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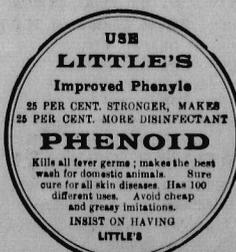
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**PASSIONTIDE.**

O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord.

**Current Topics.**

Next week will be Holy Week and our thoughts will turn accordingly once more to those great events in the closing days of the Holy Week. Saviour's earthly ministry, culminating in the supreme sacrifice which Good Friday calls to mind. We hope that our readers will spend much time next week in prayer and meditation on those closing hours of the Master's life on earth; it is a spiritual exercise fraught with very great value to the soul at any time, but its benefit is undoubtedly increased by the inspiration, born of the consciousness that the individual is one of a mighty body whose thoughts are concentrated on the one subject, and whose prayers are inspired by the same great facts, as is the case in Holy Week. What a wonderful experience it would be for the whole world, and what striking results would follow in its train, if the attention of all could be reverently and prayerfully and solely directed for just one day to the great sacrifice for the sin of mankind! Here we should see the awfulness of sin and the wonder of God's love. Surely these two considerations, if only truly realised, would be the greatest inspirational force in cleaning up this sin-stained world of ours, and the mightiest contribution to the problem of reconstruction which is facing our statesmen at this time. When the need for the clean heart and the right spirit is recognised, and the love of Christ constraineth men, not only reconstruction, but regeneration, will have begun and none shall stay its course. Let us, then, be diligent in our observance of Good Friday and strive to win others to our point of view. Only in proportion as we have experienced in our lives the great truths for which Good Friday stands shall we realise the blessing and the joy of the Easter message to our souls, which speaks of a sacrifice accepted for our salvation, and a new life already begun in the heart, a life in the course of which death is only an incident, a life which is like a light growing even more and more to the full glory of the perfect day.

The epidemic is still among us and almost daily comes the news of its extension to further Faith or Fear? places in the Commonwealth. With the number of cases swelling every week, and the rate of mortality on the increase, the situation is one which calls for serious consideration and prompt energetic action. The Health Authorities in New South Wales, acting upon

medical advice, have thought it wise to impose certain restrictions upon the liberty of the individual in the interest of the whole body politic, including himself, and we earnestly hope that the citizens as a body will loyally cooperate in this effort to stamp out the serious plague which has established such a hold over the health of the community. It is, in our opinion, the manifest duty of all true churchmen to set an example to their fellow-citizens in this respect, and we hope that they will discharge the duty with meticulous care. They have another duty by way of example, too; they must be vivid illustrations of the calm assurance and undaunted self-forgetful devotion to duty amid peril and anxiety, which are so necessary at the present time, and which are so characteristic of the real Christian life. For, indeed, there would appear to be much danger just now of an extension of the epidemic's dominion from the domain of the body to the sphere of the mind. The prominence given to the subject in the newspapers and in our daily conversation is tending to make us think that it is the only fact in life, and we are in grave danger of developing a morbid and unnatural outlook of panic which would be the strongest ally which the disease could possibly enlist. We shall counteract this attitude of dread only by filling our minds with the consideration of the other and greater, because eternal, facts of life for which our Christian Faith stands, and which should be our strength and inspiration at this time. God still is, God still cares, God still has the power and the will to guard. All things work together for good to them that love God, no less in these times of trouble than in the days of St. Paul, and we should still be persuaded that nothing shall ever separate us from the love of God which is in Christ Jesus our Lord.

One of the most striking features of present-day Christendom is the neglect of the Book that stands supreme as containing the revelation of the Triune God upon Whom the Christian faith is founded. While the outside world is welcoming that Book in their own language, the ordinary Christian of older Christendom is paying it little attention in the way of personal study. The Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's Cathedral, London, in a sermon reported in "The Guardian" has been indulging in some straight talk in this regard. He said:—

"No, I am not afraid of putting the Bible into the hands of men and women in an age which ought to be able to read it with common honesty and ordinary intelligence. My one desire is that people should read and not talk about what they don't read; whether it be Shakespeare or Samuel. One of the greatest dangers of the Church of England to-day is treating the Bible as Committees are apt to treat minutes—taking it as read; developing ritual and song; taking a text and ignoring it from one end of a sermon to the other; cutting down the public reading of the

Book to what is technically called a "little chapter," in other words, a snippet; being more concerned with what is called the procession of the Gospel at Mass, and rendering it with appropriate concealment of twirls and twists than of making it live before the congregation; reading Lessons, when perforce they must be read, as badly as possible (how often has Isaiah been sawn asunder, not by a wooden saw, but by a wooden dexter, since Aden began?); telling the folk to 'hear the Church,' rather than proclaiming 'Thus saith the Lord.' If only we know the Scripture, we shan't be long in believing it."

Possibly Canon Simpson had the "Revised Lectionary" in his mind in his reference to "snippets" of the Bible. His words deserve careful reading and pondering. These are days of great anxiety and trial—times in which we shall find that wonderful Book to be a Book of comfort and inspiration for the tasks and trials that lie just in front of us.

The new motto of the C.E.M.S. is remarkably pertinent to recent operations in Victoria and N.S.W. It is the very practical and full of earnest admonition, "Let us arise and build,"

"Other foundations can no man lay than that is laid, which is Jesus Christ." The forward movement in Melbourne shows that there is a recognition on the part of members that earnest effort is required. "Prayer and Work," is the two-fold pledge, but there would seem to have been a slackening in each of these departments of a true Christian activity. The C.E.M.S. in its constitution is severely practical—only workers can be members if that constitution be adhered to. Too frequently energetic though unheeding secretaries have rushed men in to membership who have given but slight evidence of desire to work. Probably this has been one of the most fruitful causes of the evil times on which the Society seems to have alighted. But the New Year's motto strikes the old note and admonishes the drone to be avoided and evacuated if he continue to be unfruitful in service. The other part of the motto sounds the Society's proper keynote. It is a spiritual motive that lies behind its inception. Only as that is kept in clear view, and its members are strengthened in their relations to Jesus Christ, will the Society be an useful handmaid to the Church. Otherwise, it will only prove a real hindrance. We welcome the new movement and hope that the near future will bear record of the great things for God that the Society has attempted and accomplished.

In view of Go-to-Church Sundays and other efforts to reach the non-church-going masses the following letter addressed Reach Men, to the vicar of Lismore (Rev. A. R. Ebbs) by the local secretary of the Waterside Work-

ers' Federation is particularly encouraging. "I am instructed to write to you on behalf of the Waterside Workers' Union, thanking you for your kind invitation to come to St. Andrew's Church next Sunday evening, and also to specially thank you for the kind feeling you entertain towards us. The members have definitely decided to accept your invitation, and I trust you will see us all at your evening service next Sunday."

About 40 men marched up to the Church and 27 of them afterwards accepted an invitation to the vicarage for friendly social intercourse. This is splendid, and we heartily congratulate Mr. Ebbs on his enterprise. It serves to show that the gap between the Church and organised labour is not so wide but that, in certain cases at any rate, it may be bridged over by a little courteous attention and tactful sympathy on the part of the clergy. Underneath every such effort must be a burning zeal for the extension of the Kingdom of Christ, a genuine love for souls, and strong faith that the Lord will greatly bless every brave attempt to "launch out into the deep and let down the nets."

Many more of the clergy, with a wise regard for special local conditions and a clear-sighted vision for the peculiar opportunities of the situation, be inspired to move out of the rut of conventional methods.

The question of Prayer Book Revision will be again under discussion with the new Convocations.

**A Wrong Tendency.**

As our English notes inform us, the petition against the proposed re-arrangement of the Communion Office is weighty enough to cause some review of the matter, and we doubt not that wiser counsels will prevail. The Bishop of Manchester has written another paper on the subject, in which he sets out three main grounds of opposition, the Scriptural, the liturgical, and the ground of Christian reunion—"the very ground, in fact, on which these changes are usually advocated." Upon this last point the Bishop asks whether the Convocations have taken any steps to promote reunion with Nonconformists. He contends that by the proposed changes we make the Prayer Book harder for Nonconformists to accept, even though the changes be optional. "What," he asks, "are we going to make it easier? Will the supplementary Prayer Book erase the rubric at the end of the Confirmation Service, so making Confirmation optional? Will it thus admit all Free Churchmen, who will, to Holy Communion? Will the Preface to the Ordinal be modified, so as to grant any sort of recognition of the validity of their ministry, quite apart from the question of its regularity? Most certainly not. Surely any whole-hearted effort at reunion would have included such changes as these. But they have not even been suggested. The pious are built all in one direction, and that is Romeward." Considering the disruption in the Anglican Church such changes would tend to bring about, the Bishop's queries require close consideration.

We are grateful to the "Sydney Daily Telegraph" for its word of protest against the habit which seems to be developing in the New South Wales Cabinet of announcing as late as Saturday the restrictions which the Churches are expected to observe with regard to the services of the following day. It is very inconvenient to have

to alter, at the last moment, the arrangements already made, particularly when the change involves a course essentially different from that advertised in the press on the Saturday morning. This was especially irritating on the first Sunday of closed churches in Sydney, for we had been led to believe that services might be held under certain conditions, and had advertised the fact in the Saturday papers, but a further pronouncement of the Cabinet as late as Saturday morning cancelled these arrangements when there was no apparent reason why the matter could not have been announced a day earlier and so saved all the inconvenience and expense. We are quite prepared to believe that the trouble is entirely due to oversight and rush of work on the part of the authorities whom we have consistently and loyally supported in their restrictions, but we trust that now that the inconvenience has been pointed out to them they will strive to make their wishes known earlier in the week than Saturday.

**English Church Notes.**

**Personalia.**

The Bishop of Mauritius, the Right Rev. Frank Ambrose Gregory, D.D., has resigned the See, which he has held since 1904. The son of the late Dean of St. Paul's, he is a distinct High Churchman, clear and definite in his own views, but essentially moderate and tolerant in his attitude towards others.

A memorial tablet to the late Canon Scott Holland—the gift of his brother and sister—was recently unveiled in St. Paul's Cathedral by the Bishop of Winchester. The inscription reads: "In loving memory of Henry Scott Holland, D.D., born January 27, 1847, died March 17, 1918. Canon of this Cathedral 1884-1910. Precentor 1886-1910. Regius Professor of Divinity, Oxford, 1911-1918. His surviving sister and brother commend soul to Him Whose joy was his strength, for Whose righteousness he laboured, and Whose mercy he awaits. 'Lord, lift Thou up the light of Thy countenance upon him!'"

Dr. Rideway, Bishop of Chichester, has announced his intention to resign owing to prolonged ill-health.

Mr. C. T. Wang, the Chinese delegate to the Peace Conference, is the former general secretary of the National Council of the Y.M.C.A. in China.

Rev. H. A. Dempster, vicar of Ketley, Wellington, Salop, has been appointed Surrogate in the Cheshire diocese.

The Bishop of Chelmsford has conferred an hon. canonry of his cathedral on the Rev. Dr. W. J. Sparrow-Simpson, well-known throughout the country as the author of a very large number of important works dealing with various phases of ecclesiastical life and polity.

The obituary columns contain the names of the Rev. C. F. Knight, who was the well-known vicar of All Saints', Sheffield, for some years, and Rev. F. F. Grensted, Canon of Liverpool Cathedral.

**A Weighty Memorial.**

The memorial to the Archbishops promoted by the National Church League, of which Sir Edward Clarke is President, protesting against alterations in the Communion Service, which, it is declared, would be tampering with the doctrinal settlement of the Prayer Books of 1550 and 1662, is signed by 101,000 Evangelical laymen and 3000 Evangelical clergymen.

**An Ancient Writing.**

An interesting discovery has been made at Crediton, Devonshire, of a fine specimen on vellum of Tudor script. It proved to be the original Letters Patent granted by the boy King Edward VI. in 1551 appointing the great Bible translator, Miles Coverdale, to the bishopric of Exeter.

**Bishop Andrewes.**

The remains of Bishop Andrewes were removed on February 1, from the Lady Chapel, Southwark Cathedral, to the new resting-place at the right-hand side of the Holy Table. A short service, attended by Bishop Hook, Captain Blomfield, the architect, the Cathedral Chapter, and two collateral deacons of Bishop Andrewes, was taken by the Bishop of Kingston. In his sermon the Bishop quoted passages from the funeral sermon preached 300 years ago. The removal of the tomb has disclosed an interesting pillar immediately behind the Holy

Table, which shows that prior to the building of the altar screen by Bishop Fox in 1520 two lofty and open arches led from the main building into the Lady Chapel which, among other things, almost certainly provided a professional aisle or ambulatory.

**Church of St. Sophia.**

The E.C.U., at a recent meeting, passed a resolution urging the importance, "on the grounds of justice to the long-suffering and oppressed Christians of the Turkish Empire, of the restoration of the great Christian Church of St. Sophia to Christian worship." The Bishop of Oxford seconded the resolution. The "Challenge" comment upon this action is strikingly caustic; it runs:—"With the fate of Constantinople still undecided, we may be permitted to smile at the resolution passed by the E.C.U. demanding the reconversion of St. Sophia into a Christian Church. The precise value of the conversion we do not pretend to see, but while it is barely probable the Peace Conference will have time to deal with the requests of that august body, it is possible that popular opinion may be influenced by the magic of its initials. Even if Constantinople falls into the hands of a foreign Power, it would still be a Turkish city, a holy place of Islam. The feeling against the ejection of the Turk is already dangerously strong in the Moslem world, and this forcible example of a policy of de-Turkification is best of all calculated to inflame Moslem opinion. Nor can one really see the gain to Christianity. The conversion of the proudest church in Christendom into a mosque is too valuable a symbol of the fate which overtakes the lip-worshipper to be so lightly lost, and the suggestion of the E.C.U. too glaring a concession to the 'historic claim' to be cheerfully granted. When by the efforts of the Church Constantinople at last becomes a Christian city, it will be time to lead the faithful under the Cross of St. Sophia, but which particular cross does the E.C.U. wish set up—English, Roman, Greek, Russian, Serb or Bulgar?"

**Lay Churchmen.**

The sixth annual meeting of Lay Churchmen was to be held in London on February 15. The general subject was: The Second Advent of our Lord. Professor Beresford Pite, M.A., was to preside. The following papers were to be read:—(1) The Place and Importance of the Doctrine of the Second Advent. Albert Mitchell, Canterbury House of Laymen. (2) The Second Advent in the Light of Revelation. A. W. Norman, B.A., B.Sc., L.S.O. (3) The Second Advent in the Light of History. Sir William F. A. Archibald, M.A. (late Master of the Supreme Court). (4) The Second Advent in Relation to the Mission field and the Jewish Nation. Major-Gen. Sir G. K. Scott-Moncrieff, K.C.B. (5) The Second Advent in Relation to the Individual. Bryson Cunningham, D.Sc., F.R.S.E., Canterbury House of Laymen.

**Australia Day.**

The Bishop of London preached at the festival with which for eight years now Australians in London have greeted the anniversary of their foundation.

The Bishop, preaching to a crowded church, spoke of the eternal debt which the Old Country owed to Australian soldiers. And the hundreds present, including Generals Monash, Birdwood, and Fort, who had fought at Gallipoli and Villers Bretonneux, thrilled with special gratitude at a church in the very centre of the Empire. Lady Northcote, Mrs. Hughes, Lady Jersey, Lady Nairn, officers from H.M.S. "Brisbane," Agents-General and High Commissioners were in their place to show their interest in the deepest concerns of the new world. H.R.H. the Prince of Wales, prevented from attending by duties in Germany, was represented by Sir Charles Greville, and Bishop Goldsmith, late of Bunbury and Hampstead, represented the Australian episcopate.

**The Primate's Visit to France.**

In January last the Archbishop of Canterbury went on a visit to the armies in France. The visit lasted from January 4 to January 21. During that time seven conferences were held with chaplains in two bases and five armies, and five with laity, these last varying from 20 to 120 in the number of those attending. The Archbishop preached seven times to various congregations of troops, ending with a large congregation of 1500 at Valenciennes, on Sunday evening, January 19. The journey to Cologne was made in the military train now running from Boulogne, which gave the Archbishop a personal experience of the way in which the officers now travel to their units in the Army of Occupation in Germany. Wherever he went he received a great reception from Churchmen in the Army, who were proud that their Archbishop, at his time of life, should undertake so arduous a journey in the middle of winter.

**The Notes of the Gospel.**

(By the Rev. Charles E. Wilson, M.A., B.D., Vicar of Christ Church, Gipsy Hill, London.)

"Though we, or an angel from heaven, preach any other Gospel unto you, than that we have received, let him be accursed."—Gal. i. 8, 9.

It is not usual to-day for men and women to be so uncompromising in matters of religious faith. There is a wretched spirit of misnamed and misguided "toleration" abroad. It makes of vigorous and aggressive religion a poor, emasculated sentimentalism, which lacks both the power and the desire to propagate itself, and, indeed, knows no special reason why it should be propagated, seeing that it claims for itself no authority nor authorship beyond other competitors. "Live and let live" is the plausible motto of this spirit; and there are many who take up that cry and make it their excuse for being nothing, doing nothing, and believing nothing that is definite, useful, or strong.

**Characteristics of St. Paul.**

Now, St. Paul knew nothing of that spirit. Deep feelings, strong convictions, vivid experiences, radical conversion—these are the characteristics of this strong man; and they combine to account for his clear, unmistakable, vigorous denunciation of what he felt was error. Such language as he uses here is intelligible on the lips of the man who had passed through the experiences that were his on the Damascus Road. For there and then he realised the stubborn wickedness of his own heart, the condescending Love of God, and the mystery and mastery of the Redemption of Christ. The reality of his spiritual experience is everywhere apparent in the words and letters of St. Paul. He turns to that experience in the verses which follow our text in order to vindicate his apostleship and to emphasise the uniqueness of the message which he had declared. "To St. Paul, the Gospel [which he proudly terms "My Gospel"] is unique, supernatural, transcendental. It is not in competition with others. It is not something for which a cheap and easy "substitute" will do equally well. The Gospel is unique, indispensable, essential to life. To tamper with it means destruction to souls; to modify it is blasphemous; to proclaim less than the whole, or other than the pure Gospel, is to make oneself "accursed."

What, then, are the "notes" of this unique, uncompromising, jealously guarded Gospel? As we recall the teaching of the New Testament, and especially of St. Paul, we shall observe that those "notes" are three in number: The Sinfulness of Sin, the Love of God, the Sacrifice of Christ.

**The Sinfulness of Sin.**

Emphasis is laid upon the Sinfulness of sin. I think that is one of the outstanding features of the Gospel revelation, and no one, honestly reading this book, can overlook or miss seeing the fact. That emphasis is laid upon sin, first as something which is inexcusable. It is something ghastly, and not to be lightly, nor spoken of glibly. It is something guilty. It leaves a deep stain; it is a moral attainer. It is wide as the whole race, and permanent as human history. It is not a question of age, or nation, or condition, or circumstance. "All have sinned, and fall short of the glory of God." St. Paul's Gospel insisted upon the depravity of the race and its intrinsic sinfulness; it is that emphasis which goes further; it declares sin to be something personal. Each sinner is isolated by the Gospel from the race; it shows the stain of sin inherited and committed; it is made to see that what was general and universal is after all personal and individual. The Gospel (as St. Paul knew it and preached it) showed up the soul as sinful, and needing the love and forgiveness of God. It was severe because it was sincere. It was trenchant because it was true. It made even the Apostle himself confess his personal sin, and acknowledge himself "of sinners the chief."

**BE STRONG AND OF GOOD COURAGE.**

Why art afraid! Why is thy faith so feeble? Strengthen thy heart with thought of their brave deed,  
Who faced ten thousand deaths to keep thy freedom;  
Their God can give thee strength for all thy need!  
What is thy body? poor and weak and helpless—  
What are thy lands, thy houses, or thy gold?  
Thou cling'st to them for fear that thou wilt lose them,  
Yet, when thou diest, thou canst' nothing hold!  
Hark to the Master, ever gently pleading—  
"Know every hair is numbered on thy head,  
God cares for all, even the humble sparrow,  
Thou still wilt live, although thy body's dead!"  
Have courage then, face all that cometh to thee,  
What art afraid of, art afraid to pray?  
Strength thou wilt get, according as thou askest,  
God ever careth for thee, guardeth night and day!  
Then have no fear, thy God is ever watching,  
Giving thee strength to face thy daily lot;  
Ask Him for courage—fight fear like a soldier,  
And, like the widow's cruse, thy faith will fail thee not!  
—M. Bright.  
Elsternwick.

Now, I make bold to assert that such a Gospel is not only "unpopular" to-day, but it is almost unusual. The customary speech of men has stopped, sin of its sinfulness. We speak of "failure" when we mean dishonesty; "sharp-practice" when we mean swindling; "gaiety" when we mean immorality; and so forth.

False faiths (if we call them "faiths") are seeking to blind men's eyes to the universal and personal tragedy of sin; here denying its existence here reducing its guilt; here, even, excusing it as a necessary stage in the evolution of the race, or as the surest step to God's favour. But, saddest of all, within the Church of Christ, the guilt of sin is modified. Human nature is, we are told, after all, "not so bad"; man's inclinations are "not so depraved." A certain "latitude" or "swing" of movement is permissible, and so on.

Is it not time that we heard again the clear, clarion note of St. Paul? Sin was to him something deep and wide, tragic and touching, prevalent and personal.

**The Love of God.**

Again, the Apostle lays emphasis upon the Love of God. Dark though the stain of sin may be, deep though the guilt of the sinner—the Love of God continues.

The soul may wander far, but God will follow further. The sinner may sink low, but to reach him God will stoop lower. That Love is as an unexplored continent, of limitless resources, and of inexhaustible treasures. It is like a boundless ocean deeper than plummet can sound, and bearing more and more precious cargoes of grace. Yes, the Apostle preached a Love that gave all. God's Love is generous, unstinted, unserved, and undeserved. He Who is infinite has given infinitely in Love. And the test and token of His all-giving Love is in the supreme gift of His Son, Jesus Christ. "He that spared not His own Son, but delivered Him up for us, how shall He not with Him also freely give us all things?" And the reciprocal of that Love is also insisted upon. God's is the Love that demands all. Moses of old declared that God was a "jealous God"; so He is, for God is Love, and love is jealous. Ask the lover, when his dear one smiles upon another; ask the mother when her boys takes to himself a wife. Only, without a trace of selfishness, God is jealous in His Love. He has the perfect right to our love, for He made us, and gave us the power to love. He has given all that He may demand and receive all.

To St. Paul God's Love was like the sun in Heaven—real, warming, melting, winning, constraining. He could say, what we so often and so thoughtlessly sing:

"I love so amazing, so divine,  
Demands my life, my soul, my all."

And that is the heart of the Gospel. Love for love; life for life; all for all. Graditude suggests it; grace prescribes it; God demands it.

**The Sacrifice of Christ.**

But the chiefest mark of the Gospel, as St. Paul knew it, and has experienced it, is found in the Sacrifice of Christ. The driving power in that jealous and unsparring life was this—"the love of Christ constrained me." The impelling motive that urged him to face difficulty, persecution, and even death, was the calm recognition of the fact, "He loved me and gave Himself for me." The preservative amid sin and slackness lay in this fact—he was "not his own," he had been "bought with a price." And that price was paid upon the Cross, when the son of God gave Himself in redeeming Love to save souls, the sinner, and a lost world.

Now, the Sacrifice of Christ is first of all central in the Gospel ("according to St. Paul.") Remove it and his teaching is meaningless; subtract it, and its power is gone. The Cross is the centre of his solar system, everything revolves around it. It is the foundation of all his building, everything rests upon it. It is the fountain of all his hope—everything springs from it, and may be traced back to it. In I Cor. xv. 3 he places this fact in the very forefront of

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his teaching, "I delivered unto you" the all-important fact "that Christ died for our sins according to the Scriptures." Yes, a perusal of St. Paul's Epistles demonstrates the Centrality of the Cross.

Again, the Sacrifice of Christ is personal in the Gospel as St. Paul receives and understood and taught it. It was for the world. He gloried in that, but he did not rest at that. It was for him—a guilty, undeserving sinner—that that sacrifice was made. St. Paul sees an act of amazing personal love; a substitution that was nothing less than personal and perfect identification. "He loved me, and gave Himself for me." And by faith in that love, and by acceptance of that substitution, he found not only pardon, life, and peace, but he discovered a spring of energy and an inspiration to devotion that enables him in all vicissitudes.

These, then, were the notes of St. Paul's Gospel—Sin, Love, Redemption; and because he has so clearly experienced them—the darkness and the brightness; the bondage and the liberty; the debt and the freedom; the disease and the remedy—was intolerant of those who preached any "other Gospel" that would make his Gospel less necessary or vain.

Today there are "other Gospels," mere nostrums of man's invention in place of the Divine panacea. Test them by these notes of the true Gospel. The Sinfulness of Sin; the Love of God; the Sacrifice of Christ. If they do not ring true, reject them, for "Though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed." For "Other foundation can no man lay than that is laid, which is Jesus Christ."

## Predictive Prophecy.

### The Bishop of Durham's Views.

Speaking on January 29 last at an Advent Testimony meeting, of some 200 clergy in London, Dr. Moule made some interesting and striking remarks on the above subject. His lordship said that he assumed that he was speaking to those who regarded the return of the Lord as a prospective fact of revelation—an event which would prove as concrete and historical as was the Nativity or the Passion. Could that event be looked for as likely to arrive before some of those present tasted of death? He emphasised the word "probability" in this connection—an elastic term, which he ventured to use in the sense of "looking towards certainty," for he declined to take "certainty" for his word out and out. They should never treat this problem as though they knew all the premises and were logically sure of all inferences. He then went on to premise a few further words about the phenomena of prediction. That power of foretelling—which, and not "fort-telling" alone, he believed, the sacred prophets possessed—was surrounded and penetrated with mystery. They knew how even in the science of nature complete mystery and complete fact might go together. Their most familiar physical experiences were surrounded with the inscrutable. But as to Scriptural prediction, one great thing was certain—namely, that to our Lord Himself such prediction was a sure fact. Both the Old Testament and the New were rich in examples of prediction, quite different from inferential forecasts. The Bishop believed that the First Coming of the Lord was rightly expected in point of time, and equally that His Second Coming "in like manner," in historic actuality, was to be; therefore, when he found signs of a predictive intimation of that coming he reverently held it to be part of his duty to ask what time and what manner of time those signs indicated.

### Our Lord's First Coming.

He proceeded to speak of the predictive accessories of the Lord's First Coming. He said that he would attempt no summary, however meagre, of the majestic phenomenon of Messianic prophecy. He took out of it on this occasion only one element; when the Lord came He came at a time supernaturally predicted. As a matter of history, at about the epoch of His appearance large circles of Israel were expecting on predictive grounds a great and potent arrival. The Bishop quoted Josephus and others in this connection. Beyond reasonable doubt, the main basis of the great expectation of a mysterious issue from Judaea was the prophecies of the Book of Daniel. It may have been that there were "liberal" Hebrews at that time who warned the more eager and expectant against a too narrow interpretation, and pleaded that Daniel must be understood historically! But the great thing about Daniel was that he not only foretold events, he foretold their epoch. The date of the writing of the book was, as it happened, immaterial to the authenticity of the dates which Daniel gave. Even if the Maccabean date be as-

cribed to the Book of Daniel, the predictions in that book remained supernatural still. This ancient book of the priests was an oracle. Our Master had reason when He used it as the Father's word about Himself.

### The Lord's Return.

The Bishop passed from Old Testament predictions to the parallel phenomena of the New. He said that he intended still to move strictly upon the one line of time-prediction. He would only remind them in passing how the Lord once and again intimated prospects of delay—such delay as, one utterance suggested, would try His followers' faith. That fact might well make them use all reverent reserve in interpreting those other words of His: "This generation shall not pass . . ." Let them beware of thinking that He condescended to be mistaken. With that digression, the speaker passed to the Apocalypse. Let them carry in their minds the Lord's words that Jerusalem should be trodden down of the Gentiles till the time of the Gentiles be fulfilled. Jerusalem had been subjected to alien domination some six centuries when he spoke thus, and so it was to be for long ages then to come. On the verge of the Ascension He warned His friends that their call was not to know that great programme which lay in the Father's authority, but to carry His own name to the end of the earth. But the Bishop was sure, looking at the New Testament as a whole, that the Lord's negative words against inquiry into larger times and seasons were not absolute; they were relative to the first great days. It was not then the time to measure the future, but to use the present.

The Apocalypse was the New Testament parallel to the dreams and visions of Daniel. If the Book of Daniel was not an oracle, but only a hortatory rhapsody, then the Apocalypse might be a similar rhapsody to cheer the victims of Nero. But Daniel's vision proved in fact to have predicted the times of the Messiah's appearance, and the Revelation of Daniel and of John were not only akin in plan, but were mutually related in the Insirer's plan.

### Foreshadowed in the Apocalypse.

Repeatedly in the Apocalypse the Advent was foreshadowed. The length of time which would elapse was variously specified, now as 1260 days, now as forty-two months—the same duration—and now as a time, times, and a half, each "time, times, and a half" (or three times and a half) suggested half the mystic and perfect number seven, so that 2520 years would be the whole measure of the procession of the ages leading up towards the final judgments and mercies of the æon whose latter part was in view at Patmos. In the broad sense, we were now near the close of that age. The subjection of Jerusalem to an alien Power dated from 600 years before the Incarnation. That date was surely the conspicuous opening of the period with reference to the fortunes of the Gentiles. The first half of the period brought us to about the middle of the seventh Christian century, when an event took place sufficiently noteworthy to mark the dividing line—namely, the rising up of the apparition of Islam, conscious both of Moses and of Christ, and ere long to be the alien mistress of Jerusalem. He took it as at least gravely probable that the Apocalypse foreshadowed that great and pregnant epoch, but what seemed to him even more profoundly impressive, if they assumed three and a half times as equivalent to 1200 year days, and as half the mystic seven, and reckoned that long total age from the first subjection of Jerusalem, they were brought to the tract of time whose close, broadly speaking, fell near our own day. The hither-end of the time of the Gentiles would fall about the year 1920, and it was but fifteen months ago that they had seen Jerusalem set free, and that by a Christian and Messianic

Power. In that achievement he thought they felt the fingers of the God Who had put the times and seasons in His own authority. The Bishop closed on a practical note. This radiant hope must not be allowed to throw the practical duties of life into the shadow.

## Personal.

Mr. F. A. Elgar, lay reader at St. Bede's, Drummoyne, has recently passed the necessary examinations for the Degree of Master of Arts in the School of Modern Literature, University of Sydney, the subject of the thesis being "Aspects of Religion in Wordsworth and Tennyson, a Comparative Study." At the beginning of the academic year, Mr. Elgar was appointed to the staff of Moore Theological College as Tutor in English and Latin.

Miss E. Barber, late C.M.S. missionary in China, has had to resign her work, because of ill-health, and has returned to Sydney.

Rev. J. V. Patton, M.A., C.F., hopes to return to Sydney in August.

Miss Milner Stephen, who has worked during the war in connection with the War Chest, has been appointed official secretary of the women's auxiliary of the Australian Board of Missions.

Rev. G. A. Luscombe, with his wife and family, left last Tuesday for the Torres Straits Mission, after a short furlough.

Rev. E. C. Robison was entertained by the Wentworth Falls Rifle Club, of which he was hon. treasurer, and presented with a study chair, on the eve of his departure to take charge of the parish of Liverpool.

Capt. Basil Morris, M.C., son of Mr. W. E. Morris, late Registrar of the Diocese of Melbourne, has been again mentioned in despatches and promoted to the rank of major.

News, by cable, has come to hand of the impending resignation of Dr. Gare, Bishop of Oxford.

The Bishop of Willochra held his first Ordination in his diocese on Sunday, March 2, when Mr. Herbert Davidson, for some time catechist in charge of St. Barnabas, was ordained deacon at St. Paul's Church, Port Pirie. Mr. Davidson will work as assistant curate at Peterborough.

Rev. Henry Roderic Longmore, B.A., Rector of Crocydon, in the diocese of Carpentaria, has accepted the charge of the Northern railway work, in succession to the late Rev. F. Huey.

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## THE BISHOP OF ARMIDALE AND THE "CHURCH STANDARD."

### THE DANGER OF "EPISCOPACY."

It was with a degree of amazement that we read in the Armidale "Diocesan News" a paragraph under the heading "Church Standard." We quote a few sentences:—"The Bishop desires to acknowledge, with many thanks, the contributions from those parishes who have been kind enough to promise an annual donation for three years towards providing an adequate salary for the editor of the 'Church Standard.' . . . The diocese of Armidale has been asked to find £50 towards these editorial expenses. By the subjoined list it will be seen that we have not yet reached our assessment of £50."

Now it would be very interesting to know in what manner "the diocese of Armidale has been asked." Was it asked at its last session of Synod, and did it agree to assess itself to the extent of £50 per annum for three years? Or was "the diocese of Armidale" asked per medium of a private and personal letter from the editor to Bishop Wentworth-Shields, and did the Bishop at his own discretion decide that his diocese should be so assessed?

Assuming that the latter is the correct view of the case—as we are not aware of any mention being made of the matter at last session of Armidale Synod—then we venture to question the propriety of the editorial request. But we think that the episcopal letter to the parochial clergy is of still more questionable character. Such an appeal made without due authorisation cannot be lightly regarded by those who, while they have every respect for episcopacy, have no desire to see "episcopacy" enthroned in the Church in Australia. The question that ought to be answered is whether the Bishop of any diocese is to bring the moral influence of his office to bear in urging upon his clergy appeals that have no other sanction than his own personal sympathy, or is he to confine his activities in this direction to matters on which he is authorised by definite resolution as President of the Synod. We quite see that occasions of urgency might arise in which the Bishop would have the approval of all fair-minded people in acting promptly without waiting for the usual constitutional procedure, but no such justification can be pleaded in this case.

### NEW LECTIONARY.

April 20, Easter Day.—M.: Pss. 2, 16, 111; Ex. xii. 1-14; Rev. i. 4-18. E.: Pss. 116, 117, 118; Isa. li. 1-16 or Ex. xiv; John xx. 11-23 or Romans vi. 1-13.

April 27, 1st Sunday after Easter.—M.: Pss. 3, 57; Isa. lii. 1-12; Luke xxiv. 13-35 or 1 Cor. xv. 1-28. E.: Ps. 103; Isa. liv. or Ezek. xxxvii. 1-14; John xv. 24 or Rev. V.

Rev. Horace Crotty returned to Sydney by the Ascanius, and after a week at North Head was released from quarantine. Mr. Crotty has almost recovered from the attack of "pneumonic influenza" which overtook him in Cambridge.

We are glad to record that Canon Burns, of Nairobi, E. Africa, who has been seriously ill of pneumonic influenza, is now quite well again.

News has just come to hand by cablegram of the safe arrival of Rev. F. C. Phipp, M.A., and Miss S. A. Wade, of the N.S.W. C.M.S., at Colombo, en route for Hyderabad.

With very great regret Sydney Church-people have received the news of the death, through influenza, of the Rev. R. Nelson Howard, only son of Rev. and Mrs. Nelson Howard, who have been so long connected with the parish of Gladesville. The deceased clergyman was at Woodford for the opening of the new church on Saturday fortnight, and was taken ill during the evening service at Port Kembla on the following Sunday. He died on Thursday fortnight.

Dr. H. D. Matthews, who went to France two years ago in charge of the Chinese Labor Corps, is on his way to Sydney. He is one of the Church Missionary Society's representatives in China.

Mr. L. V. Biggs has relinquished the chairmanship of the C.E.M.S. of the diocese of Melbourne.

Canon Snodgrass has accepted the Archbishop of Melbourne's offer of St. James', East St. Kilda, in succession to the Rev. J. Nankivell. Canon Snodgrass was inducted to St. Paul's, Geelong, in 1911.

Rev. H. K. Vickery, assistant chaplain to the Seamen's Mission in Newcastle, has undergone an operation for appendicitis at a private hospital in Newcastle. The latest report tells of favourable progress.

The Bishop of Willochra's nephew, Lieut. Chapman, who was made prisoner in France, has returned to England in good health.

### Appointments.

Rev. F. M. Kempthorne, vicar of Pohangina (Wellington, N.Z.).

Rev. F. W. Young, B.A., L.Th., vicar of All Saints', Ponsbury, N.Z.

Rev. P. Baker, C.F., rector of Wentworth Falls (Sydney).

Rev. Norman Osborn, M.C., chaplain to the Military Hospital at Enoggera (Brisbane).

### WHAT WE SHARE.

Not what we have, but what we share. The gift without the giver is bare; Who gives himself with his alms, feeds three, Himself, his hungry neighbour, and Me. —Lowell.

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## Christianity and Industrial Problems.

The Archbishops' Fifth Committee has published its report on the above subject, and judging from quotations to hand, it is a fearless and truthful review of modern industrial conditions from the standpoint of Christian principles. The Church's past failure in regard to the social problem is freely admitted—

"We are conscious of the lamentable failure in the Church's recent witness. It has laboured hard in the cause of personal character and in the cause of charity. Now personal character depends largely upon the general principles and assumptions of the society to which the individual belongs, and it is these general principles and assumptions which have been in some respects strangely defective. . . . Our 'charity' has meant far too exclusively what may be called the ambulance work of mankind. We have been content with the ambulance work when we ought to have been attacking the strongholds of evil. We have allowed avarice and selfishness and grinding competition to work havoc over the broad spaces of human life. We want a strenuous re-affirmation of the principles of justice, mercy, and brotherhood as sovereign over every department of human life."

The above is a fair specimen of the hard hitting and clear thinking that characterises the pronouncement. A sentence or two from the chapter on "The Social Teaching of the Church" must suffice for our present notice of this extremely valuable production—

"It is for the Church to humanise industry by upholding the spiritual ends to which it ought to be directed, and the spiritual criteria by which it ought to be judged. We think, therefore, that it is the duty of the Church, while avoiding dogmatism as to the precise methods of applying Christian principles to industry to insist that Christian ethics are as binding upon economic conduct and domestic life. Such a pre-eminence of moral over material considerations is in accordance, it will be agreed, with the spirit of the New Testament."

## Correspondence.

### The World Conference on Faith and Order.

(The Editor, "Church Record.")

Sir,—The following extract from a letter received by me from Mr. R. Gardiner, the Secretary of the World Conference on Faith and Order, will be of interest in view of the garbled cablegrams which have appeared:—"We have been assured for more than a year that the Russian Church would co-operate as soon as the new organisation of the Church gets a little settled. A friend of mine who has been in Russia on relief work, is returning in a few days and I am sending by him the official invitation to co-operate, which I am sure will be accepted. We are also planning to send a deputation to Rome, the Eastern Churches, and the Protestant Communions on the Continent of Europe which come within the scope of the Conference. That deputation expects to sail for England on March 3, proceeding thence to Rome and the Eastern Patriarchs on the Aegean and Mediterranean Sea, and then coming back to Rome. If possible, I shall sail a month later directly to Rome, spending two or three weeks there preparing for the reception of the deputation. The chances seem to be that the next Lambeth Conference will be held before the World Conference, for even after we get all the Commissions appointed there will have to be a good deal of time spent in arranging for the details. The war is beginning to make us all over the world see that the divisions of Christianity are no longer tolerable, and therefore we may be able to make somewhat greater speed in the preparations."

This letter seems to make it clear that the deputation sent represents the World Conference, not the Protestant Episcopal Church, and that it has been seen to Rome alone but to all the Continental Churches eligible for representation in the Conference.

Yours faithfully,

GILBERT, Bishop of Willochra.

### The Canonry.

(The Editor, "Church Record.")

Sir,—Entirely agreeing with your correspondent, "The Gadfly," I ventured to make the following protest against the "cut and dried business" of which he writes. The chairman of last Wednesday's meeting refused to allow me to make a formal protest on the ground that it did not concern the business in hand. I now enclose a copy of

the protest, hoping you may find room for it in your columns.

E. HOWARD LEA.

#### PROTEST.

I rise to protest against these proceedings as being unreal if not unreligious. Is it not somewhat unreal to ask for the guidance of the Holy Spirit on a matter which is already practically decided?

I gather that meetings have already been held and voting has already taken place, and the new canon has virtually been appointed by a section of the clergy. If this caucus method is the approved method of electing men for responsible positions in the Church, let it be so, only do not go through the form of asking for God's guidance on a decision which has already been made.

There can be no objection to bodies of men, realising that the best interests of the Church will be served by the appointment of a particular candidate, doing their utmost to have him elected, but I claim that all such candidature should be open and public, and that all the electors should be in full possession of the facts.

I deprecate calling the clergy together, and after solemn prayer proceeding to an election the result of which have already been decided by a secret caucus.

If I am misinformed, and there has been no sectional action, I shall be most glad to be corrected.

#### Returning Soldiers.

(The Editor, "Church Record.")

Sir,—I wish to gratefully acknowledge the valuable help that is being given to me by the timely intimation which Mr. Pitt-Owen sends when men are returning to this parish.

A. R. EBBS.

St. Andrew's, Lismore, N.S.W.

#### Newcastle.

##### The Bishop's Holy Week Pastoral.

Lent is almost over. Let us hope that we have so used it, that the approaching joy of Easter will be real. But however we have used it, let us gather up the fragments that remain. Small though it be, Holy Week is peculiarly rich in spiritual opportunity.

I cannot too strongly impress upon you that our use of this Holy Season is not only of paramount importance to us, but is of vital moment to a careless and indifferent world. There are, thank God, many men and women who, though outside the Church, are yet stirred by the Holy Spirit, and who are conscious of a deep sense of need of Someone, Someone Who to us is the Lord Christ—and just in so far as our preparation for, and observance of Good Friday is thorough, so it shows to them Him Who is able to draw all men unto Himself.

All this is important at any time, but especially so at this juncture, when so many of our war-worn men are returning. How many of them are finding their way to the Father's House? They have been welcomed by the civic authorities, they have been welcomed by friends, but what welcome are we of the Church preparing for them? Ours surely should aim at being an abiding welcome, growing in intensity—a counsel of perfection doubtless, but an ideal we dare not lose sight of. They who have come through deep waters, they who have learnt so thoroughly that it is only "the real" that matters, must find us real in our service and devotion to the King of Kings.

The welcome, not alone of the clergy, but of the great body of the laity, must be such that it will lead them to the Only Source that can satisfy the deep heartfelt cravings to which their experiences have given birth in the souls of many. But the reality of our welcome depends on the reality of our individual faith, reflecting itself in the reality of the Cross to us. How far do we feel, deep down in our hearts, that—

"There was no other good enough  
To pay the price of sin,  
He only could unlock the gate  
Of Heaven, and let us in."

The Church of God never has failed, and never can fail, but you and I often have and often do. But the Master uses us despite our failures.

Once more then, gather up the fragments. Be real. Use Holy Week. Use the services. Be more diligent in your private devotions, more careful in your Bible reading, more frequent in your attendance at the Holy Communion. Will He come and find us sleeping?

Easter joy is only for those who kneel in deepest penitence before the Cross. For them is reserved the glory of the angelic message—"He is not here. He is risen."

Then, and then only, will we come to "God's Board," not because we ought, but because our needs, our thanksgivings can only be met by feeding upon the Body and Blood of the Lord Christ in our Easter Communion.

#### An Inheritor of the Kingdom of Heaven

Under this heading the following interesting letter appeared in a recent issue of the London "Guardian":—

"Sir,—In a 'Confirmation Candidates' Companion' published by the S.P.C.K., I find the following explanation of one of the answers in the Catechism:—'An heir has an inheritance in prospect, an inheritor one in possession. The Kingdom of Heaven is the Church. . . . To be made an inheritor is not to be made "sure of heaven," but a partaker of the privileges of the Kingdom,' etc. May I make use of your columns to protest against this interpretation of the phrase in question, which is extremely common at the present day?"

"This distinction between an heir and an inheritor is bad English as well as bad theology, as only one who will consult the Oxford English Dictionary may see. An inheritor is there defined as "one who inherits, or is heir to, an estate," and quotations from English writings of the fifteenth and sixteenth centuries show that an inheritor then meant simply an heir—(e.g., Gesta Romanorum, 1440, 'Bliss'd be the poor in spite, for they are inheritors of the kingdom of heaven'; Pilg. Perf., 1526, 'called to be enheritors of the celestial empire')—no doubt the expression in the Catechism is borrowed from the last-named work.

"But suppose, for argument's sake, it be granted that an inheritor is one who has already an inheritance in possession, is not the absurdity of applying this to the answer in the Catechism obvious? For every one who inherits an estate has first to be an heir; then, after a more or less long time in waiting, if his title is verified, he at last steps into his inheritance. But if the interpretation in question be correct, we were never heirs. Now the New Testament always speaks of Christians as heirs (Rom. viii. 17), and our inheritance is always a future one (1 Pet. i. 4, Col. i. 12, Matt. xxv. 34—kleronomesate); and in 1 Cor. xv. 50 we are expressly told that 'flesh and blood cannot inherit the Kingdom of God.' That this is the teaching of the Prayer Book is plain ("That with them we may be partakers of Thy Heavenly Kingdom," 'Members incorporate in the Mystical Body of Thy Son, . . . also heirs through hope of Thy Everlasting Kingdom,' etc.). On reflection no candid person can believe that the compilers of the Catechism meant the Church by the Kingdom of Heaven. The interpretation is the creation of certain well-meaning 'High Churchmen' of the present day, under the fond illusion that it is Catholic teaching. A little acquaintance with the Catechisms of the Catholic Church would show them their mistake. The Catechism of Cambrai, for example, begins, "Are you a Christian? Yes, I am a Christian, by the grace of God." "What does 'I am a Christian' mean?" "It means I am the adopted child of God, the brother of Jesus Christ, and I can go to heaven." Bishop Ken explains the answer in our Catechism to mean 'a Christian is one who has heaven with all its joys and glories, which are all eternal, for his inheritance.'

The Tractarians take the same line (see Plain Sermons by Contributors to the Tracts for the Times). To explain an inheritor of the Kingdom of Heaven as meaning anything else but an heir of heaven is simply an ingenious perversion of our formularies, and gives rise to a suspicion of unreality. Further, it throws into the background one of the three theological virtues—Hope—that is, the hope of glory. The Heavenly Jerusalem is our home, and the Christian pilgrim must begin his pilgrimage by realising this. Fenelon, in his celebrated treatise, 'De l'Education des Filles,' urges the extreme importance of teaching this to children from the very first."

In further proof of this correspondent's contention, we may quote Bishop Beveridge's comment upon these same words in "The Church Catechism Explained" (1702): "And as every member of Christ is a child of God, so every child of God is an inheritor; that is, an heir 'of the Kingdom of Heaven'; so as to have a just title to it, as an heir-at-law has to an estate upon earth. . . . It is settled upon them in their baptism; and they shall hereafter have the full possession and enjoyment of it, unless, while they are in this world, they provoke their Heavenly Father to disinherit and cast them off."

#### GOOD FRIDAY.

Strive to-day to put aside  
Sinful passion, stubborn will,  
Think of Jesus crucified,  
Watch Him—and be still.

For the Christ Who died to save,  
Loves you more than you can say;  
By His Cross and by His Grave  
Learn His love to-day.

—A.R.G.

#### Notes on Books.

**Roman Catholic Evasions, an Examination of the Controversial Methods of the Roman Catholic Bishop of Sale, Victoria, when confronted with the facts of Scripture, History and Reason.** By George Harvard Cranswick, D.D., Bishop of Gippsland, Victoria. (Our copy from Diocesan Book Depot, Melbourne, price 1/-.)

This booklet consists of five addresses given by the Roman Catholic Bishop of Sale, and six addresses in reply to them by Bishop Cranswick. It also contains three letters written by Dr. Alex. Leeper. The controversy had its origin in remarks made by Dr. Cranswick to the Gippsland Synod last October, on the question of the Reunion of Christendom. In his address he drew attention to the attitude of the Church of Rome in respect to Reunion. This called out a bitter attack upon the Church of England by the Roman Catholic Bishop, Bishop Cranswick preached in his Cathedral a series of sermons in reply, and now publishes the whole controversy. Dr. Cranswick had a very poor protagonist, and we wonder that with such slender equipment the Roman Bishop took the field. There are the usual flimsy and stale arguments, the almost complete lack of critical and historical method, and entire want of scholarship. There are, of course, the "suppresso veri" and the "suggestio falsi" of the Jesuit's argument. The terms "priest" and "sacrifice" are used in an ambiguous way. There is scarcely one of his arguments which can bear a critical examination. For example, he says that "the government of the Christian Commonwealth by a central authority is the keystone of the Church established by Christ." He refers to the alleged supremacy and infallibility of the Pope as Peter's successor. He quotes in support of this our Lord's prayer for St. Peter as recorded by St. Luke—"I have prayed for thee that thy faith fail not." We at once notice the assumption. Our Lord's words are personal for St. Peter, and can have no efficacy for those who claim to be his successors.

It is a perversion to turn an admonition to duty into an infallible promise of the fulfilment of that duty. The facts of history show that, by his exhortation to Peter, Christ did not intend to confer the privilege of infallibility on all popes. If it were the case we should be able to show that all popes have strengthened the brethren, and have never asserted or tolerated anything that was erroneous. But who can make such an assertion? It cannot even be applied to St. Peter himself, for he, far from strengthening the brethren in the faith at Antioch, rather perplexed them by his inconsistency. Liberius surrendered to the Arian party, and signed the Sirmian formula which omitted the true Catholic expression of belief in our Lord as 'of one substance' with the Father. Pope Honorius was a Monothelite and condemned as a heretic by the Sixth General Council. We need not give further example of the uncritical method and assumptions of the Roman Bishop. We are grateful to Dr. Cranswick for his fresh and able reply to the attack made upon him. There is little that is new in what he says, but this booklet will strengthen the faith of his own people, and will, we feel sure, find a larger audience throughout Australia. We heartily commend this book to our readers.

**The Church and the Plain Man.** We have word from the publishers, Messrs. Angus and Robertson, of Sydney, that the Moorhouse Lectures of 1917, under the above title, by the Ven. Archdeacon Davies, M.A., Principal of Moore College, will be ready in May, price 5/-.

**WANTED—ASSISTANT PRIEST,** for All Saints', Singleton. Stipend £200, with furnished quarters. Motor cycle and sulky turnout provided. C. Newton Mell, Rector.

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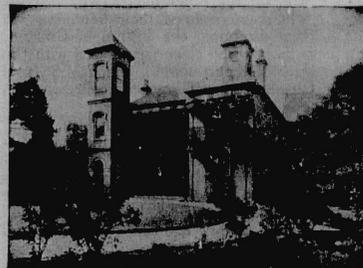
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## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

## BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepplastrer, 84 Pitt Street, Sydney. Telephone City 1657.

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

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## The Church Record.

APRIL 11, 1919.

## THE EASTER MESSAGE AND THE PRESENT TIME.

There is a note of hope and brightness in the Easter message which makes it welcome every year, but this time we shall turn to it with especial gratitude and gladness because of its inspirational force in enabling us to rise above the atmosphere of depression which surrounds us into the pure air of God's own sunshine and assurance and joy. We are apt to forget sometimes that overcast as the sky may be, above the clouds the sun is shining still, and the Easter message comes to lift our eyes above the fleeting darkness and concentrate their attention on the eternal light beyond.

"Never—once—since the world began,

Has the sun ever once stopped shining.

His face very often we could not see, And we grumbled at his inconsistency;

But the clouds were really to blame, not he, For behind them he was shining.

And so—behind life's darkest clouds God's love is always shining;

We veil it at times with our faithless fears,

And darken our sight with our foolish tears,

But in time the atmosphere always clears, For His love is always shining."

Seasons such as Easter remind us of this fact, and the contemplation of the eternal verities for which it stands is the best antidote to the prevailing anxiety and dread, the filling of the mind with thoughts of God and life eternal, the best expeller of the morbid interest in disease and death. So we turn our meditation to the fact of the Resurrection of the Lord and let it fill our hearts with its own bright message of triumph and comfort and joy.

And in the first place we listen as it speaks of life beyond the grave. God's last word is not disease and death, it assures us, but perfect health and immortality. It shows us Jesus risen from the grave and alive for evermore in His radiant resurrection beauty and holding the keys of hades and of death. There is a peculiar note of certainty about that Easter message of immortality. That which the mind of man, groping along the channels of scientific attainment and philosophical speculation, might have dimly surmised and held uncertainly is ratified with full assurance by the record of One Who actually rose from the

dead. The fierce refusal of man to believe that the human spirit with all its wealth of imagination and the riches of its hidden life, with all its wonderful capacity for passion, with all its lofty aspirations which soar above the stars, should end in the darkness and the depth of the grave, is justified by the resurrection message of Him Who came forth from the tomb with the keys of death in His hand. That which the imperfect vision of reason and speculation have seen through a glass darkly is now seen face to face in the revelation of the ever-living Lord, "Now is Christ risen from the dead and become the first-fruits of them that slept." It is no part of our purpose here to enter into an evidential treatment of the great fact of the Resurrection itself; that would take too long, and would lead us away from the main object which we have in view. We write to an audience which believes the truth of the Christian revelation, and we point burdened souls to the words of the Saviour shortly before He tasted of death and as He was even on the way to the tomb: "Let not your heart be troubled; ye believe in God, believe also in Me; in My Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also; because I live, ye shall live also." This was the message which took the ancient world by storm, and everywhere the preaching of the Apostles centred round the resurrection of Jesus and the atoning death of which it was the seal. Easter Day makes of Good Friday, not the anniversary of a martyr's death, but the commemoration of an atoning sacrifice, accepted for the sins of the world. It opens wide the gate to a fuller and a higher life lived in conscious communion with the Lord, and assures those who live and believe in Him Who is the Resurrection and the Life, that they shall never die. It urges and inspires them as men and women who are risen with Christ to seek those things which are above, where Christ sitteth at the right hand of God. Their life is hid with Christ in God, and when Christ, who is their life, shall appear, then shall they also appear with Him in glory. Thus the Resurrection Message is the brightest inspiration in the presence of disease and death, and the highest incentive to the life of godliness and truth, for "there is no death: what seems so is transition," and an incumbency is laid upon the men of the resurrection life to make their daily conduct a worthy expression of the new principle and power within. The sure and steadfast hope is also our greatest comfort in the presence of bereavement, transfiguring sorrow into joy, and singing songs of triumph in the night. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," and "we shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." So, with this treasure of the Resurrection hope we can live life's little day under a sky bright with inspiration and radiant with hope, and even when the evening gathers round us there will be a calmer and more perfect joy in the knowledge that we enter not the darkness of the night but our path lies through the sunset glory to a fairer and a better day beyond.

We confess to a good deal of surprise, not to say dismay, over this election. The late Bishop Stone-Wigg, as an erstwhile missionary bishop, was naturally a member of the A.B. Missions, but the Bishop of Armidale has no such qualification, nor has he given much evidence of an over enthusiasm for the missionary enterprise. There are, on the other hand, two bishops who have evinced their keenness in that direction, the Bishop of Grafton, who has had close connection with the Home Department of the C.M.S., and the Bishop of Gippsland, who was actually a C.M.S. missionary.

Surely we are not wrong in asking why their claims to election were disregarded in favour of Bishop Wentworth-Shields. Looking at the personnel of the A.B.M. we find that the bishops elected by the General Synod are Brisbane, Willochra, Goulburn and Adelaide. Those elected by the Bench of Bishops, Melbourne, Bathurst, Armidale and Bishop Pain. Out of all these only one is definitely linked to the C.M.S. which, under re-organised A.B.M., has distinct claims to representation, and that more especially because the C.M.S. produces about one-half of the missionary contributions of the Australian Church. We consequently feel a certain amount of anxiety over what appears to be a one-sided tendency on the part of the bishops. It is actions of this kind that make Evangelical Churchmen hesitate before committing themselves entirely to the domination of the whole, as they are asked to do by those who are agitating for "fuller self-government (save the mark!) of the Church in Australia."

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In our work, and in our play,  
Jesus, be Thou ever near;  
Guarding, guiding, all the day,  
Keeping in Thy holy fear.  
—W. Chatterton Dix.

## A.B.M. ELECTION.

We have received the following official notification from the Sydney Diocesan Registrar:—The time named by the Most Reverend the Primate for the closing of the poll for the election of a bishop to take the place of the late Bishop Stone-Wigg on the Australian Board of Missions having expired and the votes having been counted, his Grace has notified the Archbishops and Bishops of Australia and Tasmania the election of the Right Reverend the Bishop of Armidale.

We confess to a good deal of surprise, not to say dismay, over this election. The late Bishop Stone-Wigg, as an erstwhile missionary bishop, was naturally a member of the A.B. Missions, but the Bishop of Armidale has no such qualification, nor has he given much evidence of an over enthusiasm for the missionary enterprise. There are, on the other hand, two bishops who have evinced their keenness in that direction, the Bishop of Grafton, who has had close connection with the Home Department of the C.M.S., and the Bishop of Gippsland, who was actually a C.M.S. missionary.

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## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The R.A.S. Show and Good Friday.

In a recent issue we printed a letter from the Archbishop of Sydney to the President and Council of the R.A.S. Further correspondence has taken place. Sir S. Hordern, President of the R.A.S., replied to the Archbishop:—

"I have the honour, by direction of the Council of the Royal Agricultural Society of New South Wales, to acknowledge receipt of yours of the 24th January, 1919, protesting against the R.A.S. Show being continued on Good Friday.

"First, my Council desires it to be clearly understood that it acknowledges the spirit that prompts your grace in writing as you did, but at the same time desires to respectfully submit that the Council of the Society has no wish to offend the susceptibilities of your communion, and a great number of citizens of this State belonging to other communions, whose religious feelings (you allege) are scandalised by the spectacle of a day like Good Friday being devoted to purposes which have many aspects of a carnival without parallel as far as you know in any other city in Australia. Whether the latter be so or not, we neither claim nor disclaim, but we respectfully desire to deny that "deepest religious feelings are scandalised, and that there are any aspects of a carnival." This might be accepted by the presence of thousands of good, reputable, and, indeed, religious citizens at the show on the day in question.

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"Our policy is not altogether aiming at financial success, even if it were so, the Society claims that it is an intellectual and elevating exposition that affords object lessons and demonstrations that otherwise would be absent. That the growing population and the progressive citizens are benefited by the opportunity that they, at their own volition and inclination, avail themselves of, as we believe in the interests and for the advancement of the community generally. That other places of entertainment are closed by law seems to indicate that the Legislature has not found it necessary to act as your letter seems to demand; and, after all, with every respect to your grace we respectfully submit that unless the Legislature finds it a duty to prohibit the position, we, as a non-legislative body will not attempt to disturb the privileges, and indeed the rights that we have enjoyed for nearly half a century.

"At this stage, we might suggest that such a communication as yours under reply, might be appositely addressed to the Legislative authorities, with whose decision, at any time, we would with our law abiding practice and principles readily comply. Therefore the Council does not intend to approach the authorities of the State in the manner you suggest in the concluding phrases of your letter. While the Council accepts your sincerity in the general terms you have employed, it cannot accept what you describe as "our great and otherwise valuable agricultural show on Good Friday is a grave violation of the deepest religious sentiments of large numbers of people in this State," and also regulates the suggestion that the show is held on Good Friday because it is Good Friday.

"The Council disclaims the evidence of its scant sympathy in the terms you have set down, and regrets that its last reply was considered by your grace "brief almost to curtness."

"In conclusion, I am to assure you that the Royal Agricultural Society is not indifferent to your convictions in any sense, any more than it hopes you are not indifferent to its views herein set forth."

To this letter the Archbishop sent the following reply:—

"I beg to acknowledge the receipt of your letter of the 7th inst., written as Chairman of the Council of the Royal Agricultural Society, in reply to the protest that I addressed to them against the present system, whereby they open the Show on Good Friday. First of all, may I most cordially express my deep appreciation of the high tone of courtesy and consideration that characterises the whole of your letter, and I am grateful that you as chairman, and the members of the council, have given so much thought to a problem which is confessedly very difficult, but which undoubtedly causes to myself and many of our fellow citizens deep searching of hearts. At the same time after careful perusal of your letter, I cannot escape the conviction that you have failed to grasp the point of my objection to the present use of Good Friday by your council. Furthermore, I submit, with all respect, that it is not my place to approach the Government for alteration of the dates of public holidays, so as to remove a difficulty which is none of our creation, but due to the devotion by other people of that day to purposes very different from those for which it was originally set apart from ordinary business. It is, in my judgment, those others who should endeavour to rectify the present arrangement if possible. With every hope that your Council may be able to devise in their wisdom some other plan to ameliorate the present unsatisfactory situation, which has been brought about, so far as I can see, by the action of their predecessors in office."

## A New Church.

On Saturday, March 22, the Archbishop opened the new church building at Woodford, in the parish of Wentworth Falls. This marks another stage of progress in the development of Church life on the Blue Mountains.

The new building stands near the high road on a well chosen site. It is bright and airy, solidly built of brick. A great gathering from all centres of the parish mustered for the opening. The Archbishop was accompanied, in addition to the rector, by the rural dean (the Rev. T. J. Heffernan), the Rev. A. J. A. Fraser, rector of Leura, and the late Rev. R. N. Howard, during whose curacy the first definite steps were taken for the erection of a building, the services having hitherto been held in the house of Mrs. Harris.

## Peace and After.

"We are already forming plans for the celebration of Peace when it actually arrives, which may be with suddenness. But I hope that the first joy at relief from an intolerable burden will not be allowed by us to overwhelm the conviction that the eventful

victory has come from God's hand. Already there are uncomfortable signs that human memories are short, and even people with a moral sense that is normally strong, are permitting themselves to shut the claims of God and God's day and God's law out of the horizon of their life. If this occurs, our gallant dead have died in vain; the life of peaceful development for which they sacrificed themselves will not follow. Inevitably there will be a recrudescence of judgment, and the last state will be worse than the first.

"I therefore deem it necessary to utter this warning in time, and to appeal to all churchpeople, and especially to the young, who will constitute the new generation, to realise their responsibility and not to shrink from forming convictions and living up to them. The sacrifice of our noble dead surely calls for a life of continued sacrifice on the part of those who have been allowed to survive, and who ought to consider that their own escape from the doom that threatened us all demands an exhibition of self-control and unselfish service unknown before the war."—Archbishop's Letter.

## Advance!

With thankfulness to God, we record the fact that the Church of England planted the banner of the Cross at Northbridge on Sunday, March 9, by holding an open-air service on the block of ground purchased some time ago by the Sydney Church Endowment Fund in the interests of our parish. Since then similar services have been held every Sunday at 5 p.m., with an attendance of reverent worshippers numbering about thirty.—Willoughby Parish News.

## A Generous Gift.

The C.M.S. has received, through the Bishop of Goulburn, the sum of £100 from an anonymous donor—a layman.

## Letter from Rev. H. S. Begbie.

The current issue of the Newtown "Church Notes" contains a letter from the rector, in the course of which he says:—

"I have felt my soul thrill when visiting, as I have done, several very ancient cathedrals and churches wherein saints of God of centuries ago have met together for public worship of God. To tread the very cloisters—to plant one's feet upon the steps which have been nearly worn through by the succession of feet of saints of many generations, some of great historic fame, is an experience which impresses one deeply—there is something in evidences of antiquity which appeals to one strongly, and all round one, in various centres, we find buildings hoary with age, and speaking to-day with a dumb but majestic eloquence of the great and noble deeds of past generations. They constitute themselves a call to be worthy of our noble ancestry, to whom the worship of the living God was so continued prayers, and know that God is most abundantly answering. He has raised for me many friends already, and their number grows every week. It was my privilege last week to have tea with the venerable and loved Bishop Chevasse of Liverpool, two of whose sons have made the supreme sacrifice during the late war, and one of whom gained the coveted V.C.

"He is a true man of God, and his reputation is that like Enoch of old, he "walks with God." I shall never forget his prayer for me, and for my loved ones, as well as for the parish of St. Stephen's, Newtown. I felt deeply moved in my soul and thanked God for such a man, and such a help along my way of duty."

## Ladies' Home Mission Union.

The anniversary services and meeting which were arranged for April, will be postponed owing to the epidemic restrictions.

## Two Protests.

At a well-attended meeting of the Clerical Prayer Union held at St. Philip's, Sydney, on Monday, March 24, the following resolutions were passed unanimously:—

"Proposed Easter Peace Ball for Church of England Children's Homes:—"That this meeting learns with great regret that it is proposed to hold a Peace Ball in aid of the Church of England Homes for Children. Although they gratefully recognise the kind intention of the promoters, they beg leave to express their opinion that such action is repugnant to the feelings of many members of our Church, and they feel that no institution bearing the name of the Church ought to receive support obtained by such means. "That the foregoing resolution be conveyed to the committee of the Church of England Homes for Children, and a copy forwarded to His Grace the Archbishop of Sydney for his information."

"That this meeting of the Clerical Prayer Union of the diocese of Sydney views with apprehension the proposal to erect a Calvary

or Crucifix on the exterior walls of St. James' Church, Sydney. It is felt that such action would be a cause of distress to many Churchmen, may lead to superstitious reverence, and is contrary to the custom and usage of the Church of England."

## Election of Canon.

At a meeting of the clergy, held in the Chapter House on the 26th inst., under the presidency of the Dean, for the election of a Canon to fill the vacancy in the Chapter, created by the decease of the Rev. Canon John Vaughan, the Rev. Robert Edward Goddard, M.A., Th.Soc. (rector of All Saints), Petersham, and Hon. Canon of St. Andrew's Cathedral), Rev. Robert Brodrick Stewart Hammond (rector of St. Barnabas', Sydney), and Rev. Sydney Edgar Langford Smith (rector of St. Andrew's, Summer Hill), were proposed for election. In accordance with the provisions of the Cathedral Ordinance the meeting was adjourned to Friday, April 11, 1919, at 11 a.m., in the Chapter House, and ballot papers have been issued to the clergy of the diocese.

## BATHURST.

## Abolition of Pew Rents.

The system of pew rents which has been in existence since All Saints' Cathedral was established has now been abolished. Many of the pew-holders have held their particular seats for 30 and 40 years, and the change was not made without opposition. The financial loss to the Cathedral will be considerable, but the change was made from motives solely relating to the welfare of the Church, and is known to be in complete agreement with the view of the Bishop, who is expected back in Bathurst in June next.

It is indeed a tardy reform, for of all churches in a diocese the Cathedral should be the freest from such limitations.

## Personalia.

The Bishop has tabled Mrs. Long at Bathurst about that he will be leaving England at the end of April. We may expect him to be again in the diocese some time in June or early in July. This is splendid news. The whole diocese will pray for him a safe return and a glad reunion with his family.

The Commissary (Ven. Archdeacon Howell) reports that his son, suddenly stricken down with appendicitis, is progressing satisfactorily at a private hospital in Summer Hill. His brother, Frank, has arrived, without mishap, in New Zealand, and writes that he is happily on the road to a complete restoration to health.—Church News.

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**ARMIDALE.**

Synod.

The meeting of Synod has been postponed  
to October 6.**Retreat for Clergy.**The Bishop of Grafton is to conduct a  
Retreat for the clergy of the diocese from  
April 29 to May 2. The expenses of the  
clergy are to be met from a special fund.**An Interesting Disclosure.**Many of our readers will be surprised and  
interested in the following paragraph from  
the current issue of the Armidale Diocesan  
News:—"Church Standard."—The Bishop desires  
to acknowledge, with many thanks, the  
contributions from those parishes who have  
been kind enough to promise an annual  
donation for three years, towards providing  
an adequate salary for the editor of the  
"Church Standard." Until his death,  
Bishop Stone-Wigg acted as honorary editor  
to the paper, which has since been managed  
by an editorial committee. If the "Church  
Standard" is to continue, it is recognised  
that an editor must be found who can devote  
his whole time to the work, which is  
far too onerous to be shouldered or even  
shared by men who are engaged in busy  
parishes. The diocese of Armidale has been  
asked to find £50 towards these editorial  
expenses. Most of us recognise what an  
important place the "Church Standard" fills  
in Australian Church life, and we would be  
very loth to allow it to lapse for lack of a  
little assistance. By the subjoined list it  
will be seen that we have not yet reached  
our assessment of £50 per annum, and we  
should be glad if other parishes could see  
their way to furnish some small sum between  
£1 and £2 until the "Church Standard" is  
sufficiently established to be self-supporting."Subscriptions for the "Church Standard":—  
Walgett £1, Glen Innes £2, Uralla  
£2, Emuvalle £1. Total received £6."Subscriptions promised:—Armidale £3,  
Inverell £2, Quirindi £2, Barraba £1, Nar-  
rabri £2, Little Plain £1, Bundarra £1,  
Nundle £1. Total promised £13."We have referred to the principle involved  
in the above statement in an editorial**VICTORIA.**

MELBOURNE.

C.M.S. Notes.

The Rev. P. W. Stephenson, M.A., B.B.,  
of Peshawar, North-West Frontier Province,  
India, arrived in Melbourne with his family  
on Monday, March 31, having travelled from  
India by the s.s. City of Cairo, and having  
spent seven days in quarantine at Portsea.  
The Rev. T. L. Lawrence, of Uganda,  
writes that he is still engaged in military  
service in East Africa in connection with the  
repatriation of native forces. He hopes  
soon to resume his missionary work at Gulu,  
India, towards whose support a number of  
Victorian Sunday Schools contribute, has  
recovered from a severe attack of influenza.The annual meeting of the Victorian  
Branch of the Church Missionary Society  
will take place on Thursday evening, April  
10, in the Chapter House at Melbourne. At  
the conclusion of the general business the  
Rev. H. E. Warren, Superintendent of the  
Roper River Mission to the Aborigines, will  
deliver an illustrated lecture on the work of  
the Mission.

Leopold.

Our church buildings are approaching  
completion, and we are hoping will be ready  
for opening services by the Archdeacon of  
Geelong on Easter Day.  
A soldiers' memorial window is being  
placed in the new church. The design is a  
life-size figure of the Roman soldier clad in  
armour. Text: "Put on the whole armour  
of God. Inscription: "To the glory of God,  
in memory of our soldiers who fought in  
the great war, 1914-1918." Then follow the  
names of Church and Sunday School soldiers.**Home Mission Fund.**Archdeacon Hayman has presented the  
report of this fund for 1918, in which he  
says:—"In placing before the diocese the report  
of this fund for 1918, we are glad to again  
record a year of progress.  
"The advance of the Home Mission FundThe outdoor services conducted each Wed-  
nesday night on Highgate Hill, by Rev. J.  
S. Needham, in connection with the Lenten  
services at St. Andrew's, South Brisbane,  
have been very successful.The outdoor services conducted each Wed-  
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WILLOCHRA.

Canon Wise and the Bishop of Adelaide.

The "Adelaide Church Guardian" for  
February contains an important letter from  
the Bishop of Adelaide to Canon Wise, call-  
ing upon him to withdraw the "St. George's  
Mass Book," issued and recommended by  
him to his congregation.We do not desire at this point to enter  
into a discussion of this particular matter.  
It is still sub judice, and it will not be be-  
coming for us to intervene, but the incident  
suggests some reflections on the strange  
position undoubtedly taken up by some  
clergy of the Church of England. They  
claim the right in spite of their ordination  
vows, to exercise their own private judg-  
ment to an almost unlimited extent, and to  
decide what the doctrine and practice of the  
Church ought to be, with little or no regard  
to what it actually is; and they further  
claim the right to remain members of the  
Church of England, and to enjoy the rights  
and privileges they may have in virtue of  
that membership, without regard to her  
customs or her laws.Of course this claim to remain in the  
Church while you are disloyal to it is not  
confined to one school of thought. There  
are also a number of clergy who claim to  
remain in the ministry of the Church while  
denying the fundamentals of the Christian  
faith, and openly proclaiming their disbe-  
lief in the creeds.All such persons enjoy a great advantage.  
Church law is notoriously confused and  
chaotic, and Church courts are cumbersome  
and unwieldy, and those in authority are  
most reluctant to have recourse to them,  
for the most solemn issues may easily be  
obscured by legal technicalities, or degen-  
erate into mere legal quibbles. In addition  
to this, the public are always inclined to  
side with the man who is accused, and to  
denounce his accusers as mere tyrants and  
heresy hunters.Is then the man who flagrantly contra-  
vents or ignores the teaching or the practice  
of the Church, and who pays no attention  
to the admonitions of his Bishop, to be al-  
lowed to do exactly what he likes, and still  
to enjoy the privileges and rights of an  
officer of the Church whose laws he flouts?  
We cannot think that it is either fair or  
reasonable, and it certainly would not be  
allowed in any other profession.—The Wil-  
lochran.**St. Hilary's, East Kew.**A summary of the financial statements  
presented at the adjourned annual meeting  
in March shows that the total revenue of  
the parish for 1918 was £273. Of this  
sum £95 was spent on parochial objects,  
and £65 given to extra parochial objects,  
including £304 to home and foreign mis-  
sions. The voters present at the meeting  
unanimously requested the vestry to take  
steps to procure a pipe organ as St. Hilary's  
peace offering, and to erect it as (a) a mem-  
orial to our fallen, (b) a thank offering for  
the spared, (c) and a thank offering for  
national deliverance. A sum of £205 is in  
hand or promised towards the project.**An Interesting Experiment.**An interesting experiment is just now in  
progress in the parish of St. Luke's, South  
Melbourne. The vicar proposes a certain  
street each week and concentrates. At the  
Wednesday evening service special prayers  
are made for all the parishioners in the  
street named, and an effort is made during  
the week to visit every family therein con-  
nected in any way with the Church. A  
card bearing the following words is left with  
each:—"All the parishioners residing in \_\_\_\_\_  
street are hereby specially asked to attend  
their Parish Church on Sunday, the \_\_\_\_\_  
day of \_\_\_\_\_ 1919, at either the morning  
or evening service, 11 and 7."**QUEENSLAND.**

BRISBANE.

Yarrabah.

EASTER.

"He is not here! He is risen."

Hear the Easter message

Ringing through the air,

Join the Easter anthem

In the House of Prayer,

As the Easter blessing

Falls upon your way,

May the Easter gladness

Fill your hearts to-day.

Christ your Lord is risen,

You with Him may rise,

Fight, in Him, your battle,

Win, through Him, your prize.

And, because His blessing

On your life is poured,

Live as loving children

Of a living Lord.

—A.R.G.

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**The Unity of Evangelical Christendom.**

(By the Rev. Donald Baker, M.A.)

No thoughtful Christian can view our divided condition of religious life without grave concern—concern which arises from two causes. First, our divisions are most plainly and flagrantly against the mind of Christ, and secondly, because of the weakened witness of Christianity. For in the Home-land we are face to face with gigantic problems, evil in its myriad forms grows and flourishes, and we complacently sing "We are not divided," while all the time our Christian activities, our spiritual force, probably our prayer-life, certainly our main Christian witness, are all weakened and lessened to a deplorable degree. And if we needed any further proof, reflection over the failure of Christianity to influence international politics, to lead in economic and social movements, etc., etc., would provide that proof. While in the missionary field we all know how acute the problem is, so that converts call themselves, e.g., C.M.S. Christians or S.P.G. Christians, which justly causes Dr. Eugene Stock to exclaim, "What would St. Paul say to that?"

The whole subject is so vast, its ramifications are so many, the problem so intricate that not only can it be done in one paper; the legacy of centuries will take years to rectify, years of time as well as the most sanctified Christian statesmanship the Church can produce. At first sight the things which separate us appear to be almost infinite, different methods of worship, of appointing ministers, of written or extempore prayers, of dress, of duration of the ministry—where shall we start amidst all these intricacies? Reflection, however, shows one greater cause of separation, and numerous smaller ones which probably would settle themselves were the greater cause settled. Sometimes when you pull out a great dock in your garden, you uproot numerous smaller weeds at the same time, so it often proves with big questions in life. Now the Anglican Church has, in the famous Lambeth Quadrilateral, for a long time laid down principles which must govern her actions in any plans for reunion, and we see at once that its clause bearing on the episcopate is the crux of the whole question. Till that is solved nothing vital can be done, and again when this is solved, we shall probably find, as mentioned above, the greater number of the other difficulties will vanish. Linked on to this point is the question, what is the nature of the Christian ministry? There are two answers to this question, answers of such importance that this one question may well be said to be the dividing line between the two great parties in the Church, the Evangelicals and the High Churchmen. For the difference has absolutely nothing to do with such questions as the surpliced choir, a musical service, flowers, etc., etc.; these may or may not be helpful, but, the thing all should be clear about, they have nothing to do with the real point at issue, which is something very much more fundamental and depends on the answer to this question as to the nature of the Christian minister. The one (viz., the Evangelical) says the Christian minister is described by such a class of words as pastor, presbyter, overseer, etc., while the other treats this conception, not as erroneous, but as defective, and adds the further doctrine that the Christian minister is a sacrificing priest, a sacerdos, a hierues. Thus, e.g., a priest is described by a member of this school as one who "essentially acts on behalf of another" (Scott Holland, quoted by Inge, "Contentio Veritatis," p. 303). The conception of priesthood has as its corollary the further notion of sacrifice; it is significant that both Hooker and Lightfoot have expressed regret that the two words priest and sacrifice have established themselves in our Church, not because they have not acquired a sense in which they can be safely used, but because they are closely associated with errors into which religion is always very prone to fall, and which it was a main object of the Christian revelation to banish for ever" (Inge, ut supra). It may not be out of place, indeed experience shows it to be by no means unnecessary, to point out the original and etymological meaning of the word priest, and for clarity and fullness of explanation we cannot do better than take the words of Bishop Moule, who says:—

"Priest" is a word with a remarkable history. There is no doubt of its origin and derivation. It is a shortened form of the word 'Presbyter.' In such a high authority as the Etymological English Dictionary of Professor Skeat you will find it briefly and clearly discussed, and traced without a doubt to the word 'Presbyter,' that is, Elder. 'Pres-

byter' in course of time came to be shortened into 'Prester'; and then the last syllable was dropped, and the word became 'Priest,' or 'Priester.' To this day, in German, 'Priester' is the word which represents our 'Priest,' and the word 'Preter' in French is abbreviated from the same original. So that if we had nothing to consider but how the word came to be we should say that it just represented 'Presbyter' and might always be so used.

"I may remark in passing that we know historically that it was in that sense that the framers of our English Prayer Book retained and used the word 'Priest' in our services. It was charged upon them by their critics, from more sides than one, that, rejecting, as they openly did, the use of the word 'altar,' and of the thing 'altar,' and placing in our churches the Holy Table in its place, they were inconsistent in retaining the word 'priest.' Their reply, invariable and emphatic, was that the word 'priest,' though it had come to be connected with ideas of 'sacrifice' and 'altar,' originally had no such connection, and did signify the Christian Elder whose work was to guard, to guide, to rule, to teach, while it was no part of his function to sacrifice. They were therefore authorised in retaining the word of such ancient usage, while emphatically assigning to it the meaning of Elder in the Church.

"If this were all, the case would be simple. But we have now to remember the fact that the word 'priest,' very early in the history of European languages (in its various forms—'Priester' the German, 'pretre' the French, 'priest' the English) came to be applied to the Christian clergy of the higher order, when already there had come to be attached to the thought of the Pastor's work the idea of sacrificing. As I humbly but firmly believe, that idea was a foreign and imported idea into the Christian ministry. But nevertheless it did come in. We find it quite as early as the third century, present in the description of the function of the Christian ministry, though by no means with the excessive inferences which afterwards came up. Our great scholar, Bishop Lightfoot, held, and to the end of his days (I say this from personal knowledge), that the thought of altar and of sacrifice as the pastor's work was an idea imported into Christianity by the Pagan converts from their Pagan associations, and not by the Jewish converts from their Mosaic associations; though, as an after-thought, men attempted to justify the conception by appealing to the High Priests and Levites and Levites of Israel, as the prototypes of the High Priest of the Christian ministry. It was an after-thought. For a long time, I may remind you, Christian teachers who tended that way shrunk from carrying the comparison fully out. How could they do it? They might say that the Deacon represented the Jewish Levite, they might say that the Presbyter represented the Jewish Priest? But what about the High Priest? Could they dare to say that the Bishop represented him? For Scripture knows in the Church of Christ one High Priest only, and He is seated on the right hand of the Majesty in the heavens! As a fact, it was a very long time before Christian thought did commonly dare to compare the Bishop to the High Priest of Israel; to give him in any acknowledged way a place of likeness to Aaron or to Eleazar.

"However, the thought of the Sacrificer had come to be attached to that of the Christian Elder; and so the word 'priest' (presbyter) came popularly to denote an official of religion whose main business was supposed to be to sacrifice at an altar.

"Now what complicated the matter was that, for better or for worse, the English translators of the Bible, the very men who entirely repudiated the sacerdotal, sacrificing, idea from the ministry of the Christian Church, did use that word 'priest' to translate in the Old Testament, and in the New, the words which denote the Sacrificer at the altar. All through the Old Testament they found a certain word so used, the Hebrew 'cohen.' And in the ancient Greek version of the Hebrew they found the Greek word 'hierues' used to translate it. These words denoted the ministers or priests in the Tabernacle, and in the Temple, and again the sacrificers in the idol temples. And our translators rendered those words by 'priest,' because of the immemorial usage of that word. So we have an ambiguous and double usage to consider and to remember. In the English Bible the word 'priest' is used only and solely where the words which denote sacrificer are employed in the original. In the English Prayer Book, for reasons carefully explained, the word 'priest' is used for the Elder of the Christian Church, by men who take pains to explain that he is not a Sacrificer but a Teacher, a Guardian, Guide, and Shepherd of the flock.

(To be continued.)

**S.P.C.K. Publications.**

We have received copies of the following new publications of the Society, for Promoting Christian Knowledge from Messrs. Angus and Robertson, of Castle-reagh Street, Sydney:—

**Men of Science**, in the Pioneers of Progress series (3/- each), edited by S. Chapman, M.A., D.Sc. All by men of standing in the scientific world:—

(1) **The Life and Discoveries of Michael Faraday**, by J. A. Crowther, Sc.D., of the Cavendish Laboratory in Cambridge. The life of this great pioneer in electrical research is sympathetically sketched by the writer, whose admiration for his subject displays itself throughout the book. Two chapters are devoted to the scientific research of this "philosopher and saint." "He was indeed one of the master seers or seers of science. As from Pisgah's height he gazed upon the yet unexplored fields of nature and marked with prophetic vision the paths which should be trod. . . . The present volume is an attempt to tell again something of the life and work of Michael Faraday, scientist, seer and saint."

(2) **Alfred Russell Wallace**, the story of a great discoverer, by Launcelot T. Hogben, B.A., B.Sc. (with portrait, price 3/-). The story of this interesting character is told in three chapters, containing a number of sections. Chapter I. gives the setting of his life in "The wonderful century"—"a period of far-reaching social developments and vast re-adjustments in ideas and ideals." As with so many of our greatest men, his early life was marked by hardness, and his path lay through the difficult places of financial straits. Chapter II. deals with "The Great Discovery," and our author leads us well to that measure of the solution of the problem of the origin of species known as the theory of "Natural Selection." Wallace's great contribution to the scientific knowledge of his day in his papers on "The Geographical Distribution of Animals," and "Island Life," receives due treatment. But Chapter III. on "Wallace and the Spirit of His Age," manifests perhaps the truest greatness of the subject of the book as well as the enthusiasm of the writer for his subject. "Among all the investigations of the golden age of scientific progress Alfred Russell Wallace stands out in this country, an almost unique figure, a man immersed in the flood of scientific thought, but eagerly appreciative of the human issues at stake."

(3) **Galileo**, by W. W. Bryant, F.R.A.S., of the Royal Observatory, Greenwich (price 3/-). The story of the "Tuscan Artist" is well told. Too frequently the pioneers in the various fields of human knowledge are forgotten in the midst of the more recent developments or discoveries that have been made. Many who are interested in scientific progress will probably be surprised to learn the measure of posterity's indebtedness to this sixteenth century pioneer, born in 1564, the year of Shakespeare's birth, who through bitter opposition and persecution kept steadily on in pursuit of the knowledge of the secrets of the universe. That persecution was a black spot in the history of the Roman Church and the story of his abjurations makes painful reading.

**Too Near the Throne**, an Historical Romance, by Alice Wilson Fox (with coloured frontispiece, price 7/-). The story, which is set in the times of James I. and Charles I., is full of interest from start to finish. The quaint and stilted style of those days is well introduced, and the manners and customs of the times are treated in an instructive as well as interesting way. The heroine who was almost forced, willy nilly, to head a rebellion against King Charles receives a series of shocks and surprises, and has some hair-breadth escapes. The ignorance and superstitions of the day are well illustrated in the excitement of the mob and their attempted destruction of supposed witch. We have enjoyed the reading of this instructive and wholesome romance.

**The Road through the Bog**, by Catherine Mary MacSorley (with coloured frontispiece, price 2/9). The story of the daughter of an unsuccessful artist, whose idealism was not wholly without the real success of lifting up and strengthening of other lives. "The Road through the Bog," the daughter proves, led to the desired haven of real happiness despite and because of the tedium of its length and dullness. Australian figures in the book as the land whose call first of all brought trouble to our heroine's home, and afterwards made up by sending back the wherewithal that brought the end of "Bog" road in sight.

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**Two from a Town**, by Theodora Mills (3/9). A story of two young Londoners and their trip to the country in which their enthusiastic ramblings lead to "the bearding of a lion," and the discovery, to everyone's joy, of a long lost son with delightful consequences.

**On His Own**, by John Comfort (price 2/9). A story of two orphan brothers who went to Canada. Accidentally separated from his elder brother the younger boy, by sheer pluck and grit, makes good and plays the hero.

**Billy's Sunday School**, by T. A. Staunton Batty (with picture cover and coloured frontispiece, price 2/3). A simple little story of a lad whose father's conversion led to his going to Sunday School—an institution entirely novel to his experience and in which he develops the deepest interest.

**Whither**, the Story of a Flight, by Dorothy Townsend (with coloured frontispiece, 2/9). A story of the Huguenot days, in which the men and women, for conscience sake, chose the loss of all things and risk of life itself rather than give up their faith. The subjects of the story are of noble birth, and through various vicissitudes at length find a haven of refuge. The story is well told and full of interest.

**Dick's Debt**, by Amy Grey (with coloured frontispiece, price 2/9). A story of a family whose head is at The Great War, in which the young hero shows a fine principle in relation to the borrowing of money from a rich uncle, who objected to the method of "squeeze" adopted by several of his relatives, including Dick's mother. A series of surprises bring an interesting children's story to a happy conclusion.

**Jumped by Convicts**, A Tale of Plantation Life in British Guiana, by Joy Merivale (with coloured frontispiece, 5/-). A delightful story for young people. Ken and his sister are little heroes in awkward and dangerous situations. The doings of the coloured people display characteristic fickleness and fidelity. Needless to say the evildoers do not win in the end.

**The Link and other Stories of the Great Festivals**, by Mary Baldwin (with coloured frontispiece and other illustration by A. Hilton, price 1/9). On the whole the stories are good and illustrate well the lessons of the Festivals. The curious "Catholic" flavour of some savours of mawkishness.

**The Blessed Bands**, a tale of Savonarola, by Gertrude Hollis (with coloured frontispiece, price 2/9). The name of the author is a sufficient guarantee for a well-told and instructive story for the young. The subject is handled well—the fearless preacher of righteousness is an inspiration for life in his steadfastness to ideals, even through excruciating torture at the hands of ecclesiastics who hated to be reformed.

**Black-Dog's Rider**, by E. E. Cowper (with coloured frontispiece, price 7/-). This is a fascinating story of the troubled days of Queen Anne, in which adventures on the highway, Jacobite intrigue, and affairs de cour are skilfully interlarded. The main interest centres round the romantic experiences of the daughter of a noble house, who in revulsion against the schemes of false friends, takes to the highway, where she leads a highly successful career till her disguise is penetrated and trouble seems imminent.

## Young People's Corner.

### The True Cross.

Since the war began we have heard and read a good deal about Constantinople. Now Constantinople means "the city of Constantine," and it took its name from its founder, Constantine was the first Roman Emperor who professed himself a Christian. According to an old legend, his mother Helena was a British princess, and one chronicler declares that Constantine was born at York—which, as some of you may recollect, was also the birthplace of Robinson Crusoe.

After her son became Emperor of the Roman world, Helena, who was herself a Christian, made a pilgrimage to Jerusalem. There, it is said, she discovered the Holy Sepulchre in which our Lord was once buried, and the actual Cross on which He had been crucified nearly three hundred years before. This certainly sounds strange and unlikely. But good people can easily persuade themselves to believe a story which pleases their imagination; and so Christians in those days, and for long centuries afterwards, devoutly believed that the original wood of Christ's Cross had been actually dug up in Jerusalem by the mother of Constantine.

People naturally felt that no relic could be so sacred and precious as this; and so it came to pass that in a great many countries bits of wood were preserved in churches

and treasured as being fragments of the True Cross. Gradually these relics came to be held in such reverence, that they were almost worshipped. Moreover, such relics multiplied, until at the Reformation it was said that there were enough pieces of the True Cross to build a ship of war. Helena herself was canonised as a Saint, and a yearly festival was established in honour of her discovery, which is commemorated on the map of the world in a very curious way. The chief seaport in Mexico is still known as Vera Cruz—which means "True Cross"

—the name given to the place by the Spanish sailors who first landed there. There are a good many other towns and islands which bear the name of Santa Cruz, or "Holy Cross." Away in the South Pacific, for example, you will find a group of seven small volcanic islands, lying on the outskirts of the New Hebrides, which are called Santa Cruz, or "Holy Cross" Islands. You may judge what the savages who live on those islands are like, for nearly fifty years ago a noble missionary, Bishop Coleridge Patteson, was murdered by the Holy Cross islanders, to whom he was trying to teach the Gospel.

After all, what does the True Cross really mean? An ancient relic, if it is genuine, may be immensely interesting. But we need not believe that virtue can cling to any relic, or that it would keep you safe if you were to carry it about in your pocket. The True Cross is something far more sacred and wonderful than a piece of wood. It stands for the suffering and dying of Jesus Christ. It represents that Love which made Him lay down His life for the sins of the whole world.

Most of you are too young to grasp the full meaning of those solemn words. You cannot measure the deep things of Satan, or the deep things of God. You cannot understand how the Son of God put away from Himself the sin of the world, and how you have begun to enter into part of the heavenly secret. For you know already what love means. You know how love makes us glad to give up pleasant things, and to endure hard things, for the people we are fond of. You know already how to take pains in order to help the people you care for most. And this is the root of the whole matter.

Whenever you deny yourself for the sake of doing your duty—whenever you fight against your own selfishness and laziness so that you may bear some one else's burden—whenever you conquer your own cowardice so that you may protect some one else who is being bullied—whenever you are kind to some one who has been unkind to you—whenever you do what you dislike doing in order to help anybody who needs helping—you are doing over again one tiny piece of what our Lord Himself did when He died for the whole world. You are carrying a fragment of the True Cross in your own heart.—T.H.D., in "The Bible in the World."

### The Passion of Our Lord.

All through Passiontide do not forget Who it is that suffers. Jesus is God, perfect God, as well as perfect Man. So you cannot think of Him as only suffering.

God never can cease to work. And so it is true that our Lord in His Passion is doing His work all the time.

He lays down His life for us. He gives Himself into the hands of His enemies. Though He seems to be helpless, yet He is strong as ever: He is Almighty God. It is a very wonderful mystery. We cannot understand it. But we can adore the great, the exceeding great love of our Master and only Saviour thus dying for us.

O my Saviour lifted  
From the earth for me,  
Draw me in Thy mercy,  
Nearer unto Thee,  
Lord. Thine arms are stretching  
Ever far and wide,  
To enfold thy children  
To Thy loving side.  
—Bp. Walsham How.

### Easter Gifts.

"Ye seek Jesus of Nazareth, . . . He is risen."

Come to the place where the Saviour lay,  
And see God's Angel there,  
And kneel by the empty grave and say,  
Your Easter Morning prayer,  
And thank your God on Easter Day  
For His Easter gifts so fair:

His pardoning grace which sets you free  
To do what He bids you do;  
His life, which will help your lives to be  
More holy and pure and true;

And His light, which is shining that you  
May see  
The love which He gives to you.

—A.R.G.

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# The Church Record

For Australia and New Zealand.

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**Current Topics.**

April 25 will perhaps suggest to the reader of English History the birthday of Oliver Cromwell, while **Anzac Day**, the devout Churchman will think of it as the Festival of St. Mark, but to the Australian it will always be primarily Anzac Day, and he will prize it because of all it stands for in the development of national sentiment and the inspiration of national life. On that day he will gather up in memory all the heroisms and self-sacrifice, all the wonderful faith and devotion, all the nobility and endurance offered by Australians on the altar of patriotism during the Great War just ended, and he will proudly and thankfully remember the lustre and glory achieved. But the observance of the day must not end in idle sentiment; it must be for all of us an occasion for emulation of that spirit which made possible their noble deeds. Canon Burroughs suggests in his little book, "World-Builders All," that on the anniversary of the death of war-heroes whom we have known we should solemnly kneel before God and say, "for their sakes I consecrate myself," and we would heartily pass this suggestion on in connection with Anzac Day. "They died that we might live"; let us live lives that are worthy of their sacrifice, and expressive of the spirit they displayed. Only thus can we dare to associate ourselves with them and the glory they have won for their race.

If the actual working of the "living wage" were generally known there would not be so much complacency in the matter. It strikes the average person as satisfactory that the State should provide for some such minimum wage as £3 per week. But under the best circumstances, this can afford a mere "existence," and not a "living" to a man with a wife and family, and probably 15/- a week to pay for rent, to say nothing of tram fares, etc., if he lives in a suburb.

What is so often forgotten is the problem of intermittent employment. An unskilled labourer may be without any wages for a few days or even a few weeks between "jobs." Or he may experience an especially wet season, which constitutes a disquieting problem in house-keeping as he cannot work at many unskilled occupations on wet days, and no work means no pay. This latter fact is not generally understood.

In some cases it is perhaps a conservative estimate to say that a man whose nominal wages are £3 per week does not average more than £2 10s. throughout the year, even if he be in constant employment. The most pathetic as-

pect of the matter is the effect of all this on the children. It means inadequate food and insufficient clothing in the case of a young family of five or six children. The writer knows from personal dealings with families in his own parish that there are many homes where milk is an unknown luxury to the little ones. There is more than an element of pathos in their pinched pale faces. It is nothing less than a tragedy that economic conditions are calmly tolerated, which rob our future citizens of the foundations of physical stamina, and which also are a very strong incentive to the undue restriction of the size of families in a country where increased population is so urgently needed. Perhaps some of our readers might be in a position to relieve the pressure of things in the matter of winter clothing. For if the little ones are to be properly clad it means in these days of high prices a big inroad into a small income, with the result that many of them have to shiver the winter through. There is much good work to be done in the provision of clothing, and perhaps the clergy might do more to organise effort in this direction. But most of all we must break up our shallow contentment with the present state of affairs, and aritate, and work, until the present inhumane conditions are drastically altered. The community needs a more sympathetic and worthy estimate of the unskilled labourer's "living" and must evolve some scheme of insurance against unemployment.

There is still grave cause for anxiety in connection with the spread of the pneumonic-influenza pestilence. The cases are apparently fewer in Victoria, but the state of N.S.W. is not reassuring, and one by one the other States are being infected. Health Departments are doing their best, no doubt, to check the spread of the disease, but at times we are tempted to question the consistency and sanity of their regulations. However, the whole situation constitutes a solemn call to prayer. In spite of restrictions, but not in contravention of them, we must not forsake the assembling of ourselves together for that united intercession and fellowship which mean so much for us individually, and as a community. As the Primate, writing to the clergy of his diocese, says:—

"We must also specially urge upon our people the duty of prayer in their own homes, making especial prayer to God for our own protection from danger, and for the speedy removal of so serious and contagious a disease from the community. We should also urge upon them the importance of willingly observing all the rules that are laid down for the protection of public health, knowing that we are all members one of another. We must also be ready to give such personal service as the authorities of the State may ask from us."

Especially do we need to pray that we may all be kept from such panic as would interfere with the due fulfilment of our duty as members one of another.

The Churches have been singled out in N.S.W., at any rate, for such treatment as is well calculated to raise apprehension in the popular mind. A severely limited time, the wearing of masks, and the requirement of a three feet space between worshippers, such restrictions at once create an impression which, all things considered, is not fair nor expedient. Government trains and trams may be packed tightly with their human freight, shops and restaurants may freely ply their trade—but worshipping Christians, who, by the way, are not the least thoughtful people in the community, must be hampered with restrictions which tend to engender fear and keep many people away from that exercise of religion which induces confidence and quietness in the midst of the gravest adversities. We can only deplore what appears to us the unwisdom of some unthoughtful Churchmen who gave a section of the public press, not noted for its sympathy with the Anglican Church, the opportunity of startling the Christian public on Easter Eve with the alarming headline, "**Danger in the Communion Cup.**" "The Willochran," in its current issue, has a re-assuring article on the subject which deserves a wider publication under the present conditions. It says:—

"The foolish scare which has been raised about the supposed danger of infection from the cup in Holy Communion has no foundation in actual fact. A committee of the Lambeth Conference of Bishops went carefully into the whole subject in 1908, and unanimously reported as follows:—'Your committee, having received the help of important testimony with high medical authority, believe that, save in extraordinary circumstances, the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. As scientific investigation discloses more and more of the multitudinous possibilities of disease besetting human life under its present conditions, there is need to hold a middle course between carelessness on the one hand and panic or a paralysing solicitude on the other, and freedom or ease of mind in social life would be impossible if men were to recoil from every risk of infection which can be suggested to them. Your committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be unwise to recognise and encourage by such a change an alarm which should be met by the exercise of common sense. In special cases where exceptional circumstances seem to require a departure from the usual manner of administration, your committee advise that counsel and direction should be sought from the Bishop of the diocese.'

"It may be pointed out that if any person was exposed to risk in this matter it would be the priest, who always is the last to use the chalice, for not only has no case been ever known of a priest becoming so infected, but it is well known that the clergy are exceptionally long-lived, which in itself seems to show that the danger is an imaginary one.

"It is time that a protest was made against the growing nervousness of the public with regard to infection, which in itself tends to make them susceptible to it."

The news of the Bishop of Oxford's resignation, which has come to hand