and inspiring statements covering vast areas of the world and great numbers of the human race, is presented to the Church of England with the express purpose of calling out response in prayer and service. A further volume dealing with our countrymen overseas is in preparation. These sentences from the announcement of the Reports gives a general idea of the subjects occupying the attention of the Conference. The crowded Hall and the enthusiasm

of the delegates was most inspiring. The Bishop of Salisbury, Chairman of the Missionary Council, presided, and in his opening address mentioned that in addition to the representatives of the home churches the Australian Church was represented, and the Missionary Societies of all the Free Churches were co-operating.

A New Era of Missionary Enthusiasm.

It is impossible to give an adequate account of the proceedings, and probably most of your readers will take an opportunity of reading the accounts which have appeared in various papers and magazines. The Church Missionary Society was strongly represented and the Rev. W. W. Cash, the new Secretary, was taken place in the speakers on the Moslem world. One of the most telling speeches was made by Mrs. Fisher, a former C.M.S. missionary in Uganda. She was the first English woman to penetrate into the forest home of the Pygmies, and is now a gifted speaker for the work of missions. Services in connection with the Conference were held at both Westminster Abbey, and St. Paul's Cathedral. To meet expenses of the meetings a sum of £500 was asked for, and it was stated that £1,000 would relieve the secretaries of all anxiety. One gentleman gave £500 at once, and promised another sum of £500 if £3,000 were raised. Before the close it was announced that this amount had been exceeded, and that in addition a large quantity of jewellery had been placed in the plates. The fresh study at this Conference of the world's needs and opportunities is sure to mark the beginning of a new era of missionary enthusiasm. The immediate appeal is for 500 new workers and £250,000 to maintain present work. This is absolutely necessary, before any fresh advance can be contemplated. The inspiration of the Conference will be felt throughout the whole Anglican Communion, and not least in Australia, which has already a fine record of missionary zeal.

The Church and Youth.

The thirteenth annual London Meeting of Lay Churchmen, which is held each year soon after the Islington Clerical Meeting, has just taken place in the Church House, Westminster, under the presidency of Professor Beresford Pite. The attendance included such well known Evangelicals as Sir George King and Sir Robert Dibdin. The subject of the Conference was "The Church and Youth." In a series of able speeches the present condition was considered. The drift of young people away from the Church was faced and although there was much to be depressing there were also elements of cheerfulness and hope. Among the appointed speakers were Mr. A. E. W. Gwyn, Mr. T. H. Hilken, Sir Thomas Inskip (Solicitor-General), Mr. F. W. Gilpin, Mr. G. D. Turner, Sir Lulham Pound, and Dr. Tom Jays, of Livingstone College. A new feature on this occasion was the presence of two lady speakers, Dame Beatrix Hudson Lyall, a prominent member of the London County Council, and a leader in many social movements, and Miss Isobel Hoare, a prominent Y.W.C.A. worker. Great sympathy was shown with the special difficulties of youth, especially in these days of rapid change, and a plea was made for greater encouragement to them from their elders. Youth was sometimes impatient of the shackles which it thought age is disposed to place on it on grounds of experience, and age is not always tolerant of the impulses of the younger generation. There must be mutual understanding and tolerance.

A Champion of Extremists.

Canon Goudge, the Regius Professor of Divinity at Oxford has come forward as the champion of the extremists among the Anglo-Catholics. He has issued a pamphlet entitled, "Conflicting Tendencies in the Church of England," which is an enlargement of an article of his which appeared in the "Contemporary Review," under the same title. He makes a number of statements which are incomprehensible to the ordinary churchman. He says that the Anglo-Catholics are the old High Church Party purged of its conservatism and narrowness, yet he goes on to say that they are possessed of an outlook which is too novel to be yet widely understood. He describes the Roman Catholic religion as a reformed religion, ever since the days of the Reformation, and says that it shows more vitality today and evangelistic power than can be claimed for any surviving form of sixteenth century Protestantism, yet he has to acknowledge that it is singularly out of touch with the Catholicism of the New Testament. Our Extremists, he informs us, are not seeking to go behind the Reformation, in fact they are not primarily thinking about the Reformation at all, and indeed, he might have added, from the account which he gives of them, that they do not appear to be primarily concerned with truth at all. They

seem prepared to adopt any form of devotion or worship, especially in connection with the reserved Sacrament, if it will produce any feeling of reverence or any religious emotion which they regard as in any way useful to the soul.

Dean Inge's Reply.

Canon Goudge has left himself open to a vigorous reply from Dean Inge in the columns of the "Morning Post." As one who was brought up in a "Tractarian home," the Dean deals with the claim that the Anglo-Catholics are the old High Church party. They are, he says, "trading on the good-will of an old firm, the methods of which they have completely changed." In reply to the extraordinary statement that the Anglo-Catholics do not wish in any way to encourage their brothers, the Dean recalls a statement in the "Church Times" in July, 1924, which said: "It is sheer nonsense to pretend that the two parties can be reconciled. Let us be realists. When the Catholic influence prevails in the Church there will be no toleration for Modernists, and the extreme Evangelical will be far happier with his Free Church brethren." There are a number of similarly incredible statements with which the Dean deals in his usual trenchant style, but one specially "audacious statement" receives his particular attention. Dr. Goudge says that a packing of the episcopal bench is in progress and advanced Anglo-Catholics are rigorously excluded. The Dean replies, "It follows from these utterances that the Bishops of Truro, St. Albans and London are not sufficiently advanced to represent their party." The facts, are the High Church party has a large majority on the bench, swelled by the few men who were appointed as Evangelicals, but have made haste to toe the line and patronise the Anglo-Catholic congresses, where the "Ave Maria" is defiantly sung." He exposes with equal effect a number of other fallacies advanced by the Head of the Divinity School at Oxford, whose attitude is difficult to understand.

Anglo-Catholic Bishop's Intolerance.

A local Conference on Faith and Order was arranged to be held at Watford by representatives of the Church of England and the Free Churches of the district. The Vicar of Watford (Rev. H. Edwards) invited the members of the Conference to come to the Holy Communion in the Parish Church. When the Bishop of St. Alban's heard of this from an English Church Union Member, who was invited to take part in the proceedings, the Bishop, who was himself to have spoken in the Congregational Church, wrote at once to forbid the holding of the service and advised the abandonment of the Conference in view of what had happened. The advanced Church papers are rejoicing over the action of the Bishop, but moderate people profoundly regret such an example of intolerance. The "Spectator," in commenting on the incident, said that the only ground on which any person could be repelled from the Holy Communion was that of notorious evil living, and reminded its readers of the precedent set by Dean Stanley, who invited the revisers of the Bible, who met at the Jerusalem Chamber, Westminster, to unite together at Communion in the Abbey. There is little hope of progress towards reunion as long as any of our Bishops regard the Lord's Table not as that of our common Lord and Master, but as the particular possession of a section of the Church, from which they can exclude Christians willing to come, on some pretence of want of necessary qualification.

One Hundred Years of Missionary Activity by Australian Churchmen.

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An Auxiliary of C.M.S. was formed in Sydney, with the primary object of evangelising the Aborigines, and also to carry on the work in the wider non-Christian world.

In 1925

The Centenary of the Australian C.M.S. is being celebrated, and a new station for Aboriginal work at Dampell, in the Northern Territory is being opened.

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192 Castlereagh Street, Sydney; Cathedral Buildings, Melbourne; Central Chambers, Charles St., Adelaide; Cr. Elizabeth and Liverpool Sts., Hobart.

Restored Life.

(“Times,” Special Article.)

Forgiveness of Sin.

Forgiveness has a prominent place in the Christian Gospel. The Master assures a sick man brought to Him by faithful friends that his sins are forgiven. A sinful and distressed woman coming with tears is absolved, for though her sins were many yet she loved much. The Apostles preached a gospel of free forgiveness. The Church's Creed declares its belief in the forgiveness of sins. Forgiveness is for everybody.

But forgiveness is not concerned merely with the sins that men commit. We may not represent forgiveness as if it were a part in a recurrent series of acts beginning with a sinful act, followed by repentance of it, and succeeded by forgiveness in a continually repeated cycle. We must go behind the sinful act to the character of the sinner and what he is in his own soul. For he is not merely a sinner, he is sinful. There is that in him affecting his whole nature which separates him from truth and goodness, and renders him incapable of spiritual progress. It is not asserted that there is nothing true and good in a sinful man, but that everything in him is affected by sin, which has corrupted his manhood.

From this point of view sin is not merely lawlessness, it is a condition of character, or that which robs life of its spiritual vigour and moral beauty. Forgiveness must be concerned with this loss, this weakness of spiritual power, this failure to develop according to the law of manhood's righteousness. Thus forgiveness is not merely a passing over of transgression, or a remission of penalty, it must deal with the inner weakness and the disordered nature of men. Forgiveness of sin is real only so far as man becomes free from sin, and attains a new vigour of life which enables him to put away the evil that is within himself and to gain the full activity of all his spiritual and moral powers.

Perhaps this fact becomes plain when we follow the guidance of the Evangelists in their record of the healing works of Christ. A man restored from sickness to health is said to be made whole. The same phrase is used of a man who is forgiven his sins. The man's body when made whole is freed from disease or weakness, and it functions in the full harmony of all its powers. So a man who has been forgiven his sin is made whole and his spiritual powers are restored. He moves forward with penitence to do the will of God, finding his conscience, affections, and will purified and strengthened in the power of a new life. It is because Christ is held to be the source of this new life, the life which frees men from sin, that He is called the Saviour of men.

The Christian doctrine of forgiveness is always associated with the Cross. There are mysteries in that death which we cannot hope to fathom, but when once we acknowledge that the Sufferer is Divine, we cannot but believe that there was something accomplished through the Cross which has infinite results. There He gave His life for men, and those who in penitence and faith identify themselves with that perfect Sacrifice know themselves to be forgiven. The saints of Christendom unite in their testimony to the power of the forgiveness of the Cross and they demonstrate its reality in their own lives. This forgiveness is not merely a putting away of the record of our sins, the payment of a debt or the recovery of privilege, but the gift of a new life by which a man shall, in ever fuller reality, become free from sin's taint and disablement. Forgiveness is the giving by God of His own Divine life, which if a man receives he shall be free from sin. Thus forgiveness is fellowship with God, life in union with Him, controlled and sustained by the energies of Divine Love manifested by the Cross.

But because forgiveness of sins implies fellowship with God it is plain that if we would obtain forgiveness we must be ready to forgive others. This is no covenant of service to be rendered before we can receive payment. But the measure of our capacity to receive the life which frees us from sin, that which makes forgiveness real to us, is conditioned by our willingness to bring others into that fellowship, that they also in the strength of the Spirit may become free from sin and servants of righteousness. We must give to others the power which forgiveness has brought to ourselves. For here also forgiveness is not merely a wiping out of offences, but a gift of life, even at a great sacrifice, to assist our fellow-men to move forward in the amplitude of life in perfect freedom from sin.

This belief in forgiveness must have large consequences. It forbids us to despair either of ourselves or of others. We are

never, as long as life lasts, outside the redemptive power of Him who is every ready to have mercy and to forgive. While there is life there is opportunity of forgiveness, to be received from God and to be given by us to our fellow-men. Here we come to the law of true fellowship. In so far as we forgive others their sins, we attain more and more completely the fellowship of life which overcomes evil with good.

Melbourne Notes.

Mothers' Farewell to Lady Stradbroke.

About 500 members of the Mothers' Union crowded the Chatter House on March 15 to bid farewell to the Countess of Stradbroke, their patroness. After the Archbishop had welcomed her, and Lady Allen had spoken in eulogistic terms of her unfailing courtesy, Lady Stradbroke responded. She said that many years ago she had first joined the Union in her quiet home village in England, whose countryside was so different from the Australian country. "In this connection may I ask you all," she said, "to do what you can for new-comers to this land, especially for all young boys. This morning I was at the Immigration Bureau meeting some of the boys who had just arrived, and I could not help thinking of their future. It is natural to look after girls, but boys—even big boys—can be just as lonely. May I also speak of the great influences possessed by all young mothers. It is the fashion to-day to think and talk much of the boy and girl of 16 and 17, but, after all, does not teaching begin in the nursery? Little can be done once children are grown up, and from my own personal experience I know how much I learnt of kindness and consideration from my dear old nurse. She taught me that the unhappiness of life comes largely from the tiny trifles of a thoughtless word, an impatient gesture, and it is this habit of kindness that can and should be inculcated by the mother's influence. If I have not been able to do all I would have wished for you it was not really any lack of interest on my part. I hope to revisit Australia in about two years and see you all again, and I shall carry away the happiest memories of the meetings I have attended in this hall."

Dr. Mott's Visit.

Dr. John R. Mott, the leader of the World Federation of Christian Students, is paying a flying visit to Australia—March 18 to April 16. Dr. Mott will be in Melbourne from March 28 to April 1, and again from April 9 to April 14, for a united Missionary Conference. University students are attaching great importance to this, Dr. Mott's third visit to Australia. In 1896 Dr. Mott founded and organised the present work of the Students' Christian movement, following up Prof. Drummond's work of 1890.

Week of Prayer.

Rogation Sunday (May 9) has been decided upon by C.E.M.S. as the commencement of a week of prayer for men, culminating in "Come-to-Church Sunday" (May 16).

United Social Questions Committee.

The members of the U.S.Q.C., representing the seven leading denominations, were present at an informal meeting with the Chief Secretary (Dr. Argyle) on Thursday, March 18. The following matters were discussed:—

(1) Home for mental defectives.
(2) The previous action of the U.S.Q.C. re sexual parents.

(3) Suggested action re ownership of brothels, and sale of indecent postcards—possible amendments in the Police Offenders Act re same.

(4) Breaches of the Licensing Law, and of the law relating to the sale of cigarettes to children.

The speakers were the Very Rev. Dean Hart, Revs. G. Gilder, W. Goyen, G. A. Judkins, and Dr. Booth.

Much useful information was supplied by the Chief Secretary, who expressed appreciation of the activities and support of the U.S.Q.C.

No Pew Rents.

At the annual meeting of St. Barnabas, Balwyn, a motion to abolish pew rents as from the beginning of this year was carried almost unanimously, and also a subsequent motion pledging those present to support a Church Maintenance Fund to make good the loss of the seat rents.

Memorial Window.

On Sunday, March 21, a window in memory of Mrs. T. G. Read was unveiled at St. John's, Camberwell, by the vicar, the Rev. A. Roscoe Wilson. The mayor, Councillor T. F. Read, a brother-in-law of the deceased, and councillors of the City of Camberwell were present.

Direct Giving.

At the annual meeting of St. Stephen's, Richmond, it was decided that, instead of a sale of gifts, a great effort be made for a special offering by direct giving.

Personal.

TO OUR SUBSCRIBERS.

The prompt payment of all subscriptions as they fall due is of great importance to the management. We are always glad to receive the names of new subscribers and advertisers.

Rev. W. G. Ivens, Litt.D., who is engaged in the preparation of his book on the Solomon Islands, for the Melbourne University, has received an invitation from Professor Grafton Eliot Smith, F.R.S., of University College, London, to visit London and further his anthropological work under the guidance of Professor Smith. Dr. Ivens hopes to leave Melbourne shortly after Easter.



Rev. J. K. Ochiai, D.D., Principal of the Central Theological Seminary at Tokyo, is arriving in Newcastle this month for a three months' visit to Australia. He comes at the request of the Bishop of Newcastle to stir up missionary interest in his diocese. The Bishop of South Tokyo (Bishop Ochiai) writes to say that Principal Ochiai is one of the very best of his clergy. He was educated in Japan and America. He is a sound scholar, having been previously lecturer in Hebrew, a very good English speaker, a cultured gentleman and an earnest Christian. He has lectured a good deal on missions in America.

Rev. C. Saunders and Mrs. Saunders left by the s.s. Morinda recently for their station at Sangara, Papua, taking back with them a six-weeks old infant son. Their elder boy, Guy, who has quite recovered from his broken arm, remains behind at the Armidale School.

Rev. Maurice Ashbee Warren, of Samarai, has accepted the position of Deputy Chairman of A.B.M. (Sydney), recently vacated by the Rev. A. R. Holmes, and will take up his duties as soon as he can conveniently be released from his present work.

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Diocesan Church House,
George St., Sydney.

To Parents and Guardians.

In the past we have inserted a paragraph in this paper asking if you have realised the importance of sex instruction for your children in a clean wholesome manner. The response has been to a certain extent satisfactory, but we feel we have a sacred duty to try and reach thousands of other parents for the sake of the rising generation. You can by sending 1/- in stamps or P.N. obtain an 18-page instructive Report for 1924-25 and ten more booklets to help parents, boys, girls, youths and maidens.

THE AUSTRALIAN WHITE CROSS LEAGUE.

26 Elizabeth Street, Sydney,
W. E. WILSON, Hon. Sec.

At the Mothers' Union annual service in St. Paul's Cathedral, Melbourne, Archbishop Lees asked for prayer for Sir Harry Allen, husband of the president, in his serious illness.

The Melbourne Cathedral "Three Hours," which was to have been conducted by the Rev. W. H. Johnson, of Adelaide, will be taken by the Rev. Dr. A. Law, owing to the illness of the former.

Bishop Gilbert White, formerly of Carpentaria and Willochra, who has taken up his residence at Epping, Sydney, has been appointed editor of the "A.B.M. Review."

The Bishop of Ripon (Dr. Burroughs) has been elected President of the World Alliance for Promoting International Friendship through the Churches.

Archdeacon Thomas will be consecrated Bishop of Willochra on April 6, in St. Andrew's Cathedral, Sydney.

Rev. W. G. Backhouse, of Orbest (Vic.), has gone to Ceres.

Rev. P. B. Hayman, recently at St. Columbs' Hall, Wangaratta, is now in charge of the new district of Parkdale (Vic.).

Rev. E. D. Fethers, of St. Alban's, Armadale, has been granted three months' leave, and during his absence the Rev. E. C. Frewin, of Bacchus Marsh, will take charge of Armadale, and the Rev. C. H. Zercho at Bacchus Marsh.

Rev. A. C. Miles, from Gippsland, and the Rev. M. H. Gardner, from Bendigo, have been appointed curates of St. Matthew's, Prahran, and St. Stephen's, Richmond (Vic.), respectively.

Rev. J. S. Roach, of Rockhampton, has been appointed to assist the Rev. W. G. A. Green of Murrumbeena.

The members of the C.M.S. Women's Executive desire to place on record their deep sense of loss in the Home-call of their dear fellow member, Mrs. Bland. They rejoice and thank God for the long record of her devoted interest in the cause of Christian Missions, and her glad and unvarying help in this work. They wish to express to

her family their appreciation, with the earnest prayer that God will comfort them in their loss.

Rev. R. E. Saunders, who left the Ballarat diocese to take charge of the parish of Millicent, S.A., has been appointed to the parish of Willunga, S.A.

Rev. E. A. Salisbury, of Mildura, has been appointed to the parish of Islington, diocese of Newcastle.

Mr. R. C. Adams, churchwarden of Holy Trinity, Carnham (Linton), who has been connected with that church for 34 years, was presented with a handsome Prayer Book prior to his departure on a visit to England.

Rev. V. Williams, B.A., has left the Bendigo diocese, and is working at Werrimull, 30 miles from Red Cliffs.

Rev. L. T. Maund, formerly vicar of Christ Church, Ballarat, who has been acting as locum tenens in the vicariate of St. Peter's Church, Kensington Park Road, London, is now permanently installed as vicar.

Mrs. Mann has made a gift to the parish of Ararat (Vic.), of the sum of £1000 for the endowment of the living.

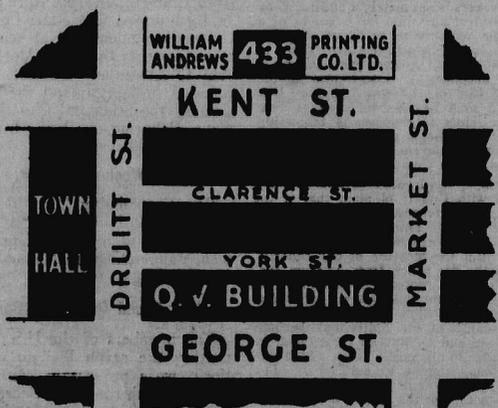
Deaconess Syms (Sister Grace) and Miss Madeline La Villiere have been accepted by the Bush Church Aid Society for service in the Bush. Sister Grace has just completed a course at Deaconess House, Sydney, and Miss La Villiere, besides training in Ridgland College, London, has had extensive experience in motor van work in Canada.

Sister A. Quine, of Royal North Shore Hospital, has been accepted by the Bush Church Aid Society for service at the Society's Mission Hospital at Ceduna, Willochra diocese. Sister Quine will assist Matron Percival, and she is already on the way to that distant post.

The death is announced of Dr. Drury, Master of St. Catherine's College, Cambridge, and some time Bishop of Sodor and Man and Ripon.

Rev. S. L. Buckley, of the Ivanhoe Grammar School, sailed recently for England by the "Otranto."

OUR NEW ADDRESS



William Andrews Printing Company Limited

News has reached us from England of the serious illness of Rev. W. A. Dark, M.A., son of the late Rev. J. Dark, of Mittagong.

Rev. Alan L. Whitehorn, M.A., who has been offered an important post oversea, is resigning from the Head-mastership of St. Laurence College at the end of the present term, April 30. Mr. Whitehorn is returning to parochial work and will probably be leaving Sydney at an early date.

Rev. R. Tacon has been appointed to the parish of Picton, N.S.W.

Rev. O. V. Abram, B.A., has been appointed to the parish of St. David's, Surry Hills, Sydney.

A Visitor from Japan.



The Rev. Paul B. Nagano.

An interesting visitor to Adelaide at this time is the Rev. Paul Nagano, of Matsuyama, West Japan, who has been chosen by the Bishop of Tokyo for deputation work in Australia, under the auspices of the Church Missionary Society.

On Wednesday evening, February 24, he addressed a well-attended meeting at St. Luke's, Whitmore Square. Wearing the national dress of his country, a black silk kimono and shirt, the former adorned with his family crest, and which is only worn on ceremonial occasions, Mr. Nagano, first told of some of the customs of Japan, displayed their writing materials, described the method of making writing paper and paper string, and demonstrated their mode of greeting, which must always be done in correct manner.

Most interesting as all this proved to be to his hearers, still more so was the story of his conversion from heathendom to Christianity, and surely those who heard, and may be old so lightly and indifferently the privilege which is their own, will in future value more highly the precious knowledge of God. The main religions of Japan are Shintoism, Confucianism, and Buddhism, the first being the original and more primitive, with many temples and gods, said to be eight million in all, its teaching being purity and reverence, but as it is now presented is very much corrupted from the original. Confucius taught his followers that the first of all virtues was obedience and respect to parents, while Buddha taught that somewhere in this universe there is one spot, the centre of which is unmovable, sometimes translated as "the truth"; and which all should strive to attain. Buddha is always considered to be much greater and deeper than Confucius, but Christianity was looked upon as some kind of awful heresy. Teachers of the classics always warned their scholars never to take the Bible in their hand, if they did so, they would never be able to put it down. His own personal experience was that he could not put it down. The earlier years of his life had been spent in a Province where Shintoism was the chief religion, and as a boy he had been eager to follow all that

this religion taught, but even the best that it could give was no help, and his feelings were as though he were plunged into the depths of utter, and hopeless darkness. Coming into contact at last with Christian teaching, he suddenly realised that the God they knew was the one he had been searching for for so long a time, and in heathen manner he called upon this God for help. The answer to this prayer was the knowledge that he had been lifted from the utter darkness of sin, into the wonderful Light of the Gospel of Christ, and it was a marvelous revelation to find in Christ an even greater and deeper personality than either Buddha or Confucius.

Sweet as music to the ears were the words of this servant of God, coming as he does from a land who knows him not, as he declared that the greatest things we can possibly have in this world is the knowledge of God. There is nothing else like it, and all our learning without it is of no help whatever. God answers prayer, he heard the prayer of a heathen boy, and answered him, and He is sure to hear and answer all who call upon Him. The way of salvation is very simple. Just to trust Him. "Whosoever will call upon Me will be saved." But if we are sure of our own salvation, what about that of others? Does our life tell? Are we living as men and women who know that they are freed from their sins through the precious blood of Christ. There is nothing so eloquent as the words our lives tell.

We do well to ask ourselves the speaker's question—do we value the privilege which is our's, in having possessed the knowledge of God for so long?—H.M.M.

"They appear to enjoy every moment of school time, and respond to the wishes of their teachers in excellent spirit."

"There is no doubt that they are receiving an excellent training, which should go far to ensure as much efficiency in their adult lives as is possible under their special conditions and limitations."

Testimony of this character, by independent examiners, should convince parents of pupils, subscribers, and the Government that the important duty of educating and training the children of the community afflicted with deafness and blindness is being carried out efficiently. There is one great drawback, however; the education of the deaf and the blind in New South Wales has not yet been made compulsory, hence many children are deprived of the advantages offered by the Institution until they are so far advanced in years that it is impossible to give them the education they need by the time they have to leave school. Others again, through a mistaken kindness on the part of the parents, are not sent to school at all, but are allowed to grow to maturity with their minds entirely undeveloped, and therefore heavily handicapped all through life and a burden on the community.

In cases like these the parents often find out their mistake when it is too late to remedy it, and their children suffer for it as long as they live.

THE CRUCIFIXION.

The bloodless Christ hung high upon a tree, Whose limbs were bared by autumn's biting frost.

Two branches interwoven slantingly, Which at the thickest part of each were crossed.

Whilst through His side a two-edged sword deep thrust,

Had caused the crimson wine of life to flow, And it had trickled down into the dust That thick upon the hillock lay below.

On either side a coarsely bearded thief, Loose hung with bended arms across a limb, One Dismal, wore a smile as though belief Had swept across the cankered soul of him.

The other's lips were shaped as though a curse Had fallen with the last faint breath of life, Full sure was he that nothing could be worse Than years late spent 'mid bitterness and strife.

A crown of plaited thorns was on Christ's head; His flesh into deep furrows had been scourged, Huge crimson clots bespoke where wounds had bled, Like very tongues they from the flesh emerged.

Black ravens swooped down hung the angry sky, And would have torn the flesh from every bone, Had not one wealthy Joseph sought to buy The body, and conceal it with a stone.

—C. Walker Chandler.

Zeal is enthusiasm which has stood the test of time; it is the steady, plodding energy which, by dogged perseverance and self-discipline, habitually puts high ideals into the details of daily life and work.—Johnston.

The Kingdom of God is righteousness, peace and joy in the Holy Ghost, and what else is this but equality, liberty, and fraternity, interpreted, purified, and extended.—Westcott.

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EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "THE EDITOR, 'CHURCH RECORD,' 54 Commonwealth Bank Chambers, 114 Pitt St., Sydney." Nothing can be inserted in the current issue which reaches the Editor later than TUESDAY MORNING.

No. 103. 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.

Subscriptions and all business communications should be sent to the Manager, Mr. H. A. Peckington, 54 Commonwealth Bank Chambers, 114 Pitt St., Sydney. Telephone B3006. Office Hours 10 a.m. till 5 p.m.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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Rates will be quoted by the Manager on application.

CHANGE OF ADDRESS.

With our subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3006.

The Church Record.

APRIL 1, 1926.

The Heart of the Gospel.

"The very heart of the Gospel is that it was the Eternal Son of God Himself, who came in the person of Jesus Christ to dwell amongst men." We might well go on to add to this word of the American bishops that He came to be crucified for us men and for our salvation. The centre of gravity of the New Testament is the death of our Lord Jesus Christ. As Dr. Denney puts it, "The simplest truth of the Gospel and the profoundest truth of theology must be put in the same words—He bore our sins . . . The more one dwells in the New Testament and tries to find the point of view from which to reduce it to unity, the more is he convinced that the Atonement is the key to Christianity as a whole. "The Son of Man came to give His life a ransom for many." "Christ died for the ungodly." This is why the Day of the Cross has so splendid an isolation in solemnity from all other days in the Church's year. The sacred mystery of Atonement, the awful price of mankind's Redemption were consummated on that Day. "It is a Day much to be remembered."

"He died that we might be forgiven." In our stead, "He bore our sins in His own body on the Tree." In His dying "The veil of the temple was rent in twain from the top to the bottom." Through that rent veil—that wounded Body—we have access into the Throne-room of God—into the Father's presence. Ineffable mystery! Solid if inscrutable fact!

"Twas love, 'twas wondrous love, the love of God to me,
It brought the Saviour from above to die on Calvary."

"It was the concurrent love of Father and Son, according to the Bible, that brought the Son to the Cross for us."

And this love of Christ for man is the love that grips us. "We love Him because He first loved us." It becomes our earnest desire that the Christ Who died for us should now be living in us, quickening and possessing us for His own gracious purposes of love. Thus the Cross of Christ or the Christ of the Cross is in very truth the heart of the Gospel, and the Christian disciple

will seek to view all else beside from the central viewpoint of that Cross.

It was St. Paul's determination not to know anything among the Corinthian Christians, "save Jesus Christ and Him crucified." But the Jesus Christ whom the Apostle so preached was not a dead Christ, but a living Christ who passed through death in His glorious Resurrection, and whose Resurrection becomes the assurance of a completed justification for the sin of man.

The Easter Message is one of certainty and joy. Not only was the Resurrection Day a day of glad reunion with the Master, Who had died on the Cross and Whose sacred body was placed in the sepulchre. It was the vindication of His claims and the pledge of the fulfilment of those striking promises of a new power to strengthen, guide control and keep them.

Life for the Christian is shot through with the glory of that great Easter Day when the Risen Christ dispelled the cloud of sorrow and uncertainty resting on His disciples and sent them forth to proclaim His kingdom with new power and a fresh inspiration of hope.

Though we are not Peters and Johns and Andrews, yet the Christ of Peter and John and Andrew is the same Christ for us. It was He who by His Blessed Spirit transformed and empowered those disciples, and what He did for them He is ever eager to do for us. As the American bishops in their message say once more—

"The love of Christ constraineth us"—"that love, which poured itself out in entire surrender for our sakes, is the challenge to us, and to all men, to redeem the discord and failure of the world, to abolish war and bring in peace, by unselfish service in His Name and power. On Him, and on faith in Him, depends the whole world's hope and salvation. It is Christ alone Who brings comfort for the sorrow of human life, Who can overcome the sin in the world and in each of us. It is Christ alone Who can give us the strength that we need for the tasks now facing us. It is Christ Who has given us these visions of truth, of justice in all human relationships, of world brotherhood, which are now before men's minds. It is Christ only Who can bring these visions to fulfilment."

The Bush Church Aid Society.

A motor mission van, equipped with organ, gramophone, scripture rolls, etc., and all the paraphernalia of back-country travel and in the charge of two trained ladies, one of them a deaconess, is the latest venture of the Bush Church Aid Society. For considerable time this has been a dream, but a dream not easy to materialise. Such work needs specially-equipped workers, willing to endure hardship for Christ's sake, as well as some experience in ways and wiles of motors. The Society now has that combination in the two ladies, sister Grace Syms and Miss M. R. Labilliere, who will be sent forth shortly after Easter. The finishing touches are being put to the van, which will be mounted on a Dodge chassis, thus speed and a measure of comfort should be ensured.

The ministry which the ladies will undertake will be most varied. They will specialise among women, girls and children. Lonely settlements, saw mills, isolated homes will be visited. Country State Schools will not be forgotten. On occasions opportunities will be found for services and worship, and the interest of the Bush Church Aid Sunday School Post will be furthered. It will be seen that a new venture is thus being undertaken by the Church through the agency of these workers, and the experiment will be watched with closest interest and followed with earnest prayers.

The Bush Church Aid Society will be responsible entirely for the maintenance of both workers and van, and in this respect they invite the fellowship of all friends. At present some personal needs for the equipment of the van are required. Four pairs of blankets (coloured), one or two roll-up mattresses, two mosquito curtains, one primus stove, hurricane lamp, enamel basin, enamel cup, saucers and cutlery, are the items on the list. A sleeping bay would

not come in amiss. Would anyone like to take a share in this enterprise by making a gift? For donations, special appeal is made, and anything sent to or left with the Organising Missioner, B.C.A. Office, Diocesan Church House, George-st., Sydney, we shall be grateful.

Here is a big prospect of useful happy ministry among lonely women. Think what it means for a troubled, hindered mother to receive the cheering visit of earnest, capable workers. Think of the sick to whom make all the difference. Think of the whole who one far-away from Churches, and who have no vehicle to take them to any near-by town; then think of the joy and inspiration that the coming of the van will mean. The men who are engaged in the work of the B.C.A. in the backblocks have often realised the inadequacy of their ministry when they meet with lonely mothers and girls. Now there will be a difference. Women are being sent to women. Will you help, by your prayers, your interest, and your gifts?

A Constructive Evangelical.

The Rev. T. C. Hammond, M.A., who is coming on a lecturing tour in the interests of a constructive evangelicalism, is one of the leading clergy of the Irish Church. He is a distinguished graduate of Trinity College, Dublin, and is especially qualified to speak on the doctrinal position of the Church, more particularly in relation to Prayer Book Revision. Mr. Hammond is due in Sydney on Saturday next and the clergy are being invited to a "welcome" breakfast on Thursday week.

The committee arranging for his lecturing tour, of which Rev. S. H. Denman, rector of Drummoyne, Sydney, is the hon. secretary, are anxious for applications from the clergy for lectures and preachments to be sent in immediately.

Correspondence

Shall We Remove St. Andrew's Cathedral?
(The Editor, "Church Record.")

Sir,—A question of deep importance will have to be settled probably by the Synod on an early date. It is as to whether St. Andrew's Cathedral shall be moved from its present site, which we must admit is a very conspicuous one to some other position? The land has belonged to the Church for over one hundred years, and some part almost from the beginning of the Colony. I do not know any precedent for moving a cathedral as the associations generally are of the most sacred kind. But now the whole subject is forced upon us by the Premier, Mr. Lang. He has said that the new underground railway shall not affect the Cathedral, but he offers if we wish to remove it, £500,000, and with a view of our re-building it on St. Philip's site on Church Hill, aided by the grant of a small piece of additional land. This has been in conversation with Dean Talbot. Some sincere churchmen want to accept the offer. The Synod will have to decide. Some of the enemies of our church would gladly get it out of its present position and see it in a side street.

The amount at once demanded attention. It is, however, probable that it does not reach the full value of the site and its buildings, which, of course, include the Church House and the Chapter House. The Cathedral was erected by the generosity and self-denial of Church people when Sydney was small and building very cheap. Now it is most expensive. The land has a frontage of about 200 feet facing George-street and at its widest spot, and about 220 feet deep with the frontage to Bathurst-street. In view of the high prices for land in the heart of the city, this must be extremely valuable. What the value is to-day it is difficult to say, but with the growth of the city it will steadily increase. A little time back we were told that the city assessors valued the property as it then stood at £450,000, and it must have grown since then. It is quite a question as to whether Mr. Lang's offer is large enough.

But the main point is the proposal to move to St. Philip's site, and to that there is strong objection because it is not in any

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Mothering Sunday.

St. Stephen's, Penrith, March 14.

With the object in view of restoring to its place of honour an ancient English Church Festival, the parish of Penrith observed Mid-Lent Sunday, as Mothering Sunday. Services were held at 8 (H.C.), 11, 2.45 and 7.15 p.m. At the morning service the rector explained the meaning and history of "Mothering." The three mothers were held up for honour—the earthly mother and the earthly one; the spiritual mother—the Church; the eternal mother—Heaven, Jerusalem above—the mother of us all.

At the children's service in the afternoon an old-fashioned simnel cake was prepared. This was made by a local baker, and it measured 18 inches in diameter and was about 2½ inches thick. After a little ceremony and prayer over the cake, it was divided into small pieces for the children to carry home to their mothers. At 7.15 p.m., Maunier's sacred cantata, "Penitence, Pardon and Peace," was sung by a choir of 30 voices trained by the rector. In this cantata the words occur, "As one whom his mother comforteth, so will he comfort you, and ye shall be comforted in Zion."

Adults and children from the branch churches had been invited in to attend the parish or mother church. Each one also wore a white flower, or white ribbon, in honour of mother. Children had been requested to send greetings to their mothers for this day. In every way the day was well observed by church members. Some weeks before notes had been written on the subject in the local paper and Parish Messenger, announcements were made at the day and Sunday Schools, and also at many church services.

The American Mothers' Day will never have the prominence over the more ancient English Mothering Sunday, at least in Penrith.—Communicated.

C.M.S. Notes.

Arrangements are now in hand for the annual meeting of the N.S.W. Branch of C.M.S., to be held on Monday, May 3, 1926. The following are the fixtures for that day:—3 p.m., annual business meeting in the Chapter House, Sydney; 4.30 p.m., annual service in St. Andrew's Cathedral, when there will be a special preacher; 6 p.m., tea in the Basement of the Chapter House, admission by ticket, obtainable at C.M.S. Depot, 192 Castlereagh-st., Sydney; 7.45 p.m., annual rally in the Sydney Town Hall, President, The Most Rev. the Primate; speakers, Rev. Paul B. Nagano (Japan), Rev. P. J. Bazeley, Dr. J. E. Bateman (Egypt).

Wherever Rev. P. B. Nagano has been, both in Tasmania and Victoria, he has been well received, and has created a good impression, his story of his conversion always being received with great interest. He speaks excellent English, and has a striking story to tell.

Part of the organisation of the C.M.S. is the Missionary Service League, which has as one of its objects the gathering together of adult sympathisers with the work of the Society. At the present time there are some fifty branches in N.S.W., and a great forward movement is being carried out, with the object of extending the influence of the League. Much response is being received as a result of the efforts that have already been put forth.

Rev. F. H. Philip, M.A., Principal of St. George's Grammar School (C.M.S.), Hyde Park, together with Mrs. Philip and family, is leaving Sydney on March 29 for England, where he will spend a few months prior to his return to India.

Parish of Guildford and Merrylands.

(Communicated.)

We are pleased to report once again many marks of progress in this parish.

First, the last session of the Synod was pleased to promote the Parochial District of Guildford and Holroyd to a parish, now known as Guildford and Merrylands, of which Rev. J. Poole is the first rector.

The attendances at the Christmas Services and Communion were very good in each of the four churches comprising this parish, the music at St. Mary's, Guildford, was specially good.

Very successful harvest festivals were held, and the gifts from the four churches were taken by the rector, in his car, to

Rest in heaven does not mean idleness; We shall have occupation, but no toil.

the Church of England Boys' Homes at Carlingford, about 15 cwt. of produce altogether, besides a cash donation. The produce was a very welcome addition to their larder, and the boys, 83 of them, very much appreciated the watermelons and grapes.

A great step forward has been the erection of a new parish hall for Christ Church, Old Guildford. The foundation stone was laid by the Ven. Archdeacon Rev. F. B. Boyce, on November 28th, and, on Sunday, February 7th, the building was opened for use with a special service. The rector dedicated it as a memorial hall to the soldiers who gave their lives in the Great War, 1914-1918, and for the use of a parish hall, Sunday School and hall of amusement for the parishioners. Combined with this opening was the harvest festival and presentation of Sunday School prizes.

The parish is to be congratulated on the marks of progress in each church of the group.

New South Wales Council of Religious Education.

A Sunday School Convention will be held in Sydney, April 12-19, 1926, under the joint council of Church of England, Presbyterian, Methodist, Congregational, Baptist and Church of Christ.

All sessions will be held in St. Barnabas' Church, George-st. West. The afternoon Sessions from April 13 to 19, will open at 2.30 o'clock, and evening sessions at 7.30 p.m.

No morning sessions have been arranged and country delegates will have the opportunity of visiting many places of interest in and adjacent to the city. Among these are: The Aborigines' Mission Station, La Perouse; the Cathedrals; the Town Hall; the Observatory; the Art Gallery; the Museum; the Botanic Gardens; the Zoological Gardens; Manly Beach and other beaches.

C.E.C.C.S.

The dedication of a chapel in memory of the late Principal, Miss Edith Badham, is to take place on April 9, at 3.30 p.m.

Ordination of Deaconesses.

On Monday last the Archbishop held an ordination for deaconesses, at which the Misses B. A. Brown, I. A. McGregor, Th.A., and D. G. Syms were set apart for that ministry. The Rev. S. J. Kirkby, B.A., preached an inspiring sermon from the text Mark iii. 14. A number of deaconesses, including Miss Pallister, were present at the service.

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Memorial Service to the late Rev. F. C. Hall.

On Sunday, March 21, special services to the late rector, Rev. Frederick Charles Hall, were conducted in several churches in the parish of Pictou by the Rev. C. A. Stubbin, the Rural Dean of North Sydney.

The deep sympathy of the parishioners was shown both in the splendid congregations, and in the manner in which the churches were arrayed with emblems of mourning. The preacher, who had known the Rev. F. C. Hall for many years, and whom the deceased had assisted in the parish of Wollongong, spoke very feelingly of the loss which the parish of Pictou, and the Diocese, had sustained by his early breakdown in health, and his decease, and urged that arrangements should be made to lighten the heavy burden of such a parish for the incoming rector. He also urged that, the example of unselfish service to God and the Church shown so conspicuously in the life of the deceased, and the fact that so many of the clergy had died while in charge of the parish, should sound out a clarion call to the Diocese and to the men and women of the parish of Pictou, to render more earnest co-operation in personal service in the work of their Church, so that the huge parish of Pictou may never again prove the cause of breakdown and death of any more of the clergy. Mr. Peachey, of Ashfield, very kindly motored the preacher around the parish in his car, and also to and from Sydney, and Mrs. Peachey provided a special feature of sympathy in the services by singing the solo in a most feeling manner. Mrs. Hall, with her family and friends, attended each of the services, and received much comfort from them and the kind words of sympathy from many of the assembled parishioners.—Communicated.

Consecration Service.

The consecration of the Ven. Archdeacon Thomas as Bishop of Willochra, is to take place in St. Andrew's Cathedral, Sydney, on Tuesday next, at 10.30 a.m. The clergy are asked to be present and to robe in the Chapter House. Lunch will be provided in the basement of the Chapter House, for all clergy partaking in the service. During the luncheon a welcome will be extended to the new bishop.

Animals' Week.

Kindness towards human beings who can speak, and towards animals and birds that cannot, is the finest of virtues, and one that is implanted in our hearts, we cannot fail to be kind to every living creature. Nothing is more noble than kindness, nothing as mean as cruelty.

The above sentence puts the ideal of the Royal Society for the Prevention of Cruelty to Animals in a nutshell. For fifty-two years the Society in New South Wales has been fighting a steady battle against cruelty to animals in any shape or form, and to-day it numbers its members by thousands, pledged to do their utmost to see that all animals get a fair deal, whether on the roads, on the farm, or in the home.

Each year the Society holds a special "Be-Kind-to-Animals' Week," which this year will be celebrated throughout the State during April 19 to 24. "Humane Sunday" has been fixed for April 18, when it is hoped clergy of all denominations will stress the necessity for kindness to animals from the pulpit and that Sunday School teachers will also impress this golden rule upon the minds of their pupils.

The Very Rev. Dean Talbot will preach the official sermon on this subject at the morning service in St. Andrew's Cathedral, and Farmers will broadcast it for the benefit of those who cannot attend personally.

Mission at St. Matthew's, Manly.

The Lantern and Teaching Mission conducted by Rev. A. Law, D.D., at St. John's, Toorak, Melbourne, from March 14 to 22, was a distinct success. The attendances were excellent. The lantern views were greatly appreciated. The Parish Book Stall, with its varied publications, was well patronised. The Doctor's work amongst the children was very fine. Altogether the parish has received a great uplift from the Mission, and the Rector (Rev. A. R. Ebbs) and Church Committee are deeply grateful to Dr. Law for conducting it.

Farewell to Miss Pallister.

A large gathering of ladies and clergy assembled in the Chapter House last Monday afternoon to say farewell to Miss Pallister, who after twenty-two years' work as Deaconess Superintendent of the Sydney Deaconess Institution, is going on an extended leave to England. The Archbishop presided, and in his opening remarks stressed the great work Miss Pallister had done in con-

nection with the training of deaconesses and other fields of women's work. He testified to the high esteem and affection everywhere held for Miss Pallister in the hearts and minds of those who had been connected with her in the work. Lady MacCallum also addressed the meeting. She referred especially to the deep spirituality of outlook which Miss Pallister possessed. Archdeacon Boyce also spoke in terms of high appreciation. Mrs. J. C. Wright made the presentation of a wallet of notes from the various groups of helpers in the Deaconess Institution work. She made interesting references to her own part in the selection of Miss Pallister for the post she had so successfully filled. The meeting very enthusiastically supported by their applause, the appreciation which the various speakers expressed.

In her reply, Miss Pallister, who was deeply moved by the tokens and expressions of affection and esteem, emphasised several much-needed developments in the work of the Institution, and the necessity for provision being made for superannuation purposes. She expressed her gratitude to all who had been joined with her in the work, and touchingly thanked the women, many of whom were present, who had given her the high privilege of sharing with them the sorrows of the Great War had brought to them. In her concluding remarks, Miss Pallister characteristically offered a word of scripture as one of comfort and inspiration. It was from St. Paul's Epistle to the Ephesians—"Of Whom the whole family in heaven and earth is named." The One-ness of the family of God, however separated by distance or by death, was a fine note to leave with a meeting of friends in whose hearts generally was to be found the sadness of farewell.

The hon. chaplain of the Institution, Rev. H. S. Peghie, commended Miss Pallister to God's keeping, and the Archbishop gave the blessing. Those present at the meeting adjourned to the basement of the Chapter House for afternoon tea.

VICTORIA.

GIPPSLAND.

Cippeland and Missions.

The Missionary Committee of the Synod of the Diocese met in Sale on Tuesday, February 23rd, and had before it the figures showing the amount contributed by the Diocese during 1925 for world Evangelisation. It was noted that the total amount was almost the same as for 1924, viz., £1316. An examination of the returns for some years back shows that in 1920-21-22 a consistent and steady advance took place, but during 1923-24-25 the figures have remained almost stationary.

The quota the diocese was asked to raise in 1924 was £1450 for A.B.M. and C.M.S. The amount actually paid was A.B.M., £471 16s. 10d.; C.M.S., £811 14s. 1d.; Total, £1283 10s. 11d. There was a deficiency of £167, but on the other hand, sundry missions received from the Diocese £37 1s. 8d., which brings Gippsland to within £130 of the total assessment.

The amount forwarded for the A.B.M. was a little more than double that contributed in 1924, viz., £235 10s. 9d., £471 16s. 10d., whilst the C.M.S. contributions fell short of 1924 by £226 8s. 2d.

There are some striking figures in the list. The Cathedral Parish has lost its place as premier missionary parish. It has declined from £166 in 1924 to £108 in 1925.

Holy Saturday.

The Saturday in Holy Week was observed in ancient times as the "Great Sabbath," the day that Our Lord's Body rested in the Tomb. It is a day for fasting, quiet, and prayer. Ignorant and worldly people call it "Easter Saturday," and regard it merely as a public holiday. No devout Christian can use it this way. "Easter Saturday" is the Saturday after Easter Sunday; the Easter Festival includes Easter Monday, Easter Tuesday, Easter Wednesday and every other day of that week.

(Exchange.)

Riverina Diocese.

(From our Correspondent.)

The Bishop of Riverina (Rt. Rev. Reginald Halse, M.A.) has been engaged in a visitation of the parishes in the Archdeaconry of Narrandera, including Narrandera, Barelann, and Ardlethan, Ariah Park, Ganmain, Coolamon and Griffiths. At all these centres social functions were held in welcome of his Lordship, who everywhere made a most favourable impression. Great hopes are entertained as to the value of the services his Lordship will be able to render in the continuation and extension of the Church throughout the Diocese. The whole Diocese is prepared to follow the leadership of the

Bishop, in a general advance, all along the line.

The Diocesan Synod is fixed to meet at Hay on April 28th. At the conclusion of the Synod His Lordship proposes to conduct a Retreat for the Clergy at Bishop's Lodge.

SOUTH AUSTRALIA.

Varia.

The Rev. W. G. Marsh celebrated the 85th anniversary of his birth on the 28th February. He was born at Hingham, Boston (U.S.A.), in 1841, and brought up in the Anglican Communion. Before he was 30 years of age he came to Australia, and for many years did successful work as secretary of the Y.M.C.A. in Melbourne. He subsequently entered the ministry, and was ordained in the Diocese of Melbourne, and was diocesan missionary for some time. While at Armadale he accepted a call to St. Luke's Church, Adelaide, and remained in charge of the parish for 15 years. He was not long in Adelaide before he made his influence felt in religious circles, and his services were given to a number of institutions, with which he has since continued, including the Y.M.C.A., C.E. Movement, and charities such as Estcourt House, and the Institution for the Blind, Deaf and Dumb, at Wright Street. He still enjoys vigorous health, and preaches almost every Sunday. In his work he has at all times had the sympathy and help of Mrs. Marsh.

The Rev. Matthew Williams, B.A., formerly rector of St. Paul's, Port Adelaide, is now acting as rector for Christ Church, Mount Gambier. He has rendered much service for Freemasonry, and since he left Alberton, the brethren of the Masonic Lodge, Lodge of Hope, Port Adelaide, have elected him a life member in appreciation of his splendid work for the craft.

The 75th anniversary of St. Barnabas' Clare, was celebrated on February 28th, the date of consecration of the church. The foundation stone was laid in 1850, by Mrs. Gleeson, wife of the founder of Clare, and the building was opened for service in 1861. It was renovated and consecrated in 1864. The chancel was added in 1873. At first Clare was the secondary parish to Penwortham, and the parsonage was at the latter place. When Canon Webb arrived in 1877, Clare became the centre parish and the rectory was built there. A relic of the times when Clare belonged to Penwortham is seen in the fireplace in St. Barnabas' vestry, where the parson could boil his billy between services. The Rev. J. C. Bagshaw was incumbent, 1851-1854. Rev. William Wood, 1854-1862. Rev. S. Dutton Green (father of Bishop Green, late of Ballarat) 1862-1864. Rev. J. A. Boake, 1864-1877. Canon Webb, 1877-1911. Revs. E. A. Radcliff, S. J. Boyd, and the present rector, Rev. C. W. E. Swan, belong to the later history of the church. In the fifties Clare was the post town for Bundelara, at that time owned by Mr. J. B. Hughes. When his oldest daughter, Maria, was born, he gave a bell to the Clare Church as a thank-offering. He caused her name and date of birth to be engraved on the rim of the bell. The cross on the porch is in memory of Sarah Ann Lee, a constant worshipper in the church for many years.

The laying of the foundation stone of the new church at Karoonda took place on February 4. For many years the adherents of the church have worked to secure a place of worship of their own, and towards the end of last year a little group of workers got together. Plans were drawn and estimates made with the result that when tenders were received, it was resolved to go on with the work. A start was made early this year, and on February 4 the Ven. Archdeacon Bussell laid the foundation stone, assisted by the Rev. Kendall Bake, the priest in charge. The Archdeacon gave a history of the church from the early days of the district. After the ceremony an adjournment was made for afternoon tea. A social was held in the evening, when the people had an opportunity of meeting the Archdeacon. Supper was dispensed by the ladies. It is hoped that the Bishop may be able to perform the ceremony of consecration towards the end of April.

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Dedication Service.

There was a large congregation at Holy Trinity Church, Adelaide, on the evening of March 11, when the Bishop of Adelaide (Rt. Rev. Dr. Thomas) dedicated a memorial, subscribed to by members of the Church to the memory of their late rector and his wife, the Rev. Frederick and Mrs. Webb. Mr. Webb died in Melbourne on March 11, 1925, a few months after the death of his wife, which occurred at sea.

The memorial is a handsome carved oak panelling and veredos, standing directly behind, and on either side of the Holy Table which was erected by Mr. Webb himself, and Communion Rails. Manchurian oak elaborately carved in panels of Gothic design has been employed in the memorial, and the result is a handsome addition to the church. The work was done by Messrs. Pengelly and Co., of Edwardstown, to the design of Mr. W. Rowe, a close friend of Mr. Webb, and a member of the church. He was also responsible for the designing of the Communion Table.

The service throughout was a loving testimony to the esteem in which Mr. and Mrs. Webb were held by members of the church.

The marble tablets which previously hung behind the Communion Table have been removed to the northern end of the church, behind the font, where a portion of the space is to be divided off by the old Communion railings, thus forming a small baptistry. The following gifts have also recently been presented to the Church:—Brass alms dish, by Mr. Cannell, in memory of his mother; solid silver chalice and pattern, by Mr. and the Misses Hemingway, in memory of their parents; two brass vases by Miss Bessie Sugars in memory of her mother; two lights by two members of the congregation, and it is also intended to have carved in oak two offering plates to match the panelling.

NEW ZEALAND.

The "Williams Centenary."

On Wednesday, January 26th last, the Archbishop of New Zealand, in the presence of eighty or ninety members of the family of Archdeacon Henry and Bishop William Williams, together with a large gathering of residents and natives, consecrated at Pahia, a Memorial Church in memory of the life and work of the Williams' Brothers. The Church is a beautiful one, designed by Mr. Palmer, an Auckland Architect. It is built on Gothic lines with a grey roof and Welsh slates. The slight projection of the transepts gives it a cruciform effect. At the entrance to the Church are to be seen two Tablets with the following inscription written in Maori and English:

To the
Glory of God
and in Memory of
Henry Williams
and Marianne, his Wife;
also of William Williams,
first Bishop of Waiapu,
and Jane, his wife,
Missionaries to the Maori People,
from August, 1823.

This Church is Erected by their Descendants,
1925.

The Archbishop was attended by his Native Chaplain and other Clergy, including the Ven. Archdeacon Herbert Williams, who preached the Sermon, Canon Arthur Williams, the Rev. Percy Williams, and the Rev. Wilfred Williams.

A Link With the Past.

The following paragraph from a recent letter of the Bishop of Nelson is of interest: "The Dean and Chapter of Canterbury Cathedral have given me an ancient stone out of the Cathedral, to be inserted in the wall of our new building. The New Zealand Shipping Company is carrying it out to New Zealand free of freight. It will go out on the "Tonzariro," which sails on January 18th, and it will be consigned to the Anchor Shipping Company, Wellington. Mr. James, of the Passenger Agency of the N.Z.S.C., is writing to Mr. Rogers, of the Anchor Company, asking him to take delivery of the stone and carry it freight free to Nelson. I am writing to the Dean on the subject, and no doubt we shall also have Mr. Dyson's good offices."

God would have us remember that He is Lord not only of the sunshine, but of the clouds, and that to trust Him perfectly, instead of regarding them too anxiously, is to prepare to reap the Eternal Harvest.—Liddon.

Young People's Corner

YOUR GIFTS.

Medical Boxes Arrive at Foochow Hospital, China.

(By Dr. H. Matthews, N.S.W.)

We had a very happy and interesting afternoon last Saturday unpacking the splendid cases of gifts for the work and for ourselves that you have sent us again from the C.M.S., and I am writing now to express our very warm thanks for all the most welcome and useful things you have sent. You always ask us to tell you whether the gifts are useful, so I will begin by saying that everything in the boxes for the hospital will be very useful and was most welcome. I should like to thank all those who had part in the preparation of the gifts and the organisation of the medical night and the receiving and disposal of the gifts, for I know something of what work it means for you. Then, too, we owe a big debt to those who have packed so carefully; as always everything landed here in splendid order. Then, the by no means easy finishing touches in the shape of cooping and stencilling call for our thanks for, after all, it is that that brings the things here. We do indeed feel very sincerely grateful to you all for all the gifts and for all the energy and thought that have been expended in getting them to us. When there is so much to discourage all round, it is a great help and uplift to have these tangible proofs of interest and prayer, quite apart from the very real material help they give us.

Welcome Lifebuoy Soap.

I think perhaps the most welcome part of the gifts this year was the lovely supply of Lifebuoy and other soaps, especially the Lifebuoy. We use a great deal of it and had come to the end of our supplies; now we are set up for some time to come. It is a great comfort to see that shelf full instead of empty. Next most welcome is the splendid supply of old linen, really a great lot that, with the great care Miss Baldwin gives to it, should carry us on for a long time and save us a lot of more expensive dressings. I feel almost that you must think that I am like a talking doll, always saying the same thing only in my case it is "old linen," but really it is a most tremendous help to us. Other things you have sent will not be so much in evidence, but the Lifebuoy soap and the old linen will be a constant reminder of the interest and thought and prayer that are behind us in Australia, and so will be a constant encouragement.

Bandages and yet More Bandages.

The lovely supply of bandages is also very welcome indeed, especially as a few weeks ago I found that a case I had thought was full of calico bandages proved to be only a third full of thinner bandages which look nice and are in some ways better, but do not give anything like the same wear. We are very grateful to all who have rolled bandages for us, for it must be rather tiring work. The special bandages also are most welcome, the T bandages especially, of which we use far more than of many-tailed, or as it is put in Chinese "many-headed."

The overall's are just right and will be most useful, they are a very good pattern. We shall soon be taking them into use, I expect. The towels, cloths and dusters are as always very welcome. It is nice to see the shelves looking fuller and to know that we have a bigger reserve, for these things will wear out, especially as a brush is a great temptation to all Chinese washerwomen, and visits to supervise the work in our laundry are of necessity not very frequent. The quilts and sheets will be most useful, especially as the quilts are of strong material, and the pieces strongly sewn together. The lovely big bolt of flannelette is also most welcome and will serve, probably after being dyed blue, for quilt covers. We have quite a number of quilt covers in use made from a similar piece of flannelette sent a few years ago. The enamel trays are also very useful, as also the supplies of drugs, especially the big bottle of aspirin tablets. The pyjama suits need special mention, we always need more of these, for our stock is too small and the consequence is that they get worn out quickly. We are very grateful, too, for the biscuits, which will be very useful at various times.

It is a great help and encouragement to get such a splendid supply of things again, and we would ask your prayers that they may all be used in the wisest way, to the glory of our Lord and Master, and the help of these people. Things are very discouraging at times and difficulties loom large, but with this evidence of interest and prayer we can take heart and go forward.

THE NEW LECTONARY.

April 2, Good Friday.—M.: Ps. 22; Gen. xxii. 1-18; John xviii. E.: Pss. 40, 69 (om. vv. 23-29); Isa. lii. 13-14; end; John xix. 31 or 1 Pet. ii. 11.

April 4, Easter Day.—M.: Pss. 2, 16, 111; Exod. xli. 1-14 or Rev. 1. 4-18. E.: Pss. 113, 116, 117; Isa. li. 1-16 or Exod. xiv.; John xx. 1-23 or Rom. vi. 1-13.

April 11, 1st Sunday after Easter.—M.: Pss. 3, 57; Isa. lii. 1-12; Luke xxiv. 13-35 or 1 Cor. xv. 1-28. E.: Ps. 102; Isa. liv. or Ezek. xxxvii. 1-14; John xv. 24 or Rev. v.

April 18, 2nd Sunday after Easter.—M.: Pss. 120, 121, 123; Exod. xvi. 2-15 or Isa. lv.; John v. 19-29 or 1 Cor. xv. 35. E.: Pss. 65, 66; Exod. xxxii. or xxxiii. 7 or Isa. lvi. 1-8; John xxi. or Phil. iii. 7.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself, and all things are therefore possible. aKempis.

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Religious Education.

(Sermon by Rev. W. J. Edwards, M.A.)
(Continued.)

How should we present Christ to children so that they will be attracted to Him and form a life-long companionship?

I must be brief and give a mere outline.
(1) We should endeavour to portray Jesus as a Real Person.

Let the children know that Jesus was once a babe and could not talk, walk, or reason. He was ignorant of nature, history, and even Theology. He had to learn these things as any other baby. He was told about God by His mother. He went to school and the synagogue.

He lived at home the ordinary life of a boy, loving and obeying His Mother, playing with other village boys, and learning to be a carpenter, and when His Father died, so we believe, He took the responsibility of the home and his brothers and sisters.

Let us picture Jesus to them as approving the good gifts which God has set in the world. He declares that God made the world, and that it is good, but He was filled with a passion to remedy the evil which the sin of man had brought into it. His whole life was spent in healing and helping men and women, in country and town. He was interested in their concerns; not an austere man who dwelt apart, but who joined in their talk and amusement, who loved to tell stories to children, and even as Dr. Glover suggests—mended their toys.

(2) We should endeavour to give them the right idea of the abiding presence of Jesus.

We must insist that He is still here. He is not "above the bright blue sky." He still enjoys the company of men and women, is still interested in their plans and doings, so that when we have that intercourse with Him which we call prayer, He still likes to hear from us what we have been thinking and enjoying and suffering.

We must make them understand that Christ is still an enthusiast for all the beautiful things God has given man in nature and in Art. And most of all an enthusiast for beautiful thoughts and deeds, for honesty and truthfulness and love.

Would not that, and all that might be brought to bear upon that, be almost enough for some of the early years?

(3) But life has sterner lessons to teach. Children must know not only the good that is about them, but also the evil.

Sooner or later they realise that all things are not good. The main body of evil will reveal itself to them as a great power at work around them. And as their outlook widens they will see it in others as well as in themselves. They will see the harm it does in a hundred ways around them. They will see it as a power directed to the spoiling of God's work, a power organised against Christ's activities in the world.

Then comes the time to put before them a vision of Jesus as the Leader against the powers of evil. From the first He came to do battle against all those forces that lie in wait for men and women and fasten on them and degrade and drag them down and make them weak and miserable and hopeless. That battle, like all battles, means wounds and death. Jesus refused neither. But He did not submit to defeat, for He went through with it and He is still as strong and determined and heroic as ever in the same campaign. With that vision of our Lord comes a new incentive. HE WILL NOT FIGHT ALONE. He might, if He would, with one fell sweep of His arm clear away from before us all those powers arrayed against our chances of happiness and strength. He will not do that because if He did we should then be mere automatons advancing along a path which we cannot help following. So He takes us into the campaign with Him. He looks about for soldiers and servants to help Him. He needs us to help Him. In spite of our weakness and our failures He counts on our help.

Now that appeal for service, for the help of every soldier and servant as contributing directly to the victory of Christ—that is a call no boy (or girl either) fails to hear as soon as he is able to hear it, that is to say, as soon as he has some experience of the havoc wrought by evil in himself and in others. Then there will be no lack of opportunities nor should we fail to take these opportunities of showing him that he can take a part in assisting or resisting this evil power in the world making for unhappiness.

(4) Then comes a final step.

We have in the past failed to link our young people to the Church and this is essential. They can never begin to be complete Christians without it. One reason why they don't link up is that the sense of religious fellowship is so weak among older Christians. The belief that religion is pro-

vided merely for the benefit of the individual and for his separate experience and enjoyment is still very deeply rooted among men and women. Take the attitude of so many people towards Churchgoing. How often one hears the excuse, "I gave it up because I didn't get much good out of it." A person who says that hasn't the remotest idea that a man goes to Church not so much for what he can get out of it as for what he can bring into it. He has no conception of the Church as a great brotherhood of men, banded together with Jesus as Leader to fight a common enemy. Nor does such a person realise that if he doesn't do his part the whole attack is weakened. If we can only get the children to grasp that idea of the Church, and develop in the Church an esprit de corps similar to that in the A.I.F., we should not have to bewail the absence of recruits. It is because our Churches are for the most part dull, uninteresting, cold, and unfriendly, that our young people do not come. But I must stop.

Let us try again to give our children the true picture of Jesus, not as "the pale Galilean" as Swinburne wrongly pictures Him, but as the most attractive and lovable person that ever walked this earth.

Let us teach them that He is still as interested as ever in everything that is clean and good, noble and beautiful.

Let us show them Jesus as the Great Leader against everything that makes for unhappiness; and keen, with their help, to make the world the joyful place God intended it should be.

Let us see that the Church is a Brotherhood, that the spirit of friendship and comradeship is to be found there as in no other Society in the world.

Then we shall win them not only for the Church, but what is more important, for Jesus as their Great Master and Leader and Friend.

The Church Overseas

Lawlessness in the Church.

Loyal churchmen throughout the country will learn with profound regret that the ecclesiastical situation in the diocese of Birmingham is becoming more and more serious. Two or three weeks ago we announced that certain Anglo-Catholic incumbents had decided to "cut off supplies" by refusing to support the Diocesan Board of Finance owing to the action taken by the Bishop. The Board suggested a conference with a view to discussing the problem and finding a way out. Fifteen of the Anglo-Catholic clergy have not only declined to attend a conference, but have set up an "Anglo-Catholic Finance Board." We greatly regret that responsible men should be led into taking such unconstitutional action. Obviously, if such conduct became general the constitutional government of the Church would become impossible. To us it is inexplicable that an organisation which is supposed to stand for episcopacy and to foster the corporate life and action of the Church should be guilty of such utter folly. Moreover, Dr. Barnes intimated that he would refuse to license curates to any parish in which the sacrament is reserved in such a manner as to be accessible to the public for purposes of devotion.

At least three cases of this kind have already occurred. We understand that with the support of the special fund raised by the English Church Union certain incumbents have engaged curates who are assisting in the services of these churches, but who have not been licensed by the Bishop. We need scarcely point out that by such action a new sect is being added to the 360 sects which already exist. Clearly, priests cannot become a law unto themselves and remain priests of the Church of England. We cannot help asking what would the early Tractarians think of such schismatic heresy?—From the "C.E. Newspaper."

The "C.E.N." goes on to say that out of the whole diocese of Birmingham, with its 153 parishes, only 15 have joined the lawless section. Dr. Barnes has behind him the support of the great body of churchmen of the diocese.

Why They Criticise Marshal Feng.

The real reasons why there is such widespread criticism of Marshal Feng were recently stated in a forcible manner by Dr. Charles E. Scott, a well-known Chinese missionary. Dr. Scott is the author of "China From Within," and is one of the

keenest observers and clearest delineators of life in China. In a letter describing an Easter Sunday among Marshal Feng's men, he says:—

"In these days in China it is so popular to cuss our General Feng. Unregenerate editors, foreign as well as Chinese, love to do it. So do envious generals, his rivals. His achievements with his troops, and their personal affection for and personal loyalty to him—all beyond the realm of their self-seeking, sinister attainment—make them impotently gnash their teeth. So do all who are playing to the anti-foreign spirit, in its 'anti-American religion' form. So do the Manchu princes, who for three centuries have been an incubus pressing the Chinese people, living in luxury and vicious idleness off their toil and poverty, and whose revenues Feng has recently cut down. So does the An Fu Party, the clique which now is 'the Peking Government,' and which is absolutely pro-Japan in its creature. So do the old Mandarin Class, who fatten on the disasters of the country, and who dislike his plain living and sharing with his soldiers. So do the younger officials, squandering the nation's resources for personal gain, whom his intense patriotism rebukes. Let them all show the 'good fruits' of a good tree, over a long series of years, such as Feng has shown; let them manifest the personal probity and high Christian character—and then they may talk."

One of the most widely current misstatements about Marshal Feng is that he is a Bolshevik. A recent letter from China tells of a visit paid to the army by Rev. A. M. Cunningham, a Presbyterian Missionary of Paoingfu. The letter says:

"Mr. Cunningham, of Paoingfu, recently returned from Kalgan, where he helped in a conference for General Feng's officers. He reported a good time. He says General Feng has a gigantic task before him, and he is bravely undertaking it. The army now numbers 150,000 men. General Feng and General Chang have it upon their hearts to evangelise these men and their families.

"General Feng, like all other Chinese, was stirred by the affair of May 30, but he has asked the people not to be the enemies of the foreigner. The papers accuse him of saying things that are not true, and he has no one to vindicate him.

"Mr. Cunningham talked with him about Bolshevism, and he gallantly says they hate him because he is a Christian. He recognises they are God's enemies."

"IN REMEMBRANCE OF ME,"

(Luke 22: 19.)

"We Will Remember Thy Love,"

(Cant. 1: 4.)

Ah, let me not forget,
The reason why He came:
The agony and awful sweat,
The sorrow and the shame.

And while with holy joy,
I think of all my grievous employ,
Oh, may His grief my thoughts employ,
Dare I forget His pain?

Let me remember all,
Which here He had to bear,
That He my soul might disenthrall,
From sin and Satan's snare.

Oh, Saviour who didst come,
To live that life of woe,
That we at last might reach Thy home,
Nor hell's fierce torments know.

Look down in tender love,
On this dark world of sin,
And lift it up to things above,
And Thy new reign begin.

And those who know Thee not,
Nor wish Thy love to know,
Let them beneath Thy sway be brought;
To them Thy mission show.

Unseemly mirth be gone,
At this most hallowed time,
Let me o'er all my dark sins mourn,
And weep for this world's crime.

Oh, let us not forget,
The "WHEREFORE" Thou didst come,
Lest we should not our sins regret,
Nor cease from Thee to roam.
—FAIRLIE THORNTON.
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Current Topics.

The departure of Lord Stradbroke, Governor of Victoria, occasioned a very genuine expression of regret. With Lord Stradbroke, he

maintained the best traditions of Imperial representation, and they both evinced the liveliest personal interest in every laudable movement. They were, moreover, great travellers through the Commonwealth as well as the State. As a Churchman, the Governor has been criticised for expressing himself regarding a liberal utilisation of the Lord's Day, but it should be noted that in practice he was far from secularising the day, often attending church twice, and that apart from any official necessity. Though he would not transgress in stating his private preference it was observable that he did not incline particularly towards the extreme so popular to-day. Both the Governor and the Countess will be greatly missed, and we join with the community in wishing them safe voyage home, made happier with the assurance of a high duty well performed.

We are sorry to see that the Administrator of the diocese of Willochra has made an arrangement in a wrong connection with the Enthronement of the new bishop quite out of harmony with the teaching and practice of the Book of Common Prayer. In the printed instructions there occurs this paragraph:—

"The new Bishop having been enthroned will preach and immediately afterwards proceed to celebrate the Holy Eucharist for the first time in his Diocese. He will be assisted in the Sanctuary by the Rural Dean of Peterborough and the North as Epistoler, and the Rural Dean of Port Lincoln as Gospeller. The service will be rather long and it is particularly to be noted that no one will communicate at this late service but the celebrant and his assistants in the Sanctuary."

We ask in all sincerity what is the purport of such a service. It is certainly not the sacred meal of fellowship enjoined by our Lord, and it seems altogether incongruous that at so solemn and interesting a time the bishop and his flock should be prevented from joining together in that sacred feast. This provision seems to us to entirely mar the significance of the ceremony as a whole. A real Communion Service, as opposed to a Show Service, would provide a happy inauguration of the relationship of bishop and people. Is it too late to make an alteration?

With the arrival of Captain Watson in Australia, this excellent system of Church finance will be well advocated, and many more parishes will realise the tremendous value of a system which inculcates and exercises systematic and thoughtful giving for the work of God. We notice that our Willochra brethren are eagerly welcoming a visit from Captain Watson and are confident that his special system is going to place their church finance on a business basis. Meanwhile the monthly journal of Prahran (Vic.) gives tangible evidence of the value of such a system. We cordially advise clergy and church officers to give the system a good trial—remembering always that the system demands system in its management.

How few people are familiar with this excellent association, whose slogan is "Be Kind to Animals." Next Sunday, in R.S.P.C.A. N.S.W., is "Humane Sunday," when ministers of all denominations are asked to bring before their people the work of the "Royal Society for the Prevention of Cruelty to Animals." The activities of this society are manifold in the direction of the protection of our dumb friends. Four inspectors are constantly at work. Convalescent homes for horses and dogs are maintained; four lethal chambers for painless destruction of unwanted and diseased cats and dogs are provided; besides other methods of caring for the condition of dumb animals. It is a worthy society, maintained entirely by voluntary subscriptions, and its hon. treasurer is Mr. W. H. Brown, 543 Kent St., Sydney.

The eccentricities of casuistry are notorious. Even in the Christian Church there are to be found systems of casuistry which outrival the Pharisees and Scribes of old. It is passing strange that their vagaries are even tolerated, and even followed by grown men and women who profess the freedom of the rule of our Lord Jesus Christ. And yet such is the case. Just note an item of news from a New Zealand Church paper. It of course has its humorous side as the editor observed, but it also has a rather sad aspect. Here it is:

A Problem.

An Australian Bishop was unable, not being a biologist, to decide the question as to whether a dugong, which comes between salmon and beef steak, was suitable food for use during Lent, so people please themselves.

What an exemplification of the puerility and servitude of a system that sets out to provide such regulations for the government, or even guidance, of

men and women professedly Christian. With freedom, Christ has made us free. Why be entangled in such a mesh of bondage to artificial regulation.

The clever negro who is said to have christened his beef steak fish in Lent had a much better sense of the fitness of things.

In our last issue we referred to the "Jewish Herald" in error for the "Hebrew Standard" in calling attention to the exercise of Godly consideration on the part of our Jewish brethren and fellow citizens in their observance of the Christian Sunday.

We are glad to note that in spite of objections from the club in question, the editor of the "Hebrew Standard" keeps to his protest and deprecates this lapse on the part of some of his co-religionists from the tradition of sweet reasonableness which the Jewish community in our midst have built up. We appreciate very highly the kindly feeling so manifested.

We must apologise to some of our readers for the inverted commas, but "Christian Science" like "Anglo-Catholicism," sails under false colours, and gains the majority of its adherents by the game of "bluff." It is certainly not Christian if Christianity has any real relation to Christ, and its science is a gross absurdity. One of our N.Z. contemporaries calls attention to what it terms "an instructive controversy" which has been carried on recently in "The Auckland Star." Says the editor of the "Church Gazette":—

"The recent controversy on Christian Science in the correspondence columns of the 'Auckland Star' was both amusing and instructive. The discussion took a turn that was not anticipated by Miss Madge Bell (representing the Christian Science Committee on Publication). She got badly tangled up, and finding that she was being carried out of her depths, she wisely decided to withdraw from the debate just at the most interesting stage. The pleasant little controversy showed that the Scriptural foundations of Christian Science are very flimsy, and just as flimsy is the philosophy on which Christian Science is based.

"The Christian Science doctrine of Creation is quite a queer riddle. Mrs. Eddy's teaching is amazingly crude, incoherent, and illogical. Miss Carla Sturge (Moral Sciences, Tripos, Cambridge) states that 'the want of ordinary logic, the strange inconsistency of one part of the book ('Science and Health') with another, even sometimes of one sentence with another on the same page, are such as often to render it unintelligible.'

"Mrs. Eddy declares that 'Men is incapable of sin, sickness, and death.' Yet all men commit sin, get sick, and die. Mrs. Eddy herself died. The last of them died of valvular disease of the heart. The doctor is alleged to have shown Mrs. Eddy the heart, but she insisted that the man died of 'malicious mesmerism' or 'arsenical poisoning mentally administered.' But in any

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