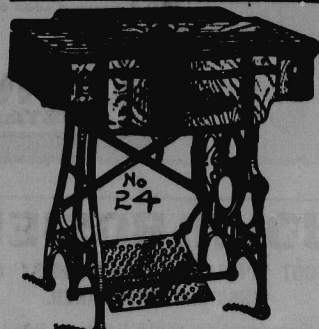


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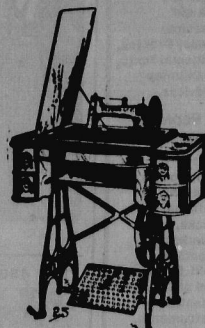
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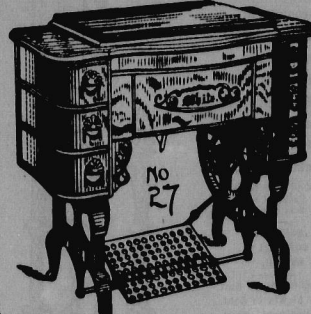
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For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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APRIL 17, 1914.

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Current Topics.

This Sunday was formerly called "Dominica in Albis," "the Lord's Day in White," because the newly-baptised wore, for the last time, on that day, the white robes worn during Easter week. The English name, Low Sunday, is supposed by some to have been applied to it in contrast with the great festival of Easter Day; others think the name is a corruption of "Laudes," the sequence for the day beginning "Laudes Salvatori."

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

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

This, of course, is arrant nonsense. That there are in the Anglican Church to-day some clergy who deny the Virgin Birth and the Resurrection is quite true, but their number is comparatively small. And so far as Australia is concerned we venture to assert that the overwhelming majority of the clergy of our Church, though of widely differing schools of thought, are absolutely at one in their unfeigned belief of these fundamental verities of the Christian Faith.

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

We were aware that the Bishop of Oxford was about to publish a manifesto upon the present position of the Anglican Church, and we expected, from what he said, that it would make for peace. But if the outline of his open letter to the clergy, as reported by cable in the daily press is correct, the action of the Bishop will do anything but allay the present unrest.

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

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

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

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

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

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

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

Our London Letter.

(From Our Own Correspondent.)

13th March, 1914.

United Communion.

The Bishop of Chichester has been calling some of his clergy to account in that, at the close of a united week of prayer, the Holy Communion was administered to several non-conformists, including some of their ministers, at a united service. There were over 250 communicants on the occasion. His lordship told them that such a proceeding was most irregular and a grave error of judgment. Such a service, he wrote, is unrecognised in the Prayer Book, and many thoughtful non-conformists regard overtures of this kind with grave disapproval, if not with contempt. He added that "such an attempt is obviously, though unintentionally, wanting in sincerity, as well as being a cheapening of those Holy Mysteries which the Church regards as her most precious possession." The criticism illustrates very forcibly the narrowness of the dominant party in the Home Church. It is in this Chichester Diocese that the most flagrant Roman illegalities are allowed. The Bishop, Dr. C. J. Ridgeway, is brother to the Bishop of Salisbury, Dr. F. E. Ridgeway, both sons of the Rev. Joseph Ridgeway, a former C.M.S. editor.

Welsh Disestablishment.

The Welsh Disestablishment question creates much ill-feeling between parties, one evidence of which is seen in the attempt on either side to belittle the work of the other. Some extremely unkind things have been said by Churchmen of the work of the Welsh non-conformists, which sympathisers of the latter do not fail to return. The "Westminster Gazette," a leading Liberal organ, displays a poster printed in huge type, announcing a "Decline of Communicants in England and Wales in the Church of England." They have made a study of the new issue of the "Official Year Book," annually brought out by the S.P.C.K. The decline looks large, 100,226 having fallen to 2,328,707 from 2,428,933. The previous year, that is 1911-12, could show an increase of 86,780 communicants. But although there is some show of com-

pleteness in these returns and even the units are given, yet we know enough to be aware that where returns depend upon 150,000 parishes, variations from year to year, not only actual but in the make-up of the figures, are sure to take place. The figures at best can only be approximate. For instance, some Vicars include all communicants in the octave of Easter; others reckon Easter-Day communicants only. The figures show also a decline of 17,252 in Sunday Scholars, to 2,644,268; a decline of 11,526 in male Bible Class members, to 330,190; and of 1430 in female Bible Class members, to 329,543. It is curious that the totals in these last two cases should approximate so closely. Confirmations are 4533 up, to 239,018, and Sunday School Teachers have increased by 1360, to 221,650. Infant Baptisms are less by 13,814, being 559,926, this decrease following a decline in the previous year of some 16,000. This is perhaps the most serious feature in this set of figures. The figures on the whole give food for thought and take away any inclination for boasting and self-satisfaction against others. The "Record" in today's issue describes them as disappointing.

The Bishops of Sheffield.

A curious state of things exists with regard to the new Bishopric of Sheffield which, when the Diocesan Bishop is consecrated will have two Bishops of that title, Bishop Quirk who has been working as Suffragan to the Archbishop of York as Bishop of Sheffield being unable legally to divest himself of it. Doubtless some way out of the difficulty will be found. Compliments and kind words are being heaped on Bishop Quirk for the work he has done, but the hard fact remains that he has been deposed in favour of a stranger, and one wonders why. Bishop Quirk had gained the confidence and love of the Diocese and was in sympathy with its Evangelical position, yet one who is not an Evangelical is called up from the South and put over his head. His own feelings about the matter do not appear, but ordinary Church people are feeling it to be another instance of the very unsatisfactory exercise of patronage to which we are so much subject in this country.

Patronage.

On this matter of patronage a very bad case happens in the Diocese of

Winchester, where the village of Dunsfold, near Godalming, Surrey, having enjoyed an Evangelical ministry, one result of which was seen in annual contributions of over £100 to C.M.S., is at the instance of the patron, the Lord Chancellor, to have instead a Vicar of an "advanced" type, a member of one of the worst of the ritualistic societies, the C.B.S. (Confraternity of the Blessed Sacrament), who will doubtless, if past experiences in similar cases are any guide, substitute the Roman for the Protestant faith, or nine parts of it. This, of course, without any reference to the parishioners, who are quite helpless. These glaring cases frequently occur, though the more usual way is to appoint a man somewhat "higher" than his predecessor. Thus, after a series of two or three changes, the desired Roman pitch is reached. This is mostly the Bishop of London's plan, though occasionally he too will make a drastic change in the Roman direction. If the decline in figures already referred to is real it may well be due to this. Many "priests" are now insisting on confession as a prelude to the Communion.

Editorial Secretary of C.M.S.

The retirement of the Rev. G. Furness Smith from the Editorial Secretaryship of the C.M.S. is due to the onward march of "Anno Domini," and will take place under the Society's Superannuation Scheme. A strong desire was expressed by some that in this case the Scheme should be suspended, but it was felt that it might make an inconvenient precedent. Mr. Furness Smith succeeded Mr. Eugene Stock in the Editorial Chair 19 years ago, having, as assistant to Mr. Stock justified his promotion. Previously he had rendered good service in the Society's Foreign Department and had been Association Secretary in the Midlands. Dr. Stock valued very highly the work of Mr. Furness Smith, who can now look back upon a long and honourable record. Great changes have taken place in the Society's literature in his time, that from the "Intelligencer" to the "Review" being the most noteworthy. Earnest prayer should be made as to the appointment of a successor. To voice authoritatively the Society's work and policy is an important matter, and at times, such as in these Kikuyu days, a great responsibility. Mr. Furness Smith has always been thorough and painstaking in his work and unimpeachable in his Protestantism.

The Athanasian Creed.

Professor Emery Barnes, Hulsean Lecturer at Cambridge, has started a dead set at the Athanasian Creed and its compulsory recital because of the "untruth" which he contends it contains in the damnatory clauses. The concession made by Convocation in its present revision work, is a compulsory use on Trinity Sunday only. The only concession the Professor would allow is the Creed's presence in the Prayer Book at all, absolutely without compulsory use unless the offending clauses are omitted, which others say strike too closely to the document to be removed. As a matter of fact the Creed has largely fallen into disuse already and no great harm would be done except in the minds of a narrow few, if the word "may" should replace the word "shall" in the rubric ordering its use.

National Council of Free Churches.

A word may be allowed on the gathering of the National Council of Free Churches assembled this week at Norwich. Free Churchism is strong at Norwich through the long and successful ministry of the Rev. G. S. Barrett. It is also a strong Roman Catholic centre, as is testified by the new and wonderful Cathedral dominating the city at its highest part, but this by the way. Closer union between the Free Churches is the immediate desirability aimed at with ultimate possibilities in the direction of "one great ecclesiastical corporation," not represented there. Sound resolutions on the question of Sunday Observance, strongly disapproving the action of the War Office in giving official encouragement to Sunday rifle practice, and of week-end camps, which tend to break up home life, were carried; also one opposing the Sunday opening of cinematograph theatres and similar places of amusement; and another against the opening of parks for sports and games on Sunday, and for the curtailment of Sunday trading. In a paper on the subject of the Child and the Church, Sir William Robertson Nicoll spoke vigorously for giving proper attention to the religious training of the young. Sunday Schools had done much good, but they had allowed the children to grow up too much apart from the Church. He girded at ministers who preferred to "preach to wood and stone" rather than have the presence of the child at public worship, while others pointed out that Roman Catholicism had succeeded owing to the concentration of all its activities on capturing the child for the Church. The "League of Young Worshipers" is a new Free Church propaganda which is being adopted in many parts of the

world and is probably known in Australia.

Australian Church News.

The emanations from Australasia in a high church paper here are somewhat startling. We learn that at Broken Hill South a new Vicar "has wrought a truly marvellous change in the Churchmanship of that part, where now full Catholic teaching and ritual 'is being welcomed by a large number of people.'" We learn too of a Diocese, unnamed, where "there is a band of fussy laymen who have set themselves to change the Faith once delivered to the Saints," which with other things of a like character leads the correspondent to the conclusion that "the very last people to be trusted in this country (Australasia) with the government of the Church are the laity." The Correspondent meekly adds that this is his humble opinion and that "it seems as if the priests should sit alone in a Synod to consider matters that affect the spiritual welfare of the Church, whilst the conference of laymen should be strictly limited to those subjects on which they possess the information laymen rarely possess about theology." As to Kikuyu we learn still further that "the passion for reunion is apparently so absorbing that it obliterates common sense." I see that you have some portion of that type of Churchmanship in your part of the world which is our trouble over here.

Personal.

Dean Golding-Bird, Bishop Elect of Kalgoorlie, who is to be consecrated in St. Andrew's Cathedral, Sydney, on St. Mark's Day, April 25th, will be enthroned at Kalgoorlie on Ascension Day, May 21.

The Bishop of Grafton has appointed Rev. D. J. Davies, M.A., Principal of Moore College, and Rev. W. F. Wentworth Shields, M.A., Rector of St. James', Sydney, as examining chaplains. Mr. H. Minton Taylor has, on the Bishop's invitation, accepted the position of Chancellor to the Diocese.

Rev. R. R. Macartney Noake, who has been Curate at Enmore, Sydney, under his father, Rev. Reginald Noake, has accepted the Curacy of the Cathedral parish at Armidale.

Rev. H. O. Hanby, Vicar of Taumarunui, in the Diocese of Auckland, N.Z., has left the Diocese to take charge of an important Parish in Canterbury.

Rev. J. Stanley Low, who was Vicar of Christ Church, St. Kilda, Melbourne, for thirty years, died at his residence in South Yarra, at the age of 82. He was ordained Deacon in 1856, and priest in 1858. He became Curate of Geelong, and incumbent at Taradale, and afterwards at St. Mary's, Caulfield. From 1879 to 1904 he held the position of Senior Chaplain to the Victorian Military Forces. He was Rural-Dean of South Melbourne for 26 years. His death closes a long and faithful ministry.

Rev. W. W. Laidley was inducted to the charge of St. George's, Queenscliffe, Victoria, on Thursday last, by the Rural-Dean, Rev. Alfred Wheeler.

Dr. Headlam, the distinguished scholar, who is coming to Melbourne from England to deliver the Moorhouse Lectures on "Miracles," is expected to arrive on April 27, and will deliver his first lecture on April 28.

Rev. R. J. Rowell, who has been for some months past working as Curate at St. Andrew's, Summer Hill, Sydney, has decided to go to England next month to continue his studies. His brother, Rev. B. A. Rowell, Curate at St. Columba's, Hawthorn, Melbourne, will take his place at Summer Hill from May 1.

The Archbishop of Sydney has arranged to hold an ordination at Holy Trinity, Dulwich Hill, next Sunday, April 19, at 11 a.m., when Mr. F. H. Hordern, L.Th., will be ordained deacon. Mr. Hordern will be licensed as Curate in the Dulwich Hill parish.

Rev. Horace McWilliam, Rector of Mungindi, N.S.W., has accepted the position of Registrar of the new Diocese of Grafton.

Rev. R. C. M. Long, Curate of St. Jude's, Carlton, Melbourne, has declined the appointment to the incumbency of St. Saviour's, Collingwood.

Rev. T. C. Cullwick, formerly Archdeacon of Southern Melanesia, has been inducted to the parish of Wai-pawa, N.Z., by the Archdeacon of Hawke's Bay.

Rev. R. F. Tacon, Rector of Dookie, Victoria, is leaving the parish, having accepted the charge of Tallangatta.

Rev. A. A. Yeates, Organising Secretary of the Home Mission Fund of

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FRIDAY — Mesdames Vance; Misses Ball, Grogan, Adams, Malet, Symonds, Liley.
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Notes on Books.

the Diocese of Sydney, is now fully restored to health, and resumed his duties this week.

Rev. Arnold Conolly, Rector of St. Paul's, West Maitland, leaves for West Australia early next month, to represent the Diocese of Newcastle at the enthronement of the Bishop of Kalgoorlie.

Nurse Gretta, of the Welshman Memorial Hospital, arrived safely in Sydney from Melanesia at the end of March. Dr. Russell Marshall thought it necessary, after her recent operation for appendicitis, that she should be in a more bracing climate to ensure her complete recovery, so she has returned to her home in Adelaide for a few months. Sister Ruth accompanied her, and returned to the Solomons on April 4. On the voyage to Sydney the traders on board made a collection among themselves, amounting to £7, which they presented to Sister Ruth for the hospital.

Rev. F. H. Surridge has arrived in Tasmania from London, and entered upon his incumbency of New Norfolk, in succession to Canon de Coutlogon.

The Archdeacon of Gippsland, Ven. Godfrey Smith, who has been ill, and who was ordered a complete rest, is considerably improved in health.

Rev. T. Tinniswood, Rector of Violet Town, Victoria, has accepted the Curacy of Christ Church, Geelong.

Rev. P. J. Simpson, formerly Archdeacon of Wagga, and Rector of Cootamundra, N.S.W., has been appointed Vicar of Norton, Radnorshire. He was at one time, precentor of St. Andrew's Cathedral, Sydney.

Archdeacon Howell, who has been 25 years Rector of Blayney, N.S.W., was recently the recipient of a purse of 75 sovereigns from his parishioners in commemoration of his silver jubilee in the parish. The Bishop made the presentation.

Rev. J. H. Chaseling, Rector of St. Peter's, Neutral Bay, Sydney, returned last week from a tour of Egypt, the Holy Land, and Europe.

Rev. W. P. F. Dorph, Rector of All Saints', Condobolin, N.S.W., was, last week, tendered a Valedictory Social on the eve of his departure for London, and presented by his parishioners with a purse of sovereigns. Mr. Dorph also received a Morocco dressing case from the parishioners of West Milby.

Rev. C. E. Burgess has been appointed Rector of Tumut, N.S.W.

"Humanity and God," by Rev. S. Chadwick. The Expositor Library, 2/6. Copy from Angus and Robertson.

A volume of excellent sermons upon the great Evangelical themes given by a faithful expositor. Some of our readers who are busy preparing seasonal addresses will do well to refer to the chapters having as their subject—The Resurrection (The Standard Miracle), and the Coming of the Spirit. One is confident in recommending the volume for it is brimful of thoughtful exegesis.

System in the Sunday School, by Rev. Roscoe Wilson, B.A., Dip. Ed. Pamphlets for the people, No. 3, published by "Church of England Messenger," the official organ of the Diocese of Melbourne.

The first two pamphlets of this series "Demos or God," by Rev. Horace Crotty, M.A., and "Reply to an Agnostic," by Rev. Frank Lynch, B.D., have aroused considerable interest. Mr. Wilson's pamphlet is of quite a different type to the others, but will be of great value to the Church, and specially will be of much interest to clergymen and Sunday school teachers, who should all obtain copies.

Mr. Wilson is an educational expert, and in the short space of nineteen small pages he gives most valuable information upon "The System in the Sunday School." After a brief introduction emphasising the "Need of System," he treats his subject under three heads: (1) Teacher Training, (2) The Curriculum, (3) Organisation. This pamphlet is from cover to cover filled with advice, showing the very best modern methods by which the Sunday School may be made effective in its teaching, and attractive to the scholars. It ought to have a wide circulation.

Carpet Knights.

In the service of Christ there is no room for Carpet Knights. Those who take on their armour must be prepared to come over into the open, to show their true colours and seek their opportunities for engaging in active and aggressive service for the Master. That which is hindering the progress of Christianity to-day, and to a marked degree, is the large number of professing Christians whose lives are devoid of any religious activity; anything demanding energy or sacrifice appears to be conscientiously shirked. Attending the Lord's House and contributing to His work by free-will offerings are necessarily part and parcel of our Christian service, but how many make this the limit of their service, probably because it can be accomplished at a cost of little inconvenience and sacrifice.

Of what value in the Christian Army do you consider such a person, who to all intents and purposes lays aside his Christianity along with his Sunday clothes, to be taken up again at the beginning of another week? This is religious apathy, which to-day is in our midst in abundance. If a man has within the true spirit of the Master, there will develop in his heart a love which will be a producer of the divine love; Christ's passion for the salvation of the souls of men and women will become his passion, and in his life will such love and passion find expression. It will make itself felt as a dynamic force in the life, inspiring a man to seek avenues of service through which such a power can be turned to account.—J. McDONALD MARTIN in "Australian Men and Missions."

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In Shakespeare's Country.

By A. F. FRENCH.

The Parish Church.

At the risk of going over well-travelled ground, I will jot down some notes of a visit that I paid to the land of Shakespeare in the autumn of 1912. I had spent some time in Stratford on Avon, thirty-three years before; during the interval it seemed as if a healthy spirit of civic pride and a historical sense had come to maturity, shown, amongst other things, by the removal of disfiguring plaster from ancient timbered buildings. The Parish Church of Holy Trinity, so pleasantly situated on the north bank of the Avon is of course a chief centre of attraction. I attended a morning service one Sunday, and also one in the evening at half-past six; on both occasions the congregations were large, and included many visitors. One was struck, and not for the first time, with the sight of the numerous pennies and half-pennies in the plate: one saw no rags, quite the reverse, and yet there was the niggardliness of inadequate contributions; apparently, it is an unwholesome by-product of an over-weighted endowment system. The three-penny bit is a rare coin in England; I scarcely handled ten in a twelve-month and they certainly do not abound in the Church plate; unfortunately, it seems to be too much of a wrench to give the next higher silver coin, and so bronze money is resorted to.

Shakespearean Memorials.

At the entrance of the Church there is a venerable Elizabethan font, in which there is good reason to believe the infant Shakespeare was baptised. It is not now used, but was rescued some fifty years ago in a dilapidated condition from private grounds, where it was doing duty as a garden vase. The ancient parish register, exhibited under glass, has this baptismal entry on a parchment leaf: 1564 Gulielmus filius Johannes Shakespere. There is also the burial notice: 1616 April 25, Will. Shakespere, gent. The word Will has a homely ring about it, whilst the final gent seems to warn one against being too familiar, vulgar as the abbreviation has now become. During the week I carefully examined the numerous objects of interest in the Church; it is not necessary to enlarge on the well-known plain slab let into the chancel floor, with the verse beginning "Good friend for Jesus sake forbear," or to detail the words of the mural monument beginning "Stay passenger why goest thou by so fast."

Strange Carvings.

Once again, as so often happens in old English Churches, one meets with incongruous designs wrought into the woodwork of choir stalls. Stratford certainly stands high on the list of singularities, for you come across the head of a man with his tongue out, eyeing another man who has a sausage between his teeth; whilst another group represents a woman being birched, very definitely, by another woman, a dog meanwhile gripping the right leg of the birched one! Can this be a forecast of a militant suffragette receiving punishment at the hands of an exasperated moderate woman, with the British bull-dog aiding and abetting? There is a very handsome pulpit to the memory of Helen Faucit (Lady Martin); one of the figures upon it is St. Helena, and is a likeness of Helen Faucit herself. Numerous visitors were coming and going, and amongst them the American voice was plainly discernible, the spot being of course a special point of attraction to Transatlantic cousins.

Historical Cottages.

A very pleasant walk of half an hour through the fields brings one to the little village of Shottery, where the cottage of Shakespeare's wife, Anne Hathaway, is preserved in all its thatched picturesqueness. It amply repays a visit, within and without. It will be remembered that Shakespeare, at the age of nineteen, wedded Anne Hathaway when she was twenty-seven. Notwithstanding his punning assertion that Anne Hathaway hath a way, the disparity in years, on the wrong side, seems to have been a factor in the poet's departure for London on his own separate account, and the consequent development of his life on wider lines than Warwickshire afforded. Yet in death they were not divided, for after surviving her husband by seven years, Anne was buried by his side in the Chancel of the Parish Church—so that "All's well that ends well."

Another more distant cottage that I visited was Mary Arden's, reached by a quiet walk of about four miles along the towing path of a canal. This cottage is beginning to be visited more and more as the original home of Shakespeare's mother. It is thatched and has quaint dormer windows.

The Baconian Theory.

If an advocate of the theory that Francis Bacon was really the author of Shakespeare's works were to air his views in Stratford market-place, I fancy he would receive short shrift. And this would come about, not on the principle that "by this business we have our wealth," but from the deeply rooted local conviction that William Shakespeare, a Warwickshire man

familiar with the pleasant country side, its leafy woods and winding river, was the actual personality who gave to the world the wonderful dramas that have immortalised his name.

Churches and Health.

A Generous Offer.

When we look through a newspaper we cannot help noticing the very large quantity of advertisements relating to health, which appear not only once in a while, but regularly week by week. These facts make us realise the thousands of people there are who suffer from ill-health.

Now when we look over the disorders, many of them are not diseases at all, but merely conditions arising through unhealthy living, which could easily have been avoided through healthy and hygienic habits. Realising these facts, the Physical Culture Firm, Bjelke-Petersen Bros., 250 George Street, Sydney, has allowed one of its senior members (Mr. Harold Bjelke-Petersen) to hold a health campaign in Sydney.

Physical Culture though not a cure for disease, is one of the most effective means of keeping healthy. Now there are thousands of over-taxed business men, clerks, shop-assistants, office ladies, housewives who cannot afford to play golf, join gymnasiums or take physical culture lessons, though it would have been of great benefit for them to have done this.

To solve the problem of helping these people Mr. Bjelke-Petersen intends giving up two nights per week, free of charge, in which he will lecture to the Churches and demonstrate a set of his exercises that will materially help anybody in gaining that fitness and that surplus of energy that goes hand in hand with robust health.

Mr. Bjelke-Petersen says that all up to a certain age take exercise, but then they suddenly drop the exercise, and then start to feel the consequence of their inactive life and the various disorders appear. Though young people will gain by the instruction given, it is specially the people that have grown up he wants to improve, and wishes to impress with the importance of daily systematic exercises. It does not matter how old one may be; a few deep breathing exercises cannot hurt anybody, but must do good. His pupils vary from 34 to 74 years of age.

Everybody can afford to spend ten minutes a day on their health, however busy they are, and should take advantage of these chances of learning some good exercises; the scheme is excellent, and the Churches ought to avail themselves of the offer.

Mr. Bjelke-Petersen is well-known all through Australia, and his excellence as a teacher has for years been proved in many of our Church Schools, such as The King's School and our Grammar Schools for girls in Sydney. If desired, Mr. Bjelke-Petersen will address men, ladies, or mixed audiences.

A FINAL TESTIMONY.

The Rev. Chancellor Lias read at the Victoria Institute recently, an extremely valuable paper on "Is the so-called 'Priestly Code' of Post-Exilic Date?" He closed on a personal note. "It is not likely," he said, "that I shall read another paper before the Victoria Institute; but the last words I am likely to speak here may well be a protest, in the Name of the God of Truth, on the part of one who has been a minister of Jesus Christ for fifty-five years, against such theories of the composition and transmission of books which, from at least three centuries B.C. to the twentieth century after His Coming, have been acknowledged by the Christian Church either to be authentic histories of the works and words of our common Master, or of the preparation for that Coming. It is a strange way of recommending Him to the present and to future ages, to contend that He, who was the Truth as well as the Way and the Life, has allowed His character and message to be obscured by falsehood and forgery, and that for the truth about Him He has left us to the researches of scholars who do not, and cannot, agree among themselves as to what He did or said."

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Correspondence.

Confession.

(The Editor, "The Church Record.")

Sir,—I greatly enjoyed the timely, thoroughly, convincing remarks of "Bystander," on the subject of "Confession" in your issue of April 3. One sentence, which, to my mind, points to the most serious and saddening result of this lamentable custom, practised by so many of our clergy, who appear to take a strange delight in aping the Church of Rome, caught my attention. I will quote it: "But the worst results of the confessional are found in the lives of the penitents." As one who has had the privilege of doing a good deal of parochial mission work at home, I should like to mention the following fact as an illustration of the above sentence: A parochial mission was being held in a town in the South of England, notorious not only for being a hotbed of advanced ritualism, but also for the fact that from it large numbers of priests of the Church of England had seceded to the Roman Church. One of the converts was a woman of about 50 years of age. I say "convert" because though she had been a very devout and punctilious attendant at a famous ritualistic Church all her life, it is the simple truth to say that she did not know the Christ and His saving power—it was a case of spiritual ignorance and blindness. I wish one might feel that her case was exceptional, yet experience goes to prove that there are many of these misguided Churchmen and Churchwomen who are "converted" in such missions up and down the country, but especially in towns and cities notorious for the extreme ritualism of their Churches. When this woman came to the Light, her testimony was as follows: "For 30 years I have gone every week to confession, I have never given up my sins, nor did I know of any power that could enable me to do so; though week by week I went on sinning more and more, I felt it was all right so long as I went regularly to confession." And she went on to say she believed that her experience was typical of the worshippers of this particular Church. The poor soul, her regular weekly (nay, nightly) sin was secret taking of spirits and drugs. She said that every week she told a priest of this, but that for her the matter ended there, for though they were very kind none of her confessors ever helped her or seemed anxious about her state. They merely gave her absolution, which she thought would insure her safety. One result of her conversion was that after coming into living contact with the Saviour she gained an immediate victory over this sin, and now to-day, though this happened five years ago, she still rejoices in the conscious power of the Lord Jesus Christ to keep her from falling.

Rightly did "Bystander" insist that the lives of the penitents constitute the worst results of the confessional. It is well-known that cases such as the one I have described are a feature of the Church of Rome, but, Sir, they are terribly common to-day in our own beloved Church, which knows and teaches "a better way," and whose every child is meant to be "the Lord's free man"—"free from the law of sin and death."

As we pursue our holy calling, many of us know what it is to minister "the benefit of absolution" to the quivering of the conscience by "the ministry of God's Holy Word" both privately and in public. If this was what the confessional meant, or if this were the method pursued by those who so prize the practice of confession, I think we all would gladly try to forget the bad memories which the Word itself recalls, in order to show to the world how thoroughly we believe in and value the primitive custom which our Prayer Book authorises. But the confessional, as generally practised to-day by a section of our Church, does not mean this, a fact which anyone may prove by going to any of the great ritualistic Churches in England (of those in this country I cannot speak, though doubtless they are the same), and testing the matter, for truly the proof of the pudding is in the eating.

Easter in Camp.

(The Editor, "The Church Record.")

Sir,—I am told that during Easter, a very large number of young Churchmen, along with all their compatriots of the same age, who with them are undergoing compulsory military training, are compelled by Government to attend and remain in camp. This is a great misfortune, but is it true that on Easter Day there is not only no Church of England service in the camp, but that our Church has made no arrangement for a celebration of the Holy Communion, and that the only opportunity the lads have of communicating is the off-chance that there may not be a parade at the hour of service in the local Church? I am given to understand that this is true, but I earnestly hope that my informant is mistaken. One remembers with delight how strenuously the authorities of the Church in England take hold of opportunities like this to gather together the gloriously enthusiastic and potentially influential congregations, which the men and boys afford. I know that in this country the military chaplains are of necessity incumbents of parishes. But is not an occasion like this important enough to make it expedient for, at any rate, one chaplain to arrange for his parish and go to the camp.

NEWCOMER.

[On enquiry we find that Rev. R. H. Pitt-Owen held a Church Parade in the camp at Liverpool on Easter Day, but there was no celebration of Holy Communion.]

The Holy Communion.

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

Sir,—Once again may I have the hospitality of your columns. In your issues of Feb. 20 and March 27, you refer to the manual on Holy Communion by the Bishop of Sodor and Man. You say "Do this" means what it says, neither more nor less. True, but then surely your words apply equally to "This is My body," "This is My blood." These words also must mean what they say, neither more nor less, "Do" in its literal sense does not mean "offer"; neither does "is" in its literal sense mean "represents." Nor does taking the word "is" literally, bind us to materialistic conceptions of the Blessed Sacrament for "There is a natural body and there is a spiritual body." The spiritual body of our Lord is spiritual food; the spiritual blood is spiritual drink. And the very words of our Lord—"This [i.e., this bread] is My body," "This [i.e., this wine] is My blood"—guard us against the Romish view of a change in the elements on the one side, and the ultra Protestant view of a bare commemoration of Calvary on the other. Most surely we should all be one in believing that "our Lord is present at (not on) the Holy Table, as the Lord and Host of the feast, receiving His faithful guests, and bestowing upon them His bounties and blessings." But then truly while the Blessed Sacrament is "the Communion of the body and blood of Christ, only to such as rightly, worthily, and with faith receive the same," yet, independently of the receivers' faith, the gifts must be there to be "given": it is the office of faith to receive them.

Re your remarks on the Eucharistic Sacrifice, might I point out the following: (1) Presenting before God the memorial of a sacrifice once for all made, is very different to any idea of immolation, or repetition or perpetuation of Calvary, or that the sacrifice on Calvary was not a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world"; (2) Heb. ix. 24. Is not "to appear in the presence of God for us" equivalent to saying—to present Himself continually before God on our behalf; (3) The ancient Fathers strongly inculcated the sacrificial aspect of the Holy Eucharist, using from the earliest times the words "oblation," "sacrifice," and "altar." Of course all Christians then, as now, were priests, and the official priesthood were called bishops and presbyters; (4) The ancient liturgies set forth the Eucharistic Sacrifice in such words as: "We present before Thee this bread and this cup," "We offer unto Thee this tremendous and unbloody sacrifice"; (5) The first Prayer Book of Edward VI. contained a Prayer of Oblation, "We do celebrate and make here before Thy divine majesty with these Thy holy gifts, the memorial which Thy Son hath commanded us to make," etc. And the very Protestant second Prayer Book

commended the 1st as "a very Godly order, agreeable to the word of God and the Primitive Church"; (6) The answer of the late Archbishops of Canterbury and York to the Pope, "We (the Church of England) truly teach the doctrine of the Eucharistic Sacrifice. We plead and represent before the Father the Sacrifice of the Cross," etc. Therefore the English Church being Catholic must retain the Eucharistic Sacrifice, but being also reformed must not teach Romish and mediaeval corruptions of that doctrine.

You also quote in your columns the "Record's" tirade on the disloyalty of the clergy who wear vestments, but you did not quote the Bishop of Hereford, who, while disliking the vestments, and thinking them illegal, yet "believed that the great mass of the clergy who wore vestments were thoroughly loyal to the Church." The Eucharistic vestments are merely a distinctive vesture for the greatest of all services—the Holy Eucharist, and are worn even by the Lutheran Churches who detest Romanism. Many thousands of loyal Churchmen believe that the "Ornaments Rubric" means just what it says in ordering the vestments and ornaments of "the 2nd year of the reign of King Edward VI." and so thought the Puritans. So if High Churchmen prefer alb and cope or chasuble for the Holy Eucharist, and Low Churchmen the surplice only, why should we quarrel over such a trivial matter? particularly just now when we should be presenting a solid front to those who would rob us of the Virgin Birth, Resurrection, and Second Coming of our Blessed Lord—much more dangerous and worse disloyalties than even Romanisers.

YOUNG LAYMAN.

[Our correspondent really attacks the whole Reformed Doctrine of the Holy Communion. (1) If our Lord's Body were corporally present in the elements, some corporal change must take place in them; nor, since the Resurrection Body is a true Body, and cannot be in two places at once, does 1 Cor. xv. relieve the difficulty. In any case, our Lord's words do not refer to His glorified Body which is not given for us, but to His natural Body which was not yet sacrificed, and so could only be given by representation—the Biblical and Reformed doctrine of the Real Presence (II.). The supposed eucharistic sacrifice: (1) To present the memorial of a sacrifice is not to offer sacrifice to God; nor is the purpose of a sacrifice to remind God but man of the wondrous sacrifice of love; (2) It is on the basis of a completed, offered and accepted sacrifice that the high priestly work of intercession, or personal representation in the presence of God, begins. Hence, neither on heaven nor on earth, is there any need for further propitiatory service, and we are made priests unto God in that we, in the Person of our Lord, have entered into the Holy of Holies; (3) The most ancient fathers did not conceive the Lord's Supper as a propitiatory sacrifice; but, in common with all reformed theologians, perceived that it is the occasion of offering the spiritual sacrifices of ourselves, praises and thanksgiving unto God—which they unauthorisedly regarded as symbolised by the gift of the elements; (4) The earlier the liturgy, the less there is of language suggesting propitiatory sacrifice; (5) A dirty garment is relatively clean after a first washing; but, when it has been cleansed, right-minded people would scarcely desire to revert to its earlier condition. So with the English Liturgy; (6) The language of the late Archbishops is not the language of historical Anglicanism. III. Clergy ought to obey the Law. The most competent Courts imaginable have determined that the Mass vestments are illegal, and their legality never entered the heads of the Savoy Revisers. Garments, though things indifferent in themselves, may acquire a special signi-

ficance and the Mass Vestments are associated with the saddest and untruerst travesty of God's truth which has ever hidden the Saviour from human eyes.]

OTHER CORRESPONDENCE.

The Mystery of Evil.

Mr. E. J. Plummer writes again on "The mystery of evil." He says, "The world, and the human race on it, is a remarkably simple proposition"; that "to try and prove human beings, it was necessary to create evil—Satan and his angels," who, "created by God, hold full sway in this world." "Mankind have freewill to accept or reject (eternal life), or give way to the temptations of Satan and his host."

[We quite agree with some of the above, but we take exception to the one point, that God created evil. In our opinion that is contrary to the testimony of the whole Bible. Satan and his host were angels once, they became evil by their own self-will.—Editor.]

A letter from Rev. G. L. W. Rooke on "Confirmation and Communion," has also reached us. It was evidently written before he had seen "Bystander's" reply to Mr. C. R. Barry, and covers much of the same ground; on that account we do not publish it. Other questions raised in Mr. Rooke's letter are dealt with in our comments on Mr. Barry's letter last week, and on a "Young Layman's" letter in this issue.

We shall publish "E's" letter on "The Ministry of Absolution" as soon as we can obtain the information from Dr. Digges La Touche, who has been very busy conducting a mission.

Owing to the holiday season the letter of "Prayer Book" on the question of "Palm Sunday" arrived too late for publication in this issue.—Editor.

MORNING THOUGHTS.

Again, O Lord, I open my eyes,
Thy glorious light to see,
And share the gifts so largely lent
To thankless man by Thee.

And why hast Thou o'er me this night
The watch so kindly kept?
And why have I so safely waked,
And why so sweetly slept?

And wherefore do I live and breathe?
And wherefore have I still
The mind to know, the sense to choose,
The strength to do Thy will?

Is it to waste another day
In folly, sin, and shame?
To give to these my heart and hand,
And spurn my Maker's claim?

Is it for honour, wealth or power
My heaven-born soul to sell?
Is it to grasp at pleasure's flowers
Upon the brink of hell?

Is it to grow unto the world,
As glides the world from me;
Be one day nearer to the grave,
And further, Lord from Thee?

No! thus too many days I've spent
To Thee then this be given:
Teach what I owe to man below,
And to Thyself in heaven.

Oh, bring me to my Saviour's Cross,
In mercy for the past,
And make me live the coming day
As if it were my last.

—H. F. LYTE.

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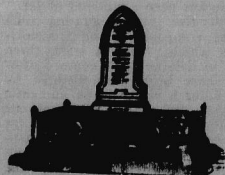
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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

APRIL 17, 1914.

THE VOCATION OF WOMEN.

The position that women occupy at the present time is unique in the history of the world. It may fairly be acknowledged that we are passing through a transition stage, and we almost wonder what the end will be. Here in Australia we already have as a possession what our sisters in England are fiercely fighting for.

For each woman we hold there is a vocation, viz., "calling," "occupation." To a Christian woman the primary question is this, "Is my calling of God?"

First and foremost, ordained from the beginning, there is the Divine calling of wife and mother. What a beauty there is in the old Bible expression, "A helpmeet for him." Truly if a woman carry out that ideal her occupation is full indeed—as inspirer, consoler, loyal comrade, alike through the storms or sunshine of life—as mother, to rule wisely, lovingly and impartially the world of home, so that her sons and daughters as they grow beyond the right to be ruled, shall return again and again for counsel and sympathy in their own perplexities and joys—this is indeed a high vocation. No man, however capable, can fulfil this work. It is related of a well known Australian Professor, that in his old Scotch home his father once gently rebuked the mother for reproving the boys so often on the Sabbath. It was agreed that for one such day the father alone should be responsible, with the result that before the close of that Holy Day the sons had received the severest thrashing of their lives, and were sent to bed weeping, by an exasperated father. Truly a mother's patience needs to be inexhaustible. The Mothers' Union enables many a mother to encourage and share with others her own high ideals which are often held through grave and daily difficulties.

But thank God, to the many to whom this highest calling is denied, there are in the present day almost endless opportunities for distinctive vocation. To take those stamped as more decidedly religious:—The work of a "Sister" or Deaconess in the

Church is a call to some to come apart from home and kindred and without distraction serve as teacher, rescuer, "Succourer of many." To another, the call to "foreign" service is imperative, to carry the glad news of salvation to those who sit in darkness. We would place in the highest rank the profession of nurses; those of gentle touch, quick observation, self control and endurance, for none but these are "called." Our Girls' Friendly Societies and Young Women's Christian Associations, with their rule of purity, thrift, and service for others, afford ample opportunity for young enthusiasm or ripe experience to prove themselves.

We hold that one of the highest callings of women is the training of the young, especially important in this land, which is without the old traditions of centuries of Scripture teaching. But what a delicate, understanding touch is needed to train in reverence and obedience, in love for the things that are "pure, true, lovely and of good report" and to open up wonders day by day to the fresh young mind. We consider that only in women's hands should be the training of girls up to early womanhood, whether it be in physical culture or any other department of school work.

A powerful agency for good is the National Council of Women. Continually is evil shown up, and good strengthened by this body of Australian women banded together to uphold and watch over the highest interests of their country. Look at the various agencies for preventive and rescue work; amongst the needy, the sick, the helpless, and the little ones, and for bringing brightness into lives that are burdened. In all of these, whether acting on Committees or by direct ministry, women has her vocation.

But is there not much left untouched? Surely our young country needs far more development on the highest lines. Can not more find their calling in the temperance cause? What about the power of influence to keep a husband or brother or lover from the snare of alcohol? What about the cleansing of our streets, the need of beauty and symmetry in our straggling suburbs, and improvements in areas where women and children are herded together in most unhealthy conditions? All these, and many more, cry out for women to find their vocation in this strong young land of ours. The labour problem points persistently to the need of woman's counsel in the planning of our houses, if they are still to be homes. And all this may be done with the dignity and quick perception of our best womanhood, far removed indeed from its frequent present day caricature. Not that we put the work of public bodies or Committees in the highest place, but some are on the one hand too immersed in the passing pleasures of the day, and leave anything more serious to those who are considered not to care for lighter things, and these last are overworked. This is not fair. To each woman comes the call to help. "Do zummat; do good if yu kun; but do zummat!" There may be few Portias, Florence Nightingales or Octavia Hills among us, still we maintain that on occasion our sisters here can and do rise to the noblest action.

If you are not on a Committee for the general good do something nearer home. Your parish or your district needs you. Have you the gift of song? use it in the choir. You have a cultivated pleasant voice? read aloud to that invalid who finds the time so long. You have the artistic sense? Use it in bringing fresh interest into the life of some one who is deaf, and who become irritable with much sameness. You have the power to make a garden respond to your touch? Share your results and experience with some one who is lonely. Or you possess a quick imagination? Keep those noisy children entranced with your story while the tired mother has a spell of rest.

And what of the gift of influence? Is not this description given by our poetess a sweet one.

"She never found fault with you, never implied
Your wrong by her right, and yet men at her side
Grew nobler, girls purer
None knelt at her feet confessed lovers in thrall
They knelt more to God than they used—that was all."

Women, rouse yourselves. For every one there is a calling. The trouble is that so many think that only in certain lines is the call, and so they become the round peg in the square hole. Find your round hole and work from that. The motto of one of our good old sailing ships was, "Help at hand brother" with device of hand clasped in hand. At this sacred Easter tide is there not a special reminder to women? Who first saw the Risen Lord? To whom did He first give that loving commission "Go tell." Was it not to the woman, the Mary who owed Him so great a debt of love, and she obeyed. Have our women here no such love to spare? Surely down the ages has come the call to each in home, in parish, in society, in public life. "Rise, He calleth thee."

A Rector's Warden on Holiday.

(By W.J.B.)

As a rule, I believe that Rectors' Wardens are simply common-place men, doing common-place work in this busy work-shop of the world to which most of us cling so tenaciously. That being so, small wonder that even an "R.W." cannot escape altogether from an attack of that ever-popular ailment—"the tired feeling." As a remedy for this some folks take to schnapps or whisky or other doubtful antidote. But sober-minded, self-respecting people seek relief in change of air and scenery.

With this object in view I boarded the mountain train at Sydney Central Station on Saturday morning. It was not a "sweet smiling morn," such as the poets love to dwell upon, for the sun was veiled with murky clouds which hung about the whole day long, and struck a minor key in the initial experiences of this holiday-maker.

About an hour before dinner-time I arrived at my destination, and when that meal was over I began to feel more at home with the other visitors who for a little while formed part of the household. They sat about the place in little groups relating their varied experiences on the way "up"

or "down" or "over"—some having travelled as far as from Sydney, Bathurst, Parkes, and Brisbane.

Sunday in the Mountains.

The next day was Sunday. At the breakfast table the conversation turned upon Churches and the habit of Church-going. During the discussion I learned that it was sometimes the custom for visitors to attend the service at the Presbyterian Church at 10 a.m., and then cross the road to the Anglican service at 11 o'clock. These two Churches being very close neighbours.

It was refreshing to see a stream of people along the high road wending their way to the respective places of worship. A Sabbath calm seemed to rest on everything.

"Hushed was the ploughboy's whistle,
And the milkmaid's song."

I steered straight for "Holy Trinity," and as I approached the Church I irresistibly peeped into the vestry. There stood the Rector quite alone. I felt for him. I wondered if he had no warden to greet him, to assist him to robe—to fetch him a drink—or perform for him other offices which are so little and yet so much!

I entered the building and quietly took a seat near the door. A gentleman (presumably a warden), kindly offered me both prayer and hymn books, and in a second the little tinge of strangeness vanished, and I began to feel at home. And why not? In a Church where the worshippers use a book of "common" prayer and offer praise to one common Father it should ever be so!

The congregation comprised about 70 persons of various ages, who entered heartily into the service. I noticed that the hymns and psalms, also the responses seemed more than ordinarily impressive. Perchance the surroundings were accountable for this. On the previous day I had stood under the shadow of the "everlasting hills." And when we joined to sing unto the Lord in the well-known words: "In His hand are all the corners of the earth: and the strength of the hills is His also"—the language of the beautiful Venite was vested with fresh point and charm. Likewise in the Benedicite: "O ye Mountains, and Hills, bless ye the Lord: praise Him, and magnify Him for ever." Surely to sing these words of praise in the heart of one of Nature's show-rooms—our famous Blue Mountains!—cannot fail to stir the emotions and quicken the instinct of adoration.

The text was Eph. ii., 14—"For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." The preacher quoted largely from a book recently published by a Mr. Andrews, on the Indian question; and he endeavoured to show that the one hope of the ultimate salvation of that great nation, as a people, was in the breaking down of caste prejudice by the spread of education according to English ideals. British rule in India, guided and controlled by Christian principles, would ultimately overthrow the pagan power, and cause this emancipated race to rejoice in social and religious liberty.

The address was in connection with "Missionary Sunday" and a widespread effort to kindle a new enthusiasm with relation to missionary en-

terprise in foreign lands. It is to be hoped that the flame will never die out.

"Till each remotest nation
Has learnt Messiah's name"

The Wonders of the Falls.

For several succeeding days the rain fell in torrents, so we were forced to remain indoors, but at last the sun's cheering beams dispelled the mist, and a select party of five set out to explore the wonders of the Falls, the National Pass, and the Valley of Waters. We started at 9.30 and all got "home" at 2.30! Experts say they can do the round in under two hours! They certainly must belong to the quicksilver family!

The first object of interest is the far-famed Weeping Rock. Why does the rock weep? The recent rains had caused it to shed copious streams of tears. Such tears! Pearly tears, clear as crystal, and when boiled they make delicious billy-tea! Everywhere was the music of running water; from the street gutters where it gurgled on its way, to the roaring torrents which rushed with Niagara-like fury over the mighty cliffs into the yawning abyss just beyond.

The winding pathway led us under the sheltering rocks where miniature caves afford protection from the noonday-sun, over wooden bridges, down staircases of stone, well guarded by wire rope and netting. On and on round the rugged mountain—now up—now down—each turn revealing fresh wonders of nature, till the reverent soul is compelled to exclaim—"Great and manifold are Thy works, O Lord!" At various points en route the hills "give" themselves to the eccentricities of the echo. A hearty laugh, a coo-ee or a shout will be returned with remarkable accuracy of tone. In many places the pathway is so narrow that only one at a time may safely negotiate the dizzy height.

Presently the track makes a dip down—down—and we realise that we are approaching "The Valley of Waters." The way leads by a zig-zag course through a rich undergrowth of ferns, deeper and deeper into the solemn stillness of the lower world, where the quietude is only broken by the flowing waters, the whistle of a wild bird, or the sound of the human voice.

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But we cannot linger amidst this subterranean beauty, for the day is far spent and a steep climb lies before us. On the way we pause to admire the crystalline fountain of the Sylvia Falls, whose waters gush forth with a rhythmic ring like a liquid anthem, and pour into the sparkling pool at its base. The Vera and the Britannia Falls have charms all their own, but in the opinion of the writer the Sylvia Fall is queen in this Kingdom of waters.

We now pursue our homeward journey, rising slowly step by step "o'er crag and torrent" until we gain such an altitude as affords a commanding view of the valley; and one is filled with awe in contemplation of the tremendous depth from which the ascent has been made. A few more turns and a fifteen minutes' walk through the bush brought us home to a belated dinner.

The Value of a Holiday.

My holiday is nearing the end! I can almost hear the coming of the train that will bear me back to the exacting demands of day-book and ledger and the manifold distractions of city life. But I have filled my lungs with mountain air, strengthened my nerves and refreshed my limbs by

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the quietude of a mountain retreat. Moreover, and above all, my spiritual strength has been renewed. While surveying the wonders of nature I have been led to dwell much upon the glory and majesty of the God of nature. I have climbed higher by the ladder of Faith whose golden tops pierce the sunny skies, and endeavoured to realise more and more the value of "the means of grace and the hope of glory."

Holidays are as oases in the desert, and if well used and properly appreciated cannot fail to prove beneficial to the whole being. And as our thoughts turn homewards, let us resolve in Divine strength to be faithful to the end, knowing

"That when the world's rough pathway we have trod,
Our home will be in Heav'n and our trust in God."

The Evangelical Movement.

X.

William Grimshaw.

By way of contrast to William Romaine, there stands out among the early Evangelicals, the figure of a north country parson, William Grimshaw, perpetual curate of Haworth in Yorkshire, a moorland parish on the outlying spurs of the Pennine Range, from 1742 till his death twenty-one years later. Grimshaw forms a contrast with Romaine in many ways. He never set foot in London, so far as is known. There is at any rate no record of his preaching there. He was a Lancashire lad, born at Brindle, September 3, 1708; educated at Blackburn and Hesketh Grammar Schools; and afterwards at Christ's College, Cambridge, where he took his Bachelor of Arts degree in 1729. Very little else is known of his early years. In 1731 Grimshaw was ordained to the Curacy of Rochdale, though he had no real vocation to the ministry at the time, as he regretfully confessed in after-life. In the same year he was appointed to the parish of Todmorden, really a chapel in the parish of Rochdale. The ancient parishes of Eastern Lancashire, and of the West Riding of Yorkshire were enormous in area and scanty in population until the Industrial Revolution, which began about 1750, but in certain spots manufacturing towns had been growing for a couple of centuries, and had made a name for themselves as long ago as the Great Rebellion of 1642-1660. Grimshaw remained at Todmorden, then a village romantically placed in the heart of the Pennine Valleys, and now an important industrial centre, for eleven years, and

it was during this period that he underwent those spiritual experiences which transformed him from a worldly minded parson into a true minister of the Gospel. The history of his change of heart is obscure, but we know that at first he regarded the ministry as a respectable profession with the prospect, more or less, of a good living, and his ideas of a "good time" were those of ordinary people of the world. His chief diversions were hunting, fishing, card-playing, revelling and merry-making generally. His aim was to be a social success.

A Changed Life.

But a change came over him, how is not clearly known, and he began to visit his people, not merely socially, but as a pastor, impressing upon them the importance of religion as one who really meant it. At the same time he commenced the practice of praying four times a day, and in due season he received the light of heavenly truth and the assurance of God's work in his own heart. Doubtless his spiritual development was quickened by domestic affliction. After four years of married life he was left a widower with two children. During this period of spiritual crisis it was the Bible which was used of God to bring him the light he needed. Hitherto he had known it only in the letter, now he knew it in the power of the Spirit. It became a new book to him. And this spiritual development went on quite apart from what was similarly going on elsewhere. It is an established fact that all the time he was at Todmorden he was a stranger to Whitefield and Wesley, and never read a line of their writings. And yet he arrived at the same spiritual situation and adopted a similar line of action. It was a hard school through which he went at Todmorden, but it was the true preparation for his main life work—at Haworth, the almost pagan village to which he went in 1742. "Almost pagan" in Christian England, in the eighteenth century of the Christian era, after twelve centuries or more of Christianity in the country. But it is true. There was no Christianity in most of the inhabitants of Haworth, a village stowed away in a nook amidst cold, desolate bleak moorland, the scenery that supplied the local colour to the Brontës, whose father held the living long after Grimshaw. The people of Haworth feared not God and regarded not man, but they did fear an evil spirit that roamed the moor, they said, on those wild winter nights, when to lose the uncertain track meant to lose one's life. To this day the village street is almost too steep for any kind of wheeled traffic. There is a legend that when the first carriage came to Haworth, the villagers brought out hay to feed

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it, under the idea that it was an animal!

Contrast between Grimshaw and Romaine.

Such was Haworth, a hundred and sixty years ago when William Grimshaw went to it. What he did there is so extraordinary that it calls for another article. At present we can only again notice the contrast between him and Romaine in upbringing, in character, in spheres and methods of work—a contrast that will be more fully developed in the next article. Yet Romaine in his City Church, and Grimshaw in his moorland parish—the one midst the busy hum of industrial and commercial activity, the other amongst the primary producers, winning a hard existence from an unkindly soil; the one in the full stream of civic life and intellectual ferment, the other in a far off desolate corner, almost inaccessible—both these men were doing God's work, each in his own way, and by his own methods, both were ministers of the same Gospel, both were clergy of the same Church, both were representatives of the same school of thought and action, and both have left a name that is worth our remembering, and an example of devotion to the highest that is worth our imitation, not perhaps in detail, but certainly in principle.

The Missionary Enterprise.

A Change of Character.

A C.M.S. missionary of Narroval, in the Punjab, writing of encouragement among the converts from the outcastes, says: "The other day when visiting the Hindus in a village they said to us, 'We want to thank you for what you have done for the people of the outcaste quarter. Formerly our cattle were never safe in their hands: they would select the best and fattest of them and give it something so that in a few weeks it died.' Then, of course, they had the carcass, as the Hindus never eat the flesh of the sacred cow. 'But now,' they said, 'since they became Christians all that is changed, and we can trust them perfectly.'"

An Apostolic Baptism.

On a Sunday last autumn the Indian Bishop of Dornakal, in Southern India, assisted by Rev. G. H. Cranswick, from Australia, baptised over 150 converts from Hinduism. In the "Church Missionary Gleaner" for March the scene is described by a missionary of another society working amongst Mohammedans as quite an apostolic and primitive one. He writes: "It was an impressive and unique sight, and I could not help picturing in my mind baptism in the primitive days of the Christian faith. The

gathering at the riverside of people who, with their families and friends, had come from distant places, the service preceding the baptism, the Bishop and Mr. Cranswick standing waist-deep in the water under the blazing sun, the baptism by immersion one by one of the old and the young, even the infant in arms, and the beaming countenances of all—fully completed the picture of the early days. There was this difference, however, that here the East and the West joined hands to receive into Christian fellowship the humble village folk."

"An Uneasy Location."

The "Lord Roberts Hospital" at Thall is an outstation of the C.M.S. medical mission at Bannu, on the North-West Frontier of India, and was so named because Sir F. (now Field Marshall Earl) Roberts made Thall his headquarters in the Afghan campaign of 1879-80. It is an important place, as several caravan roads converge there and it is on the Kurram route into Afghanistan. It is rather an uneasy location for a Christian, although a qualified medical man, and the doctor in charge of the main hospital at Bannu writes in the "C.M.S. Gazette" for March:—

"Our workers at Thall are always rather nervous. It is placed so very near the frontier, and outlaws over the border are so often making raids into British territory and capturing British subjects and taking them over the line for ransom, that it is little wonder.

"Only the other day a man received the head of his father who had been taken away by outlaws—and this was to remind him that unless the unpaid ransoms were quickly paid up, his brother, also amongst the prisoners, would receive the same fate."

A Thrilling Sight.

A C.M.S. missionary, who had been on furlough in England recently, returned to Kavirondo, in the Nyanza Province of British East Africa, and found the Church which had been completed during his absence too small for the congregation. He writes: "Many of those who attend have to sit outside and take part in the service through the open doors and windows. It is a thrilling sight to see a closely packed mass of black faces before one, and to notice many who a few short months ago were walking about naked, covered with grease and red ochre, living in terror of the evil spirits they believed awaited to do them injury, now clean and clothed, and joining together in the worship of a God of love and anxious to hear more of the revelation He has given us through His Son Jesus Christ."

Overwhelming Demand for Books.

From Maseno, in Kavirondo, which is in the Diocese of Uganda, a C.M.S. missionary writes: "The demand for books is overwhelming, and but recently 2500 prayer and hymn books were sold within a fortnight. When our gospels arrived last week I sold nearly 2000 in two days. When the books come in, my office is besieged by eager readers, and the scene reminds one of a sale."

The darkest day in any man's earthly career is that wherein he first fancies there is some easier way of gaining a shilling than by squarely earning it.—Horace Greeley.

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The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Good Friday and Easter Services.

On all sides we hear of good congregations both on Good Friday and Easter Day. It is most encouraging to find that, in spite of the desecration of Good Friday, which is so apparent, there are still so many who observe the day in memory of the Saviour's death, and who on Easter Day openly claim their share in the victory of the Lord over sin and death by attending the Holy Communion, and partaking of the emblems of His dying love. The number of communicants in the Churches seems to have been exceptionally large.

Missions to Seamen.

The monthly meeting of the Sydney Seamen's Mission was held at the Rawson Institute last week, under the presidency of Archdeacon Gunther. The report of the chaplain, Rev. Allen Pain, showed that much good work was being done among the sailors visiting the port, but that it was impossible to cover the whole field without an assistant chaplain, whose office was now vacant owing to insufficient funds. It was also pointed out that there was a splendid opening among Asiatics, which the committee could not, for the same reason, undertake at present. After discussion, it was resolved that the chaplain be authorised to look for a suitable assistant, and that special efforts be made to raise the sum required.

Katoomba.

A meeting of the parishioners of St. Hilda's, Katoomba, was convened last week by the Rector, Rev. W. E. Godson, to discuss the question of raising funds for the new Church. A sum of about £3000 is needed to put up the first portion of the building, with seating accommodation for 300. Over £80 was promised in freewill offerings, and it is hoped that outside help will speedily enable sufficient funds to be raised.

St. Peter's, Woolloomooloo.

Good Friday and Easter Services at St. Peter's, Woolloomooloo, have this year proved memorable. Oldest worshippers state emphatically that it is years since so large congregations assembled on Good Friday as on this occasion. Easter Day, however, was still more noteworthy. The number of communicants was the highest for any festival over a dozen years, while the special Easter offertories—the result of Lenten self-denial—eclipsed by far all previous efforts, this year amounting to some £65 for the day. There were four services, the attendances at which were all that could be desired. Special Easter anthems, with extracts from the "Messiah," were rendered by the choir, while the Easter hymns and chants were sung with great congregational heartiness. The whole festival has proved of immense encouragement, and has called forth much thanksgiving. Shall we not say in this connection, "One soweth and another reapeth."

Brighton-le-Sands.

The Mission Hall of St. Mark, at Brighton-le-Sands was to be dedicated by the Archbishop on Wednesday evening last.

Successful Parochial Mission.

The 17 days' mission at Holy Trinity Church, Dulwich Hill, by Dr. La Touche, came to an end on Easter Tuesday evening. On Good Friday night the mission was held in the Masonic Hall, when the Missioner spoke on the text, "Behold the Lamb of God which taketh away the sin of the world." Easter Day drew large congregations, the text at 11 a.m. service being "Christ our Life," and at night the subject was the Leadership of Christ based on the text, "Follow Thou Me." The Church was crowded. There were 388 communions made in the parish on Easter Day. A guild of men visitors is being formed as one result of the Mission, to reach outsiders. The parish owes much to the Missioner for his faithful and devoted labours.

St. Andrew's, Summer Hill.

Canon and Mrs. Vaughan entertained the Church Workers of the Parish, to the num-

ber of about 150, to a social gathering in the School Hall on March 19. The opportunity was taken to wish "bon voyage" to Colonel and Mrs. Holland, who were leaving for a twelve months' visit to England.

A retired soldier, Mr. John Paton, V.C., who has worshipped in St. Andrew's for years past, has just died. He had medals which told of active service in Turkey, the Crimea, and India, and also the distinction which is prized above all military honours, the Victoria Cross. This was awarded "for distinguished personal gallantry at Lucknow on the 16th of November, 1857, in proceeding alone round the Shah Nujiff under an extremely heavy fire, discovering a breach on the opposite side, to which he afterwards conducted the regiment, by which means the important position was taken."

St. Clement's, Marrickville.

Archdeacon Bartlett, of Goulburn, held a five days' mission at St. Clement's, Marrickville (April 1 to 5th). The services were well attended, especially was this so at the men's service on Sunday afternoon, and at the evening service on that day the Church was crowded. A special feature of the mission was the large open-air meeting held on Saturday night. The sermons and Bible readings were most helpful, and it is fully expected that permanent good will result from this mission.

GOULBURN.

Bequests to the Church.

The will of the late Mr. James Mitchell, pastoralist, of Table Top, includes bequests of £25 to the Church of England, Mullengandra and Bowna; a bequest to the Bishop of Goulburn of £2,000 for the purpose of augmenting the fund for the benefit of aged and worn-out clergymen of the Church of England in the Diocese of Goulburn; a bequest of £4,000 in trust for the benefit of the Rector and Curate for the time being of St. Matthew's Church of England, Albury, in such proportion that the Rector shall receive a three-fourths part of the income from such sum, and the Curate one-fourth part. Testator expressed a wish in regard to this bequest, that the income should be taken as being intended to augment the present stipends attached to the offices of the Rector and Curate, as he considered that the stipends were inadequate. He earnestly hoped that the amounts of the stipends would never fall below those at present payable, apart from any income to be derived from the trust.

ARMIDALE.

West Tamworth.

A start has been made in the building of the new School Hall. A tender has been accepted, and the bricks have arrived on the ground. A loan of £350 has been obtained from the School Endowment Fund, which is to be paid off at the rate of £35 per annum, with 3 per cent. interest. Another £100 will be needed to pay contractor, architect, etc., and to buy furniture.

Many have generously responded to the appeal for rebuilding the church at Duri, wrecked by a cyclone, but more money is required to complete the work.

BATHURST.

An Open Air Service.

The Bishop recently took part in a service at Neville, one of the district centres of the parish of Blayney. The congregation was too large to find accommodation in the Church, so the Holy Table and other Church furniture were brought out into the grounds, and an open-air service held under the shade of the trees in the Churchyard. The Bishop confirmed a number of adults.

RIVERINA.

The Synod.

The Synod has been summoned to meet at Hay, on Tuesday, May 26. Bishop Stone Wigg will conduct a Quiet Day. Rev. R. J. E. Hayman, of Melbourne, will explain the Working of the Australian Clergy Provident Fund.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent).

Victorian Evangelical Trust.

It is not very generally known that there is a registered corporation in existence in Victoria, formed four years ago, to hold and administer funds for the benefit of Evangelical Religion in the Church. The Hon. Secretary of the Trust is Mr. W. M. Buntine, of the Caulfield Grammar School, East St. Kilda, and the Hon. Treasurer is Mr. James Griffiths. Recently a meeting of the Trust was held to receive the £250 endowment of the Barker Memorial Bursary at Ridley College. This sum will be invested and the income given to a theological student from Bendigo or Gippsland Diocese. The Trust provides a safe depository for money to be used for any specific object dear to Evangelical Churchmen. Will the Lord's stewards remember this Trust when making endowments or leaving money for the permanent benefit of the Church or any of its societies or Colleges? Ridley College especially needs endowment and capital funds to endow scholarships. The Evangelical Trust is the right body with which to entrust such funds.

Open-Air Mission.

Mr. T. Cockrem, of the Open-Air Mission (England) addressed a gathering of clergy

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April 17, 1914.

on March 31st at the C.M.A. on open-air work and methods. He had a truly remarkable story to tell of God's wonderful power to use the simple proclamation of the Gospel for the conversion of the most abandoned sinners on the racecourse, at city fairs, and among the crowds which flock to the seaside. Mr. Cockrem holds that we have unexampled opportunities for open-air work under ideal climatic conditions, and that the Church should take advantage of its great opportunities.

Ember Pennies.

The annual report of Ridley College, Melbourne, showed a deficit on the maintenance account of nearly £300. The problem of providing for the upkeep of the college is now exercising the minds of its friends. One suggestion is capable of very general adoption. It is known by the name of Ember Pennies. A box is placed at the Church door on the Sundays before and after each Ember season labelled "Ember Pence." The clergyman in the course of his notices reminds his people of the Ember season and its significance. He then asks each worshipper (1) To pray that God will send forth labourers into His harvest, (2) To put aside at least one penny for each of the three Ember Days, to provide a fund for the training of men for the ministry. The Ember Days occur four times in the year, thus if only one penny per day is given it will represent in the total at least one shilling from each worshipper that responds to the call. The merits of the scheme are that it is within the reach of almost all, and it does not interfere with the ordinary Church collections. A modest beginning was made with the Ember Pennies box at St. Mary's, Caulfield, with the result that over £3 was forwarded to the maintenance fund of Ridley College. The clergy are urged to take up this scheme. They and their vestries will decide how best to apply the proceeds to the aid of men entering the ministry.

St. James' Old Cathedral.

St. James' Old Cathedral will be opened next Sunday, April 10th, by the Archbishop, who will preach in the morning, and the Bishop of Wangaratta will be the evening preacher. The building will be reconsecrated.

New Church at Black Rock.

The ceremony of consecrating a new Church at Black Rock was performed by the Archbishop on Saturday last. The service was fully choral, and there was a large congregation. The building, which is of brick, is capable of seating nearly 200 people, and the whole of the cost, amounting to £1,200, has been met. The Vicar is the Rev. H. H. J. Norwood, who also ministers at Hampton and Sandringham. The original Church at Black Rock (St. Agnes) was destroyed by a bush fire a little over twelve months ago.

WANGARATTA.

Marysville.

Archdeacon Hindley has presented to the Church at Marysville a set of Communion Vessels.

GIPPSLAND.

Trafalgar.

Rev. G. W. Blanchard has been appointed locum tenens in the Parochial District of Yarragon. Trafalgar and Moe during the leave of absence of the Rev. C. L. Crossley.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Good Friday.

Good Friday services were well attended. At the Cathedral, Canon Pattinson held a children's service at 9.30; Minor Canon Simmons preached at matins; Canon Micklem,

Principal of St. Francis' College conducted the Three Hours' Service, from 12 to 3. At night the usual lantern service was held in the Theatre, preceded by an open-air procession organised by Mr. W. Miles. Addresses were delivered en route by the Revs. W. H. W. Stevenson, C. E. Edwards, and Canon Micklem. Rev. E. N. Baker, Warden of St. John's College, gave the addresses in the Theatre, holding the attention of the large audience throughout.

Seamen's Mission.

For upwards of twenty years Mrs. Proctor, assisted by her family and friends, has acted as Superintendent of the Seamen's Mission. The new premises are in Edward Street, City. Service is held on Sunday evening, and social evenings from time to time. A suitable room is provided, well supplied with literature and writing materials. Mrs. Proctor will be glad to be put in touch with those interested in this work. Our own Church, with others, should strengthen the hands of those who are helping it forward.

NORTH QUEENSLAND.

The Cathedral Parish.

The C.E.M.S. has undertaken work in the railway camps, and a party is organised each fortnight to visit Blue Water Camp, 11 miles from Townsville. Twenty-one miles on a pumper is hard work, and the men deserve every praise for their self-denying efforts. When it is possible for one of the clergy to accompany the party a service is held.

Another work that has been undertaken by the parishioners of St. James' is the entertaining of the immigrants on their arrival in Townsville. The other parishes in the town are taking their part in this work, but the lion share is being done by St. John's parish. Tea is provided at St. John's Rectory on the arrival of the immigrant boats every fortnight, and sometimes a short concert is provided, and always a service is held at the close of the proceedings.

WEST AUSTRALIA.

BUNBURY.

Ordination.

On the 5th Sunday in Lent, at the House of Grace, Rev. Mazzi Tron was ordained priest by the Bishop of Bunbury. Mr. Tron was one of the four original members of the Brotherhood, admitted in 1911.

TASMANIA.

(From Our Own Correspondent.)

Junior Clergy Association.

At the close of Synod a meeting of the younger clergy of the Diocese was held for the purpose of forming a Junior Clergy Association. It was felt by many of the younger men that some unofficial organisation for bringing them together for mutual help and encouragement would be a good thing. When a man is ordained he is cut off from the rest of the world, whether he will it or not. Such an association, it was thought, would supply the warmth of fellowship to men recently ordained. This association has set four main objects before it. First, to foster corporate spiritual life among the junior clergy, by mutual intercession and corporate Communion at Synod time. Secondly, to promote habits of systematic reading, every member undertaking to devote at least six hours a week to study. Thirdly, it aims at increasing enthusiasm for missions by intercession and study. And fourthly, it seeks to further the progressive work of the Church in the Diocese, its home missionary department. Membership is open to any clergyman in the Diocese under the age of 45 years (when one attains that age he may be an honorary member). Rev. H. B. Atkinson was elected president for the ensuing year, and Rev. D. B. Blackwood secretary, with Rev. J. W. Bethune as sub-

secretary for the archdeaconry of Launceston, and the president as sub-secretary for Darwin. Anyone wishing to join should communicate with the secretary.

Holy Week and Easter.

The Cathedral and other city Churches have, as usual, been holding special services during each day of Holy Week, and also, of course, on Easter Day. These naturally have had varied congregations, but on the whole have been distinctly encouraging, despite the fact that large numbers of people go out of town for their Easter.

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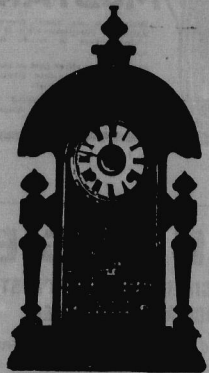
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APRIL 24, 1914.

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Current Topics.

For the Second Sunday after Easter our subject is "Christ our Sacrifice and Example." The Collect is a very beautiful one, dating from Reformation times. Dean Goulburn says: "The prayer summarises the whole benefit of the redemption, as consisting in the provision of a sin-offering, and of a perfect example." Because of that two-fold provision, we go on to ask "that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life."

The Epistle sets forth Christ as the Shepherd and Bishop of our souls, and as an example of patient endurance and of undeserved suffering. The Gospel consists of the Lord's discourse on the Good Shepherd, Who gave His life for the sheep, and reminds us of the great work of world-evangelisation which the Church ought to be carrying on. "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice, and they shall become one flock, one Shepherd." (R.V.)

The Convocation of Canterbury has not only given cause for anxiety by its concession to extreme High Churchmen in approving the permissive use of Vestments, but also by its attitude to the Holy Scriptures. In the Baptismal Service the Bishops propose that the references to the saving of Noah and his family in the ark from perishing by water, and to God's leading the children of Israel through the Red Sea, shall be omitted. Also in the Marriage Service they recommend the exclusion from one prayer of the phrase "As Isaac and Rebecca lived faithfully together," and from another prayer, the phrase "as Thou didst send Thy blessing upon Abraham and Sarah to their great comfort."

The reason for such omissions as voiced by the Bishop of Oxford with regard to the alterations in the Baptismal Service, is thus expressed: "It was felt that there were many to whom these words presented a difficulty, by appearing to give a definite idea that the early narratives in Genesis were historical incidents." But, as Dean Wace remarks in the "Record," "for those who regard the narratives as allegorical, there can be no necessity to omit the mention of them, while such an omission is a positive offence

to those who believe in their historical character."

Further light is shed upon the whole subject by the proposed changes in one of the questions put to those who are being ordained as deacons. At present the question stands thus: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" The Bishops propose to substitute: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament as conveying to us the Revelation of God, brought to its fulness in Jesus Christ?" The proposal of the Lower House is more satisfactory: "Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament are the records of God's revelation of Himself, given through men inspired by the Holy Spirit, and that they are able to make wise unto salvation, through faith in Christ Jesus?"

We freely admit that there is room within the Church of England for men who take different views of the method of God's inspiration of the Holy Scriptures, and we should be sorry to see believing and reverent critics who hold firmly to the essentials of the Christian Faith, excluded, much as some of us may differ from them. But surely experience has shown that the present attitude of our formularies to Holy Scripture has allowed much freedom to the Clergy (in some cases far too much.) It will indeed be regrettable if by amendments such as are suggested, it will appear as if the Church were opening the door of the ministry still further to men who are practically rationalists, and giving them liberty to deny even the foundations of the Faith. We ourselves see no need to make any changes in this direction, but if they are necessary, such words should be used in the question to deacons, as shall leave no doubt that those who are to be ordained believe in the substantial truthfulness of the Word of God, out of which they are to teach the people committed to their care.

Do the Christian people in New South Wales and Victoria realise how near we are drawing to the time when the totalisator will be legalised in these States? In Victoria the League of Wheelmen have approached the Government on the question, but in New South Wales the position is much more critical. To a deputation on Thursday week from the country racing associations, Mr. Flowers hinted that the totalisator might be a subject of legislation at an early date.

It is known that the present Government are in favour of this step, and are only divided as to the question of whether the State portion of the proceeds are to be devoted to charity, or to the ordinary revenue. Both the "Sydney Morning Herald" and the "Daily Telegraph" have supported the movement.

Surely it is time for those who feel that it is a degradation for the State to derive profit from the proceeds of a vice which is deteriorating the morals of our people, to take vigorous and active measures to resist this effort before it is too late. Experience in other places has shown that the totalisator makes it easier and more respectable to gamble, and draws in many people who would not think of dealing with the bookmakers. Now is the time to act, if we hope for success.

In the columns of the London "Record" a vigorous correspondence has been going on for some time with regard to the need of a new Evangelical Hymn Book. On some points nearly all the writers are agreed. There is almost universal dissatisfaction with the Hymnal Companion, both as to its choice of hymns, and also more particularly as to its tunes. There is also a unanimous opinion that there is no other Hymn Book in existence, which is quite satisfactory to Evangelicals. The new edition of Church Hymns most nearly meets the need, but does not quite satisfy it, and Hymns, Ancient and Modern, with all its charm, definitely teaches what Evangelicals hold to be erroneous doctrine.

So the verdict is, "We must have a new book." But when we pass from the destructive to the constructive side of the argument, though it may be true that "in the multitude of counsellors there is wisdom," the question arises: "Which of the counsellors are to be followed?" One writer asserts with vehemence that the new book should contain only 300 hymns with only one tune to each, and another urges a book of not less than 1500 to 2000 hymns, and the music to provide as many tunes to each as are known. Some advocate Lady Carbery's Hymn Book, others speak of the Canadian Hymn Book. Still, amid all this babel of voices, one fact emerges:—We need a new Evangelical Hymn Book, and we hope that when it does appear it will adequately express both the Scriptural character, and the loyal Churchmanship of the Evangelical School of Thought within the Church of England.