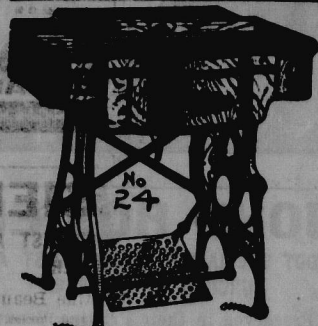


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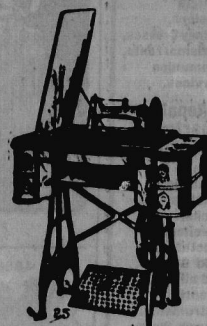
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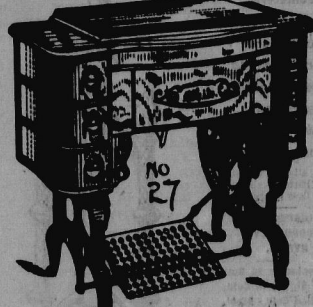
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Current Topics.

The Fourth Sunday in Lent is commonly known as "Refreshment" Sunday. This name may be due to the old practice of feasting on this Mid-Lent Sunday (special cakes are still made at this season in parts of Lancashire); or, more probably, it is derived from the subject of the Gospel, the feeding of the Five Thousand. It is also called "Mothering" Sunday, owing to the custom of visiting the Mother Church of the Diocese with offerings on that day, and also to the custom in some parts of England for apprentices and servants living away from home to visit their parents, and give them a present, which often took the form of a "mothering cake." Brand supposes that the name is connected with a passage in the Epistle, "Jerusalem which is above is free, which is the mother of us all."

The subject for the day is "Refreshment." In the Collect, after confessing that, for our evil deeds we deserve to be punished, we pray that by the comfort of God's grace we may mercifully be relieved (i.e., refreshed). In the Epistle we have St. Paul's allegory of the two covenants of law, and of grace, reminding us of our Christian freedom and its obligations. The Gospel has a special message to those who, in the season of Lent, have, as it were, followed the Lord "into a desert place." We are reminded that He is able "to furnish a table in the wilderness." As Christ fed the multitude with earthly bread, so we are to look to Him, the Bread of Life, to strengthen and refresh our souls.

In our Prayer Book Calendar, March 25 is the day appointed to commemorate "The Annunciation of the Blessed Virgin Mary." There is no doubt that the Mariolatry of the unreformed Churches, and the tendency in that direction among extremists in our own Church, has led Evangelical Church-people rather to look askance at any festival connected with the Mother of our Lord. But by doing so, we lose much helpful and Scriptural teaching.

The name of "Lady Day" formerly applied to this festival, but implying undue exaltation of the Virgin Mary, has rightly been omitted from our Prayer Book.

The title "Blessed" is based on St. Luke, 1: 48, "all generations shall call me blessed;" also on the words of the angel Gabriel, St. Luke 1: 28, "Blessed art thou among women;" and is, of course, distinctly Scriptural. The sub-

ject for the day is twofold, "Knowledge of the Humiliation," "Experience of the Glory." In the Collect we pray that "as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His resurrection." The Festival nearly always falls in Lent, and the Collect is evidently intended to be connected with Good Friday and Easter Day. We are led by it from the beginning of the Incarnation to the end and object of it. The Epistle contains Isaiah's prophecy to Ahaz, "Behold a virgin shall conceive and bear a son, and shall call His Name, Immanuel." The Gospel tells of Gabriel's announcement to the Virgin Mary. Her response to his message, involving as it did, much sorrow to herself, is a splendid example of absolute surrender to the will of God; "Behold the handmaid of the Lord, be it unto me according to Thy Word."

In our issue of January 30, we dealt with the appeal of Dr. Mjöberg, the Swedish Scientist, that the Aborigines on Mornington Island, in the Gulf of Carpentaria, should be left in their natural and happy condition, and especially should be protected from the intrusion of missionaries.

We are glad to see that this appeal is about to be practically disregarded, for the Presbyterian Church will shortly open a Mission on Mornington Island, and is sending Mr. and Mrs. Hall, who have considerable experience of the work, to initiate the enterprise. The influence of the missionary is always for the uplift of the blacks, morally, industrially, socially, spiritually. What is needed is the setting apart of the Island as an inviolable reserve, where no whites may land, except those authorised by the Government or the missionaries. Then there will be some hope of these Aborigines, who are nothing but grown-up children, finding happiness both in this world, and the next, in the knowledge and love of Christ. We wish our Presbyterian brethren every success in their new undertaking.

The railway accident at Exeter last week was the worst yet known in the annals of the N.S.W. Railway Department, resulting already in fourteen deaths and many serious injuries. The pathetic details of that terrible night of tragedy touched the hearts of all who read them, and the heartfelt sympathy of all goes out to those who are bereaved or suffering. The crisis brought out, as, thank God, is invariably the

case, heroism, self-sacrifice, and a power of endurance, which are always found in times of need among the men and women of our race.

Departmental enquiry will settle the reasons for the accident, and lay the blame upon those who are responsible for it, but there is one thing we are apt to forget, viz., the immunity from accident which we generally enjoy. Disaster is the rare exception, safe and comfortable travelling the general rule. Day by day we take our place in trains and steamers with absolute confidence in the efficiency, and trustworthiness of the men in charge, and it is a rare occurrence indeed when our confidence is misplaced. We owe a great debt to the army of faithful workers who enable us to travel so safely by land and sea. Mr. Frank Bullen says that there is no more complete act of faith than that of passengers who embark on a great ocean liner trusting absolutely to those in charge. He draws the lesson, which we all may well lay to heart, that we should always, with as implicit faith, trust ourselves and our loved ones to the keeping of our Heavenly Father.

The concessions made by Mr. Asquith last week to Ulster, were from his point of view, generous, but like most compromises, seem to have satisfied nobody. The question of Irish Home Rule is an exceedingly difficult one, and a satisfactory solution is not yet in sight. Under normal conditions we in Australia who enjoy all the privileges of self-government could not wish to refuse the right of managing their own affairs to the people in any portion of the Empire. But in Ireland the conditions are not normal. The inhabitants of Ulster are separate from the majority of Irishmen and especially differ from them in religion. They feel intensely that Home Rule will mean "Rome Rule." It is no argument to say that a similar problem has been satisfactorily settled in Canada, for there the Roman Catholics are in a minority, and Protestants, in the twentieth century, have learnt the principles of toleration. But where Roman Catholics are in the majority it is quite a different story. It is the boast of the Church of Rome that she never changes. Where she has the power, injustice and oppression towards Protestants will certainly result. From the tyranny of Rome we were delivered in the sixteenth century, and our sympathies are with those who decline to put themselves again under the Roman yoke, and who will resist any efforts made to take away their liberty. No plan of Home Rule can be finally satisfactory which does not leave the fullest freedom to the people of Ulster.

Exeter
Railway
Accident.

Sir George Reid, as High Commissioner for the Commonwealth has made Australia visible to the people in Europe and America, as it was never visible before, and we owe him a debt of gratitude. During his recent visit to our shores he has, in his public utterances, given us much excellent advice, and has held up before us high social and national ideals. But his final message just before leaving Fremantle is one of special value, and we should do well to lay it to heart. He said that the fashion in Australia "is towards high collars," and adds, "I would like to see the fashion tend towards the open shirt." In a picturesque way he advises the people of Australia to get out of the cities into the country, and live upon the land. In this he is perfectly right. Australia has great cities on the sea board, continually growing, and the country is sparsely populated. Doubtless one reason is the dislike to hardship and monotony, the desire for comfort and pleasure, which it appears to us, are signs of decadence. Australia can only advance as her primary industries are developed. We have reached our present stage of progress because a hardy race of pioneers opened up the country, and it would be well for Australia if more of her people would go out into the bush and be content to live the simple life, closely in touch with the works of God in nature, away from the artificial life of the great cities. The future of the Commonwealth lies mainly with those who are prepared to take this step; it seems a sacrifice, but it brings its own rich reward.

We have received complaints of the late arrival, or non-delivery, of "The Church Record." We desire to inform our subscribers that all copies are posted in Sydney not later than 3 p.m. each Thursday. We should be much obliged if any undue delay is reported to us immediately so that representations may be made to the Postal Department.

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The Evangelical Movement.

VIII

The Early Evangelicals.

John Wesley is one of the heroes of the Church, and as such rightfully occupies a prominent place in the history of his period. His name rings out even in political histories, for he stands forth as an Apostle of the re-discovered Gospel whose work reached even to the statute-books of the realm. To the politician it is the humanitarian interest and sentiment which he and his followers aroused, that justifies his place in political history. But the men who really carried the new-found spirit right into the heart of corrupt and materialistic politics, were not Wesleyans, but Churchmen. The Evangelicals, as those Methodist persons were called who stuck to their Church and its order, appear less in the public eye when Wesley is on the scene, and they do not figure so largely in political and ecclesiastical histories. But they are now coming to their own, for they did a work as great as Wesley's, if not greater than it, and there was close sympathy and active co-operation between Evangelicals and Methodists. The conspiracy of silence as to what Evangelicals have been and have done, and indeed are and are doing, is breaking down in spite of much blind prejudice misnamed "history."

Distinction between Evangelicals and Methodists.

The distinction between Evangelicals and Methodists began to grow apparent long before Wesley committed his deplorable act of schism. It is to the credit of the Evangelicals that they steadily refused to become a sect. They had to resist an enormous pressure from the dead weight of conventional prejudice and from bitter and even ferocious attacks on the part of Church-folk who ought to have known better, while the new sect was ready to take them along and wondered why they would not come. The distinction between Methodists and Evangelicals was one of allegiance, rather than doctrine. Doctrinally and spiritually they were practically at one, but the Evangelical preferred not to make a breach with his Church, a breach that was not only unwise, but quite unnecessary. Loyalty was a characteristic of the

early Evangelicals, loyalty to their Lord, to His Word, and to His Church, and also to the order and authority of the Church of England. Thus they showed themselves true Catholics who made practice, as well as profession, of belief in the Holy Catholic Church as set forth in our historic Creeds.

Another distinction is their attitude to the parochial system. Evangelicals have always been strong in missionary activity and in parochial activity. The early Evangelicals were splendid parish priests. Men like Simeon, Grimshaw and Fletcher were ideal pastors, though of very different types. As Balleine says [p. 37] "All the Methodists, like their leader, claimed the world as their parish. The Evangelicals, on the other hand, were in danger of making the parish their world." This last observation, like most epigrams, is only partly true. The Evangelicals were the modern pioneers of foreign missions, the best antidote of parochialism. But they were so effectively discouraged from diocesan and provincial activity that they did not take their share in such activity when the rusty machinery, stiff with idleness, began to stir once more under the impulse of another movement.

The itinerant system was the first cause of division, in point of time. Then came the question of loyalty to the Church, even though its authorities were unsympathetic and often hostile. The final point of departure was Wesley's "ordination" of Dr. Coke. After this event the Methodists became a sect and alienated many of their Evangelical fellow-workers and sympathisers, though Wesley was still welcomed in more than one Evangelical parish.

Loyalty to the Church.

The very loyalty of the early Evangelicals to their Church involved them in difficulties from which the Methodists had apparently escaped by the short cut of separation. By becoming a sect, the Methodists were able to erect their own chapels and pay for their own pastors. Thus Whitefield had his tabernacle at Moorfields, and his chapel in Tottenham Court Road. Wesley had the foundry, and many chapels in other quarters of the city, including one which is still used,

though altered, for public worship near the Seven Dials. It is now a Church of England Mission Hall.

Yet it was a long time before the Evangelicals had a Church of their own. They had no hope of preferment, as their methods and doctrines were obnoxious to those in authority. The story of the Evangelical leader, William Romaine, is a case in point. William Romaine, of Huguenot descent, was born at Hartlepool in 1714, and graduated from Christ Church, Oxford, in 1734. He was ordained in 1736, and held country curacies till 1748, when he settled in London, where he remained for the rest of his long life, dying in 1795. At Oxford he had a reputation for learning and had engaged in controversy with the great Warburton over the question of Old Testament teaching on the future life.

The exact date and manner of Romaine's conversion are not recorded, but he had not been long in London before he came out on the Evangelical side, a step which involved a tremendous act of moral courage, as the Evangelicals were hated and despised without qualification. It was the low-water mark of Church life. From 1749 to 1758 he held an afternoon lectureship at St. Dunstan's Church in Fleet Street, where Tyndale had formerly proclaimed the doctrines of the Reformation. For a time he was also morning preacher at St. George's, Hanover Square. Such crowds of poor people came to hear him, that the fashionable worshippers were disgusted, and at the Vicar's request he resigned his lectureship at St. George's. For a similar reason he had great trouble at St. Dunstan's, but the details of his trials are worth a separate article, as they reveal the state of the whole Church.

Correspondence.

Confirmation and Communion.

To the Editor, "The Church Record."

Dear Sir,
I see by your note to "Enquirer's" letter that the topic of "Confirmation and Communion" will be dealt with in "Bystander Column" next week. There is one aspect of the question which I would like to see touched upon. It seems to go to the root of the whole matter.

Does the Church of England make too much or too little of the Sacrament of the Lord's Supper?

The Church of England teaches its children: (1) That it is generally necessary to salvation; (2) That it is for the strengthening and refreshing of the soul. Now, that being the case, is it not the duty of the Church to give each of its own members (at least) every encouragement and facility to partake regularly of the Sacrament, no matter where life's duty may happen to place him?

The Clergy of the Church of England on the one hand would appear to recognise the importance the Church puts upon the participation in the Sacrament by having Celebrations of the Holy Communion much more frequently than was considered necessary or advisable a few years ago, so that now in

large centres it would be quite possible to partake of the Sacrament regularly every Sunday. On the other hand the Church of England only permits the Sacrament to be administered by Clergymen in priests' orders, and does not allow unconfirmed persons to partake. Now, is the Sacrament only "generally necessary" for Church members living in large centres, and is it only the dwellers in large centres that require the "strengthening and refreshing of the soul"? If not, how does the Church provide for its members living isolated lives? It practically tells them that the Sacrament is not for them unless an ordained Clergyman in full orders is present. It thus forbids them joining with their fellow Christians in partaking of what it teaches is "generally necessary to salvation," and it withholds the food which it says is "for the strengthening and refreshing of the soul."

Does our Church consider the Sacrament of the Lord's Supper of less importance than the Sacrament of Baptism? Both are declared to be generally necessary to salvation, and yet our Church, in order that none should be shut out from the one, not only recognises Baptism by Ministers of other denominations to be valid, but actually recognises lay baptism; it refuses admission to the other except under certain conditions, which, in very many instances, it is unable to provide.

Are we making too much of it when we say (1) that it is generally necessary to salvation, (2) that it is for the strengthening and refreshing of the soul?

Are we making too little of it when we teach that Christians can get on very well without it if a Clergyman in full orders is not available to administer it?

C. R. BARRY.

(This subject will be dealt with in an early issue in the "Bystander."—Editor.)

Reverence in Worship.

The Editor of the "Church Record."

Sir,—In the article in the "Church Record," March 6th, under the heading, "The Bystander," by F. L. A., exception is taken to the want of uniformity in worship, few people kneeling. This will always be the case till all Churches are equipped with kneeling boards which ensure a devout attitude better than can be attained under existing conditions. To kneel under present conditions either on a hassock, or on the floor is well nigh impossible for the very young or old. I never kneel because I am old, and it would be somewhat of a struggle to rise again. Now, with kneeling boards, both young and old can use them with the minimum of exertion combined with a devout attitude, and if the congregation were trained in the habit of using them, it would come as natural as sitting or standing. I look on hassocks to kneel on as an abomination in any Church, as it is difficult—I know from experience—to get in or out of a pew with a lot of footstools in it. If I recollect aright, I believe most Anglican Churches in England have kneeling boards.

Malvern, Victoria. E. J. PLUMMER.

The Editor, "Church Record."

Sir,—In your report of the Chapter Meeting of the Rural Deanery of South Sydney, a statement is made that a "Sunday School Union was formed." As this may lead to confusion, and give the impression that something is being done in opposition to the S.S. Institute, I would like to say that an Association of S.S. teachers for the Rural Deanery was formed. The idea is to bring the teachers together to give practical effect to existing plans, and by lectures, papers, model lessons, and kindred subjects, to make the teachers efficient in their work. The first meeting will be held at Arncliffe early in May next.

H. T. HOLLIDAY, Rural Dean.

(Continued on page 7.)

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The Missionary Enterprise.

A Wonderful Transformation.

In the course of a recent tour Archdeacon Dennis, of the C.M.S. Niger Mission, West Africa, visited the notorious Aro-chuku. "Aro-chuku" in the language of the people means "the children of God." The inhabitants used to claim that God lived in their country, and some of them travelled about as medicine men and "led people to God." Usually the victims were never seen again in their own country. About ten years ago the Government officers went there and destroyed the place; they found it was a dark grove in the heart of which was a spring of water, and everywhere were skulls and human bones. The Archdeacon writes in the "C.M.S. Gazette" for February:—

"I went to view the spot where the notorious 'Long Juju' was. A great tree which stood on the high ground above the spring over which the house of Chuku was built has fallen right across the little stream. One of the Christians has been planting yams on one side of the stream this year, and intends to turn all the bush around the spring into a cocoa plantation. 'One of the leading Christians is an old man who was the chief among the nine priests to whom the whole terrible Chuku business was entrusted. He could tell some awful stories were he so minded, but he is very reticent about it all.'"

Practical Christianity in India.

At one of the meetings in Bombay during the recent centenary celebration of the American Marathi Mission, Mr. G. K. Debadhar, M.A., of the Servants of India Society, replied to addresses in behalf of the non-Christian community. Some quotations from his speech are given in the "C.M.S. Gazette" for February:—

"Whatever be the view which educated Indians may take about the Christian doctrine, they are full of admiration for the great and expanding educational network which Christian missions have spread out in order to educate the youths of India. . . . There are orphanages, hospitals, dispensaries, industrial homes, home for widows, rescue homes, etc., carried on by over 300 institutions belonging to Protestant Missions. There are 204 hospitals and 405 dispensaries that treated 5,045,647 patients during the last year. . . . How can this be in vain? It is bound to produce a deep impression in the minds of all the people of India, and they are full of grateful recognition of the service rendered by their Christian brothers as the best form of serving God and Man."

Archdeacon Barnett's Work in Hong Kong.

The "Church Missionary Gleaner" for February contains a striking photograph of the Hong Kong University building, which was opened about a year ago. The photograph accompanies an article by Mr. H. W. Turnbull, M.A., on "School Boys in Hong Kong," in which he says:—

"For many years the Chinese have desired Western learning. Most of them still like to have it cheap and quickly, but in all the great cities of China and in neighbouring countries there are many very wealthy Chinese who desire for their children the benefits of foreign education on the principle that the more you pay the better it is. In some such spirit a few influential men in Hong Kong approached the Church Missionary Society and said, 'We want a school to which we may send our sons. We desire the best Chinese and English teaching, and we will let you work out your own scheme of education along Christian lines.'"

"Ten years ago St. Stephen's College began with six boys, under Archdeacon Bar-

nett as Warden. In one decade the school has made its way as an educational force in the colony. Over 150 boys are on the roll now.

"Our old students are scattered far and wide. Several study in America and Europe. Many are in Hong Kong University. St. Stephen's College has had an influence in making the existence of this University possible. It is only just over one year old, and there were seventy-one freshmen the first year. Thirty-six of them live in St. John's Hall, the C.M.S. residential hostel, and nearly thirty students are our old boys. "We have proved to the satisfaction of the British Government here that the Bible can be taught to Christians and non-Christians alike with the strong approval of the Chinese parents. His Excellency the Governor of Hong Kong announced at our prize distribution that he was thinking out a plan for Bible instruction in the Government schools here."

Helps for Quiet Moments.

The Parish Church.

Five things catch your eye as you look around the Church—the Font, the Lectern, the Pulpit, the Prayer Desk, and the Holy Table. The Font stands by the door on its inner side; for Holy Baptism is the gate of the Church, and there it stands to remind us that we are members of Christ, children of God, and inheritors of the Kingdom of Heaven; and should live accordingly. The Lectern is the throne of the Holy Bible, through which the very voice of the Holy Spirit speaks to those who will listen. But the Bible must be fitted to our modern needs, brought home to our hearts, written on the living page of our soul, therefore hard by is the Pulpit. Yet remember that the power of the Pulpit depends not on the tongue of the preacher alone, but on the ears of those who listen—the sermon is a responsibility to preacher and people alike. It is not done with until it has passed into the daily life of the Parish. And a true sermon bends the knee, for it tells of a desired crown, necessary powers, a life bestowed, but to be claimed by faith; therefore there is but a step from the Pulpit to the Prayer Desk. We use forms of prayer, but the Lord gave us a form of prayer. Only empty forms are bad, but if our soul fills our form of sound words, then it rises to heaven acceptable to God. In prayer we ask, in Sacrament we may receive. When we, in faith, kneeling at the Holy Table take the Sacrament of Christ's Death, He dwells in us, and we in Him. A Christian who lives without the Lord's Supper, is like a Church without its Holy Table, lacking in that which speaks of Communion with the Lord. "If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore, then do ye not repent and amend? I bid you in the name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion." Then a Church without a Font is a house without a door; and a Church without a Lectern and Pulpit is a house without a voice to speak to us; and a Church without a Prayer-desk, as the home of one who hears not, nor answers; and a Church without a Holy Table is as a house lacking means of nourishment.

BISHOP GOTT. (Adapted.)

A Lesson for Father.—Pollie (aged seven): "Are you and I going to Church this morning, mother?" "Yes, darling." "And not daddy?" "No, dear." "Oh, mother, I wonder when we shall be as good as daddy, and never need to go to Church at all?"

Personal.

Dr. Stretch, Bishop of Newcastle, is in a private hospital in that city. He is suffering from eye trouble, but will probably be able to return home soon.

Dean Parkin will preach his farewell sermons at Christ Church Cathedral, Ballarat, on Sunday, April 26, after which date he will proceed to England.

Rev. J. S. W. Coles has resigned the Parish of Birchip, Vic., and will be succeeded by Rev. H. C. Russell, of Rainbow.

The friends of Rev. R. P. Blennerhassett, of Lake Charm, Vic., will regret to hear that he has developed symptoms of typhoid, and has gone into hospital at Kerang.

Rev. E. H. Clark has resigned the Rectory of the Parish of Boulder, W.A. Rev. A. R. Edington will take charge of the Parish until a new Board of Nominators is appointed by the new Diocese of Kalgoorlie.

Rev. L. Hard has been appointed Vicar of Courtenay, in the Diocese of Christchurch, N.Z.

Rev. O. Fitzgerald, Vicar of Avon-side, Christchurch, N.Z., is leaving soon on a visit to England.

Rev. Alfred Stephen Hewlett, a brother of Mr. Maurice Hewlett, the well-known novelist, is going to the Island of Kumamoto, Japan, to spend the remainder of his life in the leper station there.

Rev. W. S. McLeod, L.Th. (Durham), was inducted to the Parish of Christ Church, Mount Vincent, N.S.W., last week by Archdeacon Tollis.

Mr. F. H. Molesworth, Secretary of C.E.M.S. for N.S. Wales, has resigned his position.

Rev. J. H. Maclean, Rector of Christ Church, Lavender Bay, Sydney, who recently underwent an operation, is making good progress towards recovery.

Rev. W. R. Bowers, Rector of Blackheath, N.S.W., who has been out of health for some time, has arranged to exchange parishes with Rev. L. R. Connell, Rector of St. Mary's, South Creek.

Mrs. J. G. Blaxland has presented a stained glass window to Holy Trinity Church, Dubbo, N.S.W., in memory of her late husband and two children. The subject is "The Resurrection." The window was dedicated by Canon Lea.

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Rev. A. B. Tress has recently visited Tasmania in the interests of C.E.M.S. Five new branches of the Society have been formed, and an organisation established for Tasmania, with Mr. A. C. Blackwood as Hon. Secretary.

Rev. E. C. Loan, who has done four years' useful work in the Parish of Kadina, S.A., is leaving next month for Woodville, where he will succeed Rev. C. C. Lefroy.

On account of indifferent health, Rev. J. Good, Vicar of St. Jude's, Carlton, Vic., has gone to Adelaide for a month's holiday. His Curate, Rev. C. P. Lee, is in charge during his absence.

Rev. A. H. Johnson, Vicar of St. Paul's Pro-Cathedral, Wellington, N.Z., leaves, with his wife, in May for a six months' trip to England. He has worked for eighteen years in the Diocese of Wellington.

The Archdeacon of Gippsland, Ven. Godfrey Smith, is seriously ill, and will be unable to work for some months. Rev. R. Poynder is, for the present, acting as Locum Tenens at Sale.

Rev. C. H. V. Eva is resigning the district of Hastings, Vic., and will shortly proceed to England.

Rev. F. E. Watts, who for the past three years has done excellent work as Curate of St. Stephen's, Richmond, is to be Superintendent Minister of Hastings, and the surrounding districts. Mr. Watts is to have the assistance of two younger Clergy, and will with them work from a common centre.

After nearly 40 years' service in Victoria, the Rev. Edwin Rodda retires on his pension at Easter. For the past twelve years Mr. Rodda has been Vicar of Sorrento. His two clerical brothers were Rev. Benjamin Rodda, who died some years ago, and Rev. Richard Rodda, who is living in retirement in the Melbourne Diocese.

Rev. Richard Sherwood, recently Curate of All Saints', St. Kilda, Vic., is to succeed Rev. E. Rodda, at Sorrento.

Rev. H. F. Miller, after nearly four years' faithful ministry at St. Saviour's, Collingwood, Melbourne, has accepted the charge of the Parochial District of Gisborne.

Rev. B. T. Syer, of Bruthen, in the Diocese of Gippsland, has been spending a few days in Sydney on account of ill-health. On his return Mr. Syer will take up duty in Drouin.

Rev. A. C. Corlette, who has been for some time Rural Dean of Berrima,

has been appointed by the Archbishop of Sydney for a further term.

Rev. L. A. Hudson, late Curate of Manly, N.S.W., has been licensed as Curate at St. Mary's, Waverley.

Before leaving Kangaroo Valley for Liverpool, N.S.W., Rev. R. H. and Mrs. Pitt Owen were tendered a farewell in the form of a social evening and received some useful presents, including a silver mounted wallet from the Sunday School children, and a writing desk from the parishioners, for Mr. Pitt Owen, and a silver toilet set from the latter for Mrs. Pitt Owen.

Rev. W. W. Laidlay, of Romsey, Victoria, has been appointed Vicar of St. George's, Queenscliff.

Alderman Strong having resigned the post of Honorary Treasurer to St. Paul's Cathedral, Melbourne, Mr. Herbert Turner has been appointed by the Chapter to fill the position.

The Rev. K. Lowther Clarke, B.D., son of the Archbishop of Melbourne, has been appointed an Examiner in the University of London for the Intermediate B.D. Examinations.

Our London Letter.

(From Our Own Correspondent.)

Kikuyu.

"Kikuyu" has entered on a fresh phase by the Bishop of Zanzibar's arrival in England, which happened on Friday last. He seems to have lost no time in having his interview with the Primate, who, in a long statement, occupying over two columns of the "Times" of yesterday, states that he is "unhesitatingly of opinion" that he would not be justified in allowing the matter to go forward in the form of proceedings against the two C.M.S. Bishops, as suggested by the Bishop of Zanzibar. His Grace's decision to refer the questions involved to the Consultative Body of Bishops, formed out of the Members of the Lambeth Conference on representative lines, meets with pretty general assent for the sake of peace. The "Times" itself says that "in refusing to try the Bishops of Mombasa and Uganda for heresy, the Primate will be supported even by many who are most in sympathy with the Bishop of Zanzibar." This is possibly so, but there is not much doubt that the majority of Evangelical Laymen would have preferred the matter to be threshed out and decided in open court by judges removed from the peculiar influences to which the episcopate is subject.

In the Archbishop's statement the form of indictment presented by the

Bishop of Zanzibar against the Bishops of Mombasa and Uganda is largely set out, and is calculated to provoke much resentment on the part of Evangelical Churchmen, but, feeling secure in the strength of their case and the righteousness of their position, they show little concern about the Presentment itself. It may be taken for granted that the charge of heresy cannot be sustained in the light of history since the Reformation; and of the fact that, at home and abroad, precedents are abundant to justify what happened at Kikuyu, also because of the strong deliverances of successive Archbishops of Canterbury—Tait, Benson and Temple—to the same effect.

The following are the two crucial questions which the Primate will submit to the Consultative Committee:—

(1) To obtain the advice of the Consultative Body upon a larger question, namely: Do the provisions of the proposed scheme contravene any principles of Church Order, the observance of which is obligatory upon the Bishops, the Clergy, and the Lay-workers of the Church of England, at home and abroad? If so, in what particulars?

(2) To ask whether, due consideration being given to precedent and to all the circumstances of the case, the action of the Bishops who arranged and conducted the admittedly abnormal service in question was, in the opinion of the Consultative Body, consistent or inconsistent with principles accepted by the Church of England.

Memorial to the Convocation of Canterbury.

Some of the High Church London Clergy have instituted a memorial which is to be presented to the Upper House of Convocation of Canterbury, protesting against what they call "the unchecked denial of certain fundamental truths of the faith by some who hold office in the Church," and against the widespread tendency to approach the problem of re-union among Christians in a way that is clearly inconsistent with the belief that Episcopal ordination is essential to a valid ministry of the Word and Sacraments." This is, of course, mixing up two different things. One might very rightly object to the current modernist tendency, while also objecting to having his common-sense violated by subscribing to the second division of the protest. Bishop Weston could say of Bishop Willis: "On modernism he and I are, I think, of one mind," but how wide apart are they on the other matter! Individuals will, however, take narrow views, which a body of men in consultation should save one another from doing. This has not happened, however, with these latest protesters. It is simply extraordinary that, in these days, a body of leading men in our Communion can bring themselves to subscribe to a statement that "Episcopal ordination is essential to a valid ministry." They make themselves look ridiculous, and do untold harm in the Church and out of it. For us, as Anglican Churchmen, the statement holds good, but it cannot hold good for, say, the Presbyterian Ministry, which, though non-Episcopal in form, must be perfectly valid.

Bishop Stileman of Persia.

You will have seen deeply interesting letters from Bishop Stileman, of Persia, who confesses to have acted identically with the African Bishops, in

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celebrating the Holy Communion at the (American) Presbyterian Mission in Teheran. He takes his stand on the words of Archbishop Tait in 1870, who wrote respecting the rubric at the end of the Confirmation Service, that "as at present advised, I believe this rubric to apply solely to our own people, and not to those of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, must know how it has been contended that the Church of England places no bar against occasional conformity." Bishop Stileman, on this, very properly claims "a reasonable measure of liberty for the exercise of Christian love and fellowship in the Mission Fields," and places himself by the side of the Bishops of Mombasa and Uganda. This is refreshing from the land of arid desert. Dr. Stock has written a lucid article in the "Contemporary," which is being highly commended in the press and in conversation. Dr. Stock's articles on the Pastoral Epistles ("Plain Talks") now appearing in the "Record," show the mastery which the writer of "Lessons on the Acts of the Apostles" has of those Apostolic days, places and men. He quotes Bishop Moule's "true epigram," that the great non-Christian religions are "Judaism, Mohammedanism, Brahmanism, Buddhism, and unspiritual Christianity."

The New Dioceses.

The names of the Bishops of the three new Dioceses—Chelmsford, St. Edmundsbury and Ipswich, and Sheffield—were announced last week, just after most of the Church papers had gone to press. They were a surprise in each case, that of Chelmsford being of a very gratifying character, seeing that the Rev. J. E. Watts-Ditchfield was the man whom the Crown had chosen. No better selection could have been made, his experience in Holway and Bethnal Green being invaluable for one called to lead the Church in such districts as the Chelmsford Diocese comprises. As the "Record" of to-day says: "It is no exaggeration to say that it would be difficult to find in

all England another man more suited to this particular post." With the Dean of Canterbury we may also lay stress on his qualities as an outspoken representative of those Evangelical principles which are at present so inadequately heard on the Episcopal bench in the Southern Province. The other choices are not so satisfactory. Dr. Burrows, appointed to Sheffield, an Evangelical centre, is not an Evangelical, while Archdeacon Hobson, who goes to St. Edmundsbury and Ipswich, is an advanced High Churchman. Some unfortunate anticipations of a portion of the press as to these appointments led to the victims of them being inundated with telegrams and letters.

Two Gatherings of Lay Churchmen.

Two striking gatherings of Lay Churchmen have been held in London since I last wrote. One was a gathering of 300 C.M.S. Laymen last Saturday at Islington, when a Service was held at the Parish Church, at which Bishop Taylor Smith, Chaplain-General to the Forces, preached a most helpful sermon, followed, after a social tea, by a Conference. The interest was well maintained throughout the four hours over which the proceedings lasted.

The other was a very large gathering which, with some ladies, nearly filled the Church House, consisting of the members and friends of the Laymen's Committee, of which the Rt. Hon. Sir Edward Clarke, K.C., is the head. Sir Edward himself delivered a long and very able address on "Recent Developments in Church Affairs," which was listened to with the most appreciative attention. It dealt chiefly with some serious things illustrating what the Bishop of Manchester has termed "the Romeward drift."

The Laymen's Committee was formed rather more than two years ago to resist the Roman practices which are becoming prevalent in the Church. Sir Edward Clarke was the founder, and the Committee has about 600 members. Sir Edward takes a reasonable line, and bases his contentions on the Report of the Royal Commission on Church Discipline and on legal conditions.

What a Parish can do for Missions

By Canon Joynt, in the "International Review of Missions."

[The Rev. Canon R. C. Joynt has been Vicar of Christ Church, Gipsy Hill, London, for eighteen years. The nature of his parish appears in his article. Canon Joynt is a member of some committees of the Church Missionary Society.]

The terms of reference from which this paper springs are "to get men to state simply and fully what their parishes or congregations have done for foreign missions and the means used to stir them to such service." Thus the writer is absolved beforehand from all possible accusations of personal or parochial egotism.

The financial report for the year ending March 31, 1913, shows an amount of £2233 given exclusively to foreign missions, and £287 to societies working partly at home and in the colonies, but mainly in the foreign field. The figures are possibly lower than the average for a period of previous years, and the current year's report will very likely show a greater decline. They are the voluntary offerings of a parish of comparatively small population—under 5000—which no stretch of language could call wealthy, and in which the shifting of residents to more favoured districts has effected a most extraordinary social and therefore financial deterioration. It is quite within the mark to say that the financial possibilities of the place have diminished in ten years by quite one-half; probably much more.

Then, too, it must be said that the sister claims, or as some would say, the prior claims, of home missions and local needs are not disregarded. As to the latter, the parish is without endowments, so that the maintenance of its clergy and of a somewhat extensive organization is provided by the voluntary offerings of the congregation; while of the place given to home missions it is enough to say that the oldest home missionary society of the Church of England, the Church Pastoral Aid Society, has for several years received its largest parochial contribution annually from this parish; that an average of about £100 a year has for years been given to a very poor London parish towards the payment of its workers; and that voluntary helpers are engaged in various missionary efforts in some of the poorest parts of London south of the Thames.

The means employed to stir the church to this service are, roughly (1) Inspiration, (2) Intercession, (3) Instruction, (4) Organization, (5) Specialisation.

Inspiration.

To speak quite frankly, the missionary claim will only seize the affections and stir into activity the conscience of the flock if the Divine Spirit has inspired the pastor

with a well-regulated zeal for this sacred task of the Church. His heart's devotion must be first kindled. The study and the pulpit must be ablaze as a condition of all missionary enthusiasm. He must, in St. Augustine's phrase, feed the flame of his people's devotion by his own life. A stiff-jointed, apologetic, perfunctory churchman is not the material out of which a missionary Church is made. From the watch-tower of prayer he sees at once the Redeemer's passion and the needs of the world. It is to those who habitually take that position that He shows His hands and His side, His power and His love.

Intercession.

£3000 in one year for missions can come forth from slender purses by nothing but by prayer. From no prayer-meeting, therefore, is the missionary theme allowed to be absent; for, speaking generally, missionary intercession is in its most effective place when it is combined in a quite natural way with all the other topics of the ordinary prayer-meeting. Almost insensibly people are led to feel that missionary service is an organic part of the work of the Church, and as such is to be mentioned as a matter of course at the throne of grace with the most domestic parochial wants. I am sure that a wrong attitude towards missions is encouraged by placing them in a special compartment which some whose "sympathies do not lie that way" may pass by.

Separate departments of missionary effort will, even then, call for their own arrangements for prayer, as the C.M.S. Gleaners' Union, Junior Associations and the like; but nevertheless things are at their best where the facts and needs of the foreign field are not regarded as foreign at all, but out-crop in every stratum of the parochial system.

Instruction.

But such prayer must be intelligent, as based on wide general knowledge, and definite, as resting on an intimate familiarity with special portions of the mission field. No fire can burn without fuel, and facts are the coal-cellar of a sustained missionary service. So we try to get missionary literature read by men and women and children. The supply is almost unlimited, and the general quality is very attractive and very good. But to get it read is not an easy task. A competent magazine secretary is a sine qua non; a pastorate well-read in the annals of the spiritual warfare equally so; facility in illustrating the public ministry by fresh (and true) missionary anecdote; study-bands for groups of the interested; an occasional campaign to enlist new readers—all these are attempted with varying results, but never with complete failure.

Organisation.

Money in large sums is not gathered without real labour and extensive organisation. Obviously the pastor's own mind must be an orderly one in which first things come first and the foremost place, after local evangelisation, is given to teaching that God's redemption must be made known by the redeemed who know, to the (as truly) redeemed who do not know. And this duty is enforced not only on a missionary anniversary but as part of the warp and the woof of the Church's general work. Hence we have a simple network of parochial arrangements for making this kind of practical service practicable. The following may be mentioned here:

(a) Missionary sermons with collections and preceded by the distribution of selected literature at fixed intervals during the year. Eight or nine Sundays are this year (for example) assigned to missionary work. Sometimes the preachers are "deputational," sometimes not. The local voice always emphasises on the previous Sunday the greatness of the coming opportunity, and except

under necessity the incumbent is never absent on a missionary day. Meetings, too, are frequent.

(b) Sales of work are a most valuable part of our system. Five or six such sales for missionary objects take place yearly, and their total contribution for the past twelve months exceeded £650. No bazaar elements are admitted. No entertainments of any kind accompany these sales. A little well-selected sacred music breaks the monotony of selling and buying in the course of the day. They are thoroughly happy occasions for good fellowship. In the arrangements and attendance men are an important element.

(c) There is a Junior Missionary Association which raises over £200 a year; a branch of the Gleaners' Union with about 300 members embracing a considerable proportion of the keenest missionary enthusiasts; and some other minor groups. The members of the Gleaners' Union meet very frequently for prayer, and at the meetings letters from the field are read, and not seldom a missionary is available locally to give an address.

(d) Medical missions are with many the favourite class of missionary work. So their idiosyncrasy is encouraged. There are two medical men on the list of our own supported missionaries, and one woman doctor, and beds in various mission hospitals are maintained by individuals or sections of the congregation. Letters from these missionaries and from the hospitals where beds are maintained help to keep the interest alive in hearts that really care.

(e) In the parochial life as a whole there is no part from which missionary opportunity is entirely missing. School, Bible class, mothers, and so forth, all have their apparatus for collecting and conveying contributions to the service of this great cause. A point is made of having one individual responsible for each department. The sales of work, for instance, are not all directed from the vicarage. Each has a leader who gets up the sale and asks whom she will to work under her. The vicarage, of course, seeks to provide inspiration, general direction and encouragement, but otherwise the leaders work out the success of things in their own way. We pick them with great care and then leave them alone, until they disappoint our confidence.

(f) It follows that offers of personal service are not unknown and a good many men and women have gone out to the colonial and foreign fields. But the number is far from being satisfactory. Perhaps some parishes may be strong in providing money and others in manning the ranks.

Specialisation.

The provision of funds for special fields or needs is not popular with the treasury department of missionary societies, and it is perhaps apt to weaken the general fund. But even so, specialisation is a valuable auxiliary and should not be discouraged. In our own case several missionaries, five under the Church Missionary Society, one under the Church of England Zenana Missionary Society, and one under the London Jews' Society, are supported because we can link our appeals with a personality which is known to many in the congregation. A friend gives me £200 a year for one "own missionary" who would not give anything like so large a sum to a general fund. Similarly, our little mission church pays for five beds in a Chinese hospital, but would not respond with equal strength to a general call on behalf of medical missions. Kept within proper limits, the system of appropriated contribution, or what I call specialisation, is a powerful factor in promoting intelligent intercession and generous giving.

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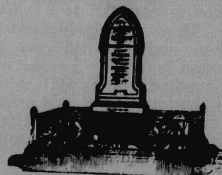
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The Church Record.

MARCH 20, 1914.

THE READING OF THE CLERGY.

A handbook entitled "Books to Read" has recently been issued by a committee which was convened by the Archbishop of York. The principal object of the Committee, as explained by the Archbishop at the first meeting, was to counteract the spread of literature either definitely anti-Christian or tending to undermine the faith.

In order that the reference lists may be of as general use as possible, no book is mentioned that is not published in a cheap edition. This necessarily somewhat narrows the scope of the effort in regard to the theological works available, but the little booklet is a step in the right direction, and it has been suggested to the present writer that something might be done in this way to guide the reading of the busy parochial clergy. With them some consistent reading and study is of vital importance, and yet there are many things to hinder. The day has long gone by when the parson was supposed to be a person of leisure. He is rather nowadays known to be a man of multitudinous duties. The apathy of the people in regard to religious worship demands so much visiting, and the increase of so many parochial organisations means the expenditure of so much valuable time, not to mention the hundred and one other things which must needs be done, that the average parochial parson barely finds the opportunities for the preparation of the Sunday sermons, and the week-night addresses. For these he often has to rely almost entirely upon the help of commentaries and sermon books.

And yet if his vows are to be kept and he is to be well-equipped as a preacher and teacher, he must find time somehow for some consistent and concentrated study. This is the first difficulty, how to find the time. It can only be done by the systematic ordering of the day. But granted that an hour, or possibly two hours a day can be set apart as sacred to this purpose, the question at once arises: "What books shall be read?" The time is so precious that it must be put to the best possible use, so as to yield the highest rate of interest for the work of the min-

istry. When one first seriously attempts to answer the question thus raised, one is almost bewildered, for the output of books to-day is so prodigious. It is here that such a handbook as has been mentioned would be so helpful. The Christian Minister to-day is expected to be a kind of encyclopædia in general, and it is all the better if he can manage to find the time to roam in the wide fields of literature at large. But his chief concern must be theology, and this is a wide enough field of itself. The preacher's principal textbook must ever be the Bible, and no really keen Bible student will rest satisfied until he can read the Scriptures in their original languages. One of the greatest preachers of the last century made it a rule to read a chapter of the Old Testament in Hebrew, and a chapter of the New Testament in Greek, every day, and attributed his success as a preacher largely to this habit. If this is too ambitious, then the best commentaries ought to be read. The commentaries ought to be up-to-date, for one ought to be at least conversant with the latest results of Biblical criticism, though of course one ought to think out one's position for one's self, and ought to learn to choose the good and refuse the evil.

The handbook which was mentioned above is splendidly divided into sections and sub-sections. The first section deals with the Bible, and has lists of books on the inspiration of the Bible, general Biblical information, books on the Old Testament, on the period between the Old and New Testaments, on the New Testament, books for study circles and commentaries. Section 2 deals with Christian Doctrine and has six divisions on Comparative Religion, Theism, Human Nature and Destiny, the Person of Christ, the Church and the Sacraments. Section 3 is devoted to Church History, the Early Church, and the Church of England, special attention being paid to Mediæval and Modern Times. Section 4 is given to Foreign Missions, and includes books on comparative religion, biographical, historical, apologetic, and general. Section 5 deals with books on Social Questions, a knowledge of which is becoming more and more necessary in our Church work. It will be seen from this summary that the range of subjects is by no means meagre. Of course, many of the best theological books cannot be purchased in cheap editions, and this raises a further difficulty, for the average parson has by no means a long purse. Here the value of a Society for Sacred Study comes in, which could be made helpful not only in the suggestion of books to be read, and courses of study to be pursued, but also in the circulation amongst its members of the latest books from a common library. There is need of some such society in Australian Dioceses.

It might further be really helpful in the choice of special subjects for study. The old ideal is not without its value, although few can hope to approximate to it—that one ought to know something of everything and everything of something. Probably one can make a contribution to the general intellectual life of the Church in no better way than by making one's self something of an authority in one special subject, no matter how small

its scope may be. But we shall probably be surprised to find how much has been written and how much must be read to make us really conversant with any subject.

All must be agreed that the intellectual equipment of the clergy is a matter of vital importance, and that no effort ought to be spared either on the part of the individual or on the part of the Church as a whole to further this end.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Young Life Campaign at Moosman.

Mr. Edmund Clark, representative of the Children's Special Service Mission, London, conducted a campaign at St. Clement's, Moosman, from March 1 to 7. On the Sunday he addressed parents and teachers in the morning; held a children's service in the afternoon; and spoke particularly to young people at night on the text, "One thing thou lackest." He made a powerful appeal for the consecration of young lives to Christ.

Daily through the week "Picture Talks" were given to children, who came in large numbers, while each evening there were meetings for young men and women. Much prayer was offered for the success of the campaign; this created a spiritual atmosphere in which God's work flourished, and many children and young people resolved to dedicate themselves to God.

Sunday School teachers have been cheered by the reaping of a harvest from seed which they had faithfully sown, and the Church has been strengthened thereby. Scholars at State and Private Schools were also addressed, and a service was held at the "Trainees' Camp at Middle Head." The campaign ended with a great gathering of children, parents, and others on Balmoral Beach, the children taking part in sand-modelling of texts and Bible objects, and a massed gathering, with short addresses, concluded a most eventful and profitable week.

Bexley and Arncliffe.

The anniversaries of both Churches were celebrated during the month. Canon Charlton, Rev. S. D. Yarrington, and the Rector (Rev. H. T. Holliday) were the preachers. Social functions were held in connection with the events, and many newcomers to the district welcomed.

At the recent Confirmation held by the Archbishop, 70 Candidates were presented, who have since shown their appreciation of the Rector's instruction by making presentations to him.

The annual distribution of prizes to the Sunday School children has just been completed at Arncliffe, the Mission School, and West Kogarah. The reports of the Superintendents show a marked increase, both in attendances and quality of work. The buildings at Arncliffe and West Kogarah have been enlarged, and it is proposed to build an infant department at the rear of the Bexley School.

Land has been secured at Bexley for a Rectory site adjoining the Church.

Rev. E. Potter, with Mrs. Potter, returned to his work last week, and was welcomed on March 10th.

St. Barnabas', George St. W.

Hard times have fallen upon this well-known Church, as upon all City Churches unendowed. From being a populous Parish of 26,000 souls, there are not now more than 450 professedly Church of England families. A Church of free sittings, dependent upon free will offerings, with so few residents, finds it difficult to meet the necessary expenditure. The Rector, setting an example of self-denial, has fought an uphill battle. He suggested that the church building should be modernised with a view to comfort for worshippers and to make the services in keeping with what is permitted in the Prayer Book, brighter and more devotional. This could only be done either by the spontaneous gift of some friend or friends of £500, or by leasing the frontage in George Street W., which would bring a large annual rental.

BATHURST.

Grenfell.

The parishioners of Grenfell are looking forward with joyful anticipation to a visit from the Archbishop of Sydney on April 29. On that evening there will be a large meeting in the Royal Hall, to be addressed by the Primate, the Bishop of Bathurst, and the Rector, Rev. Edward Walker. The Primate will be presented with an illuminated address and a casket containing sample products of the district.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent).

C.M.A. Annual Meeting.

The annual meeting of the C.M. Association was held in the Chapter House on Monday, March 9, and in spite of the terrible heat the attendance was very fair indeed. Rev. A. C. Kellaway presided, and the report as read by the Rev. A. R. Ebbs mentioned many encouraging features of the past year's work. The offer of Dr. C. A. Kellaway for service at Old Cairo was one of the outstanding features, also the celebration of the twenty-first birthday in June last was specially mentioned. The income for 1913 was a record one, viz., £9,440, but a deficit of £1,220 somewhat hampers the Committee. The retiring members of the Committee were re-elected.

Miss Minna Simpson, who has just returned from a trip to India, gave a lucid account of her visits to several of our mission stations, expressing her deep admiration for the marked spirit of self-sacrifice shown by our missionaries.

St. Jude's, Alphington.

The portion already completed of the new Church of St. Jude at Alphington will be dedicated on Saturday, March 21st, by Bishop Langley, of Bendigo, acting for the Archbishop. The design of Mr. Alexander North provides for a very beautiful little Church.

Meredith.

The Archbishop dedicated the newly-erected Church of the Epiphany at Meredith on Saturday afternoon, March 14th. The building is a striking example of what can be done in wood. Its interior fittings are particularly chaste, being executed in Tasmanian blackwood.

Mission at Heidelberg.

St. John's, Heidelberg, has had a parochial mission, the first that this picturesque riverside Parish has known in its history of nearly 60 years. For ten days Rev. H. T. Langley, Vicar of St. Mary's, Caulfield, has preached earnest mission sermons. His thoughtful instructions on "Regeneration," "Repentance," and kindred subjects have helped many. Most oppressive heat marked the days and nights of the mission, yet a steady average evening congregation gathered. Rev. D. W. Weir and a small band of parish helpers made earnest preparation for the mission.

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St. Hilary's, East Kew.

The Annual Meeting has been held and the reports revealed a year of steady progress. The new movements initiated were the formation of a Young Men's Society, the issue of a Parish paper, and the encouragement of the children of the Parish to attend morning prayer. About 60 children now come and take an intelligent part in the service. A considerable growth of missionary interest was noted. The total revenue of the Church and school was £1,057, all the result of "direct giving." Of this sum £345 was given to missions and other objects outside the Parish. Several kind tributes were paid to the work of the Vicar at the meeting.

Mission to Men.

The mission to men organised by the C.E.M.S. was held during one of the most unpleasant weeks experienced this year in Melbourne. The humid heat was the strongest; but the Cathedral was the scene of excellent gatherings of men, averaging 400 to 600 for the four nights of the mission. Rev. Wentworth-Shields gave intensely earnest and able addresses, and proved himself a most capable men's missionary. His messages were well introduced by the fervent singing of the men's choir, both outside and inside of the Cathedral.

Boy Life in Melbourne.

People are watching, with a good deal of interest, the scheme launched by the Melbourne Young Men's Christian Association in the interests of boys. This problem of building up a strong, clean-minded, sound manhood out of boys whose surroundings are full of pitfalls is being worked out by Mr. H. H. Richardson, Boys' Work Organiser for the Association. He is keenly

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enthusiastic in his work and possesses that asset which is always of great value in schemes of this kind—an inexhaustible store of optimism. For the last nine months he has been helping the Churches, and boys' clubs in the suburbs to surmount difficulties and extend their usefulness.

In order to thoroughly grip the boy problem, Mr. Richardson is shortly going to America. He will visit 200 branches of the Young Men's Christian Association, and mingle with scores of boys' work experts. To get at the heart of a boy you must find out what interests him, and lead him along that line. In Melbourne it is the aim of the Y.M.C.A. to provide every possible facility for doing this. Mr. Richardson is now engaged in making ready to produce a play, "The Heart of a Boy," which is to be staged at the Auditorium. Its object is to show the people what boy life is, what it ought to be, and how the best that is in a boy can be brought out.

Licensing Lay Readers.

An unusual service took place in St. Paul's Cathedral on Wednesday, March 4th, in connection with the re-issue by the Archbishop of licenses to between 70 and 80 Lay Readers in the Diocese. The service consisted of a litany of intercession for home mission work in which Rev. R. J. E. Hayman officiated; an address by the Archbishop; the public answering of certain questions by the Lay Readers; and the issue to them, one by one, of the licenses. The Readers themselves were a remarkable body of men of various ages. Nearly all were vested in cassock, surplice, and the Reader's black tippet, and not a few wore the hoods of University degrees. Some had been Readers for a quarter of a century, others were fresh young recruits. Over 40 on the diocesan list were prevented from attending the service. The Archbishop paid a warm tribute to the work of Lay Readers. Without them, he said, it would be impossible in many places to hold services at all. He bade them remember their high calling and prayed that rich blessing would crown their labors.

BALLARAT.

The Church Chronicle.

"The Church Chronicle" in its enlarged form is flourishing; its advertising space is over applied for, and it has more news than there is room to publish. We congratulate the Editor, Rev. T. A. Colebrook, on the success of the paper.

Diocesan Synod.

Synod will be summoned for Tuesday, 15th May, the Tuesday following St. Philip and St. James' Day, which marks the completion of twenty years on the Bench of Bishops of Arthur Vincent, Bishop of Ballarat, and also commences the fortieth year of our Diocesan life. The choral festival service will, on this occasion, be held in the Cathedral on Tuesday evening, instead of Monday as formerly. The Archbishop of Melbourne has consented to preach the sermon.

Home Mission Festival.

A Diocesan Festival will be held on May 7, in Synod week. The Archbishop of Melbourne, Rev. A. T. Holden, B.A. (organising secretary of Methodist Home Missions), and Rev. F. F. Fell, Vicar of Swan Hill, have been invited to speak. The Bishop has consented to preside. It was also decided that efforts should be made to arrange local Diocesan Festivals during the year at Horsham, Beaufort, Colac, and Camperdown.

GIPPSLAND.

Bishop-in-Council.

Kilmany Settlement and Wurruk have been

formed into the Parochial District of Kilmany. Rev. L. G. H. Hall, Assistant Registrar, has been appointed to the charge by the Bishop.

The District of Cann has again been attached to the Parochial District of Orbst.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Confirmation at the Cathedral.

The Bishop of Carpentaria (Dr. White), whose labours in the Far North are truly apostolic, has been officiating for the Archbishop and last week held a Confirmation in the Cathedral, when candidates from the Cathedral, New Farm, South Brisbane, Ithaca, and Woolongabba were presented. Mrs. Le Fanu presided at the organ.

A Hornet's Nest.

Archbishop Duhig, the Acting-Head of the Roman Catholic Church in Queensland, a young, able, and broad-minded ecclesiastic, has brought a hornet's nest about his ears by his recent remarks with regard to Art Unions and the Observance of Sunday. He stated, "As to Sunday desecration, he could see no harm in a game of cricket or football, or a good outing on Sunday after people had attended Mass or Church." The "Courier" is full of correspondence on the matter, while some of the writers say the Archbishop would urge us to desecrate the Lord's Day, and encourage the young folk of the State to "gamble" for the sake of a few pounds for his Church building; others commend the Archbishop for his outspokenness. The correspondence still continues.

Toowoomba.

At St. James's, Toowoomba, after a recent week-day service, the choir took the opportunity of presenting Miss May Gaydon, who has been a member for a number of years, and who is leaving for Townsville, with a handsome silver and ebony hairbrush and Morocco handbag. Rev. Alfred Davies, Rector, who made the presentation, referred to the valuable assistance lent to the choir by Miss Gaydon, and her kind and cheerful disposition. The recipient appropriately responded.

WEST AUSTRALIA.

PERTH.

Mothering Sunday.

The Bishop has asked the Clergy to draw the attention of their congregations, on Sunday next, "commonly called Mothering Sunday," to the claim that "old folks at home" have on their children.

SOUTH AUSTRALIA.

ADELAIDE.

Narracorte.

Last year a successful Missionary Mission was held in connection with St. Paul's, Narracorte, and many people showed their interest by taking C.M.A. Missionary Boxes. It is evident that the enthusiasm then aroused was deep and lasting, for, although it is more than six months since the Mission was held, the boxes, at the March quarterly box opening contained a total amount of £7 9s. 6d. Rev. A. R. Ebbs, Organising Secretary of C.M.A., will preach at Narracorte next Sunday.

Bible and Prayer Union.

This Union, founded in 1876, by the late Rev. Thomas Richardson, exists in order to promote daily Bible reading and study of the whole Word of God.

Members agree:

1. To read in consecutive order one chapter daily, asking God's blessing on the portion read.
2. To pray every Sunday for all fellow members.

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Send one penny stamp with NAME (state whether Rev., Mr., Mrs., Miss, etc.) and ADDRESS to Miss RICHARDSON, Secretary, Bible and Prayer Union, c/o C.M.A. Cathedral Buildings, Melbourne, and you will receive a Card of Membership containing the Calendar Chapters for the Year.

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TASMANIA.

(From our own Correspondent.)

Clerical Changes in Hobart.

We have lately had a few additions to our list of assistant Curates in the city. Rev. J. H. Kittell has been attached to the Cathedral Staff, having come from Geeves-ton; Rev. E. S. C. Woolley (from Steppes) to Holy Trinity; Rev. C. T. Lynch, of Pembroke College, Oxon., to All Saints'; and Rev. W. J. B. Davies, of the Braintree Brotherhood, Essex, to St. John's, Newtown. St. George's will probably soon have its full staff of two assistant Clergy, leaving only St. John the Baptist bereft of a Curate, a Parish which, from its population and poverty, sadly needs more clerical help.

NEW ZEALAND.

CHRISTCHURCH.

Mothers' Union.

The annual meeting of the Mothers' Union was held on February 18. At the service in the Cathedral Bishop Julius preached an earnest and eloquent sermon on the duty of the modern woman to be ready to respond to God's call. It came as a call to wake, to be interested in wider subjects, but in doing this, the attitude of mind must be that of the Virgin Mary. "Behold the handmaid of the Lord." Canon Garland addressed a large meeting at Bishopscourt in the afternoon on the subject of the Bible in State Schools, and a strong resolution was passed urging the Government to grant a referendum on the subject, and stating that unless this was done many of the mothers would feel bound to make it the first consideration in voting for members of Parliament.

Correspondence.

(Continued.)

To the Editor of "The Church Record."

March 16th, 1914.

Dear Sir,—I wish Dr. Digges La Touche had contrived to keep clear of personal abuse. There was none in my letter. I have no use for such a weapon.

The term "mischievous mediaevalist" was used to describe the position which inevitably results from the presuppositions which underlay his article, and which are still more obvious in his attempted reply. The chief of these presuppositions is that one side holds a monopoly of truth and everyone else is altogether wrong. The mediaevalist was incapable of distinguishing elements of truth in other points of view than his own. He forgot or he did not know that infinite truth cannot be completely comprehended by any finite mind.

My criticism was directed towards showing the one-sidedness of the article in question. The writer has not replied to the main point at issue. He has not attempted to reconcile the two principles (1) the right of private judgment and (2) fidelity to a trust. He praised both principles, but in such a manner as to condemn the very persons he commended, the Reformers, many of whom held emoluments in the Church, to which they had been appointed on terms they did not keep. Truly they changed their beliefs and

doctrines for the better, but in their case there was an apparent clash between the foregoing principles—the right of private judgment and fidelity to a trust. Some of them felt the difficulty and resigned their emoluments. Others were not so delicately scrupulous, or had discovered a way out of the difficulty.

Truth always remains the same, but traditional presentations of truth have to be re-cast from time to time, to meet changes in ideas and modifications of speech. Words and phrases change their meaning, and the underlying framework of ideas also undergoes modifications. Does "fidelity to a trust" mean fidelity to traditional formulae or fidelity to the truth? The writer of the article missed a great opportunity when he passed over the deep problem of reconciling legitimate development and re-interpretation with fidelity to a trust, and indulged in personal abuse of men who are out of his reach and cannot reply to him.

What we want is a handling of problems and principles that really faces those problems and brings apparently opposite principles into harmony. This will carry us forward to a definite position. In a word, we want positive statements rather than negative self-assertions. I am glad to note that the article on "Authority" in the current issue is much more satisfactory, though even there the writer might have explained how it is possible for a "sin-stained and blinded conscience" to receive a revelation, unless it is capable of distinguishing between a genuine and a false revelation. If so, it must have something in itself that corresponds with the content of a genuine revelation. Also, it would seem that if conscience can distinguish between a genuine and a false revelation, then each individual is responsible for his religion and is his own final authority—for where there is no authority there can be no responsibility. I am merely stating a problem that seems to arise from the latter portion of the article on "Authority," and I should welcome a real discussion of the difficulty.

KATHOLIKOS.

To Correspondents.

J.C. (Stanmore).—We have forwarded your letter to Rev. G. H. Cranswick, for comment.—Editor.

THE KING AND CENTENARIAN.

Another example of King George's homely interest in even the most humble of his subjects is afforded by the letter the King has caused to be sent to Mr. John Turner, an old hand-loom weaver of Kirkburton, Huddersfield, who attained his 100th birthday recently. By the morning post Turner received the following letter:—

York Cottage, Sandringham, Norfolk.
Dear Sir,—The King has learned with much interest that you are celebrating your 100th birthday to-morrow, and desires me to forward you his hearty congratulations on the auspicious occasion. His Majesty trusts that you will enjoy good health, and that the remainder of your life may be fraught with every possible happiness.

Yours faithfully,
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Life is a sheet of paper white.
Whereon each one of us may write
His word or two—and then comes night.
—Lowell.

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THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

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The Woman's Page.

An Appeal to the Women of Australia.

More than forty years have passed since the "Home-going" of Agnes Elizabeth Jones, a woman-warrior of the last century, whose brief life of thirty-six years was spent for God. In the last three years of her life she accomplished an almost miraculous reform in the Liverpool Workhouse and Infirmary. She found a disorderly rabble, she left an ordered community of nearly 3,000 persons, all of whom had felt the influence of the strong, gentle, courageous woman, who labored with unflinching patience and fidelity in that work to which the Divine Imperium of her vocation impelled her.

In concluding the memorial of Miss Jones, Miss Nightingale wrote:

"This is a war-cry—a cry for successors to fill her place. Let hers be the life which stirs up to fight the good fight."

"The call to arms which she was ever obeying."

"The Son of God goes forth to war! Who follows in His train?"

"O, daughters of God, are there so few to answer?"

Is there not latent in the women of Australia a capacity for devotion, discipline, and endurance in the cause of Christ? Here is "the moral equivalent of war" which shall develop the power to endure hardness as good soldiers of Christ.

To-day He is looking wistfully, tenderly into young eyes to catch some shadow of pity for the sorrows of a dying world; to-day He is offering the resources of Divine power to those who will forsake all to follow Him.

To-day He is asking:

"How can they live? How will they die? How bear the cross of grief?"

Who have not got the light of faith, The courage of belief?"

Not only in distant lands, but here in our own—

"Men die in darkness at our side, Without a hope to cheer the gloom."

Will not you be torch-bearers?

To come to practical, definite service! Has the Gospel of the grace of God made so little difference in your experience that you have no message for others?

Do you know anything of the Sunday school in your Parish? If so, there is one class almost certainly represented there, for whom I would make a passionate appeal to the conscience of the women of our Church. Our State children. What do we know of them? What have we done for them? A paternal Government has relieved us of the responsibility of clothing, feeding, and educating them, but it cannot release us from the responsibility of watching for their souls.

At an age when girls most need a mother's care, they are exempt largely from State control. Often mentally undeveloped, or physically defective, they have to face the battle of life alone, and sometimes, almost desperate.

There is another form of service. Think of the lonely lives, not only in the far-off bush, but adjacent to our towns and villages. Think of the multitudes who have been baptised in infancy, confirmed in girlhood, possibly married, and quite expecting to be "buried in the Church of England," with a respect and affection for the Mother who has done so little for them, which is pathetic. Not many years ago, in a northern township, a woman lay dying; anguish of soul oppressed her, and in her death agony she cried out, "Oh won't someone say a prayer for me? Couldn't you get someone to come and say a prayer for me?" Kindly, sympathetic neighbours hurried from house to house in a vain endeavour to find "someone who could say a prayer." Oh, Christian women of Australia, the war-cry of the Lord of Hosts is sounding in our ears to-day!

He expects you to take your place in the campaign against sin, the world and Satan; there is no exemption for women in this war; yours may be the "secret service" of prayer; or He may need you in the ranks; only do something. Our prayer is: "Lord, open the young women's eyes," that they may see the need. Ask God to show His plan to meet that need. The most perfect schemes will be powerless if the messengers of the Cross be not animated and dominated by the Spirit of God.

ANCILLA DOMINI.

Women's College at the Queensland University.

The University of Queensland was only opened in 1911, but the number of students (both male and female) has exceeded all expectations, and the buildings have proved altogether inadequate. It was felt from the first that either a hostel or a residential college should be provided for the women students, but nothing definite was done on the subject until about a year ago. In the early part of 1913 a number of women who were interested in the subject formed a deputation to the Government in order to ask for assistance in establishing a women's residential college. They received scant sympathy then, but nothing daunted, set about trying to raise funds to establish the college without Government aid. Such determination as they showed would probably have accomplished its purpose in time. Meanwhile the Government Education Department had decided on a new scholarship scheme, which will enable an increased number of State school scholars and young teachers to avail themselves of a University course. As these scholarship holders will come from all parts of the State and include a number of girls, the college committee decided on another deputation to the Government. The second appeal for help resulted in a promise of a £ for £ subsidy on all money collected up to a thousand pounds, and a grant of £500 per annum for five years. As the public subscriptions have reached the total of £1265 10s. full advantage can be taken of the thousand pounds subsidy. This generous treatment has enabled the committee to go ahead with their arrangements, and have the college available for students at the beginning of the 1914 University term. A house on Kangaroo Point and an adjoining cottage—which it is intended to attach to the main building by a new wing of bedrooms—have been leased for three years for the college. By that time it is expected that the new University and colleges will be built.

Times Have Changed.

An amusing reminiscence of the early days of the Bedford College for Women was recounted by Sir Oliver Lodge at a lecture in the new buildings of the college in Regent's Park, London. About forty years ago, when he was appointed Professor of Physics—a chaperon was always present at a lecture, and sat throughout sewing, knitting, or doing something all the time, though what it was expected the lecturer would say to the students he really did not know. The lecturer was probably far more afraid of them than they were of him.

Despise not little sins, for mountain high may stand
The piled heap made up of smallest grains of sand.
Despise not little sins, the gallant ship may sink,
Though only drop by drop the watery tide it drink.

If thou thinkest twice before thou speakest
once, thou wilt speak twice the better for it.
—William Penn.

STATEMENT TO BE SIGNED BY COMPETITORS.

To the Editor,
"Church Record,"
64 Pitt Street, Sydney.

Dear Sir,
I enclose my answers to this week's questions; no one has helped me to answer them, and I have not used a Concordance.

Yours faithfully,

Date.....

Young People's Corner.

LETTER FROM THE EDITOR TO THE BOYS AND GIRLS.

My Dear Young Friends,—
The next issue of the "Church Record" will finish the first quarter. I am sorry to have to tell you that I have decided not to continue the Scripture Competitions. The reason is that so very few boys and girls have sent in answers; many even who began well have given up sending them in. So, after the next issue, there will be no more questions, but there will be more room to put in what you will like to read. The names of those who obtain prizes for the quarter will be published early in April.
Your affectionate friend,
THE EDITOR.

March 20, 1914.

QUESTIONS.

12. Suffered under Pontius Pilate, was Crucified.

We were thinking last week how our Lord "took our nature upon Him," and was born of a human mother. This week we remember how He suffered and died for us.
Put the title, "12. Suffered, was crucified," at the head of your paper.

Juniors (under 12.)

1. Who was Pontius Pilate? Write down two verses from St. John 19, showing what Jesus suffered under him.

2. What is the meaning of "crucified"? What sort of people were usually crucified?

3. Write out a verse in St. John 14, which tells us what we ought to do if we love Jesus, who gave His life for us.

Intermediate (under 15.)

1. In Isaiah 53, a name is given to our Lord, because of His suffering. What is it?

2. Jesus, while on the Cross, spoke seven times. Write out the verses.

3. Write out a verse in St. Matt. 26, which shows the purpose of Christ's death.

King Daudi at Home again.

H. H. Daudi Chwa, the King of Uganda, was in England with his tutor and three African chiefs last summer? His people gave him such a welcome when he reached his country on October 6. For twenty-three miles, from Entebbe to Kampala, the seat of Government, the road was lined with loyal subjects, who in Uganda fashion knelt as their King passed by. King Daudi's first act was to attend a special thanksgiving service to thank God for his safe return; near the Church there were hundreds of school children flying flags and mottoes of welcome. Next day King Daudi held a baraza (or levee) and received in state the Europeans and chiefs; the visitors were interested for three hours hearing the story of the eventful journey. The King was "at home" for a fortnight and took great delight in telling what he had seen in England; he received several schools and encouraged the boys to ask questions. On the Saturday



after the King's return the Meno High School boys gave a concert. King Daudi was there and made a speech.—"Round World."

"W. J. S. P."

It was the time of war, and the troopship lay by the jetty, discharging the ranks of soldiers who, weary by the confinement of the voyage, were burning to meet their country's foe on the veldt.

"You are waiting for your luggage?" said one of the transport officers to a young private of the 15th Lancers who was leaning against the railing. "Describe it, lad, and I'll find it for ye!"

"A wooden box, brass-bound," said the soldier, "with initials W.J.S.P. in black paint."

"Here you are," answered the officer, pulling it forward. "I congratulate you upon your initials."

"Why, may I ask?"

"They are fine ones, lad. Besides standing for your name, they stand for these words: 'Will Jesus send Peace?'"

A startled look, a nod, and a troubled smile—and then the young soldier and the transport-officer were parted.

"Will Jesus send Peace?"

The question had remained in the lad's mind and made him think of that Jesus who so far had little part in his life: they went with him to the warfare, they echoed in his ears during his first engagement with the Boers. When the shots rained round him and he fell, he seemed to see them written in fiery letters on the air.

"Will Jesus send Peace?"

When he came to himself and found that he was lying on a bed in the camp hospital, the words were with him still. And he knew he must find a personal answer to the question.

So he put it to a comrade who spent some of his scanty leisure in visiting the wounded, and was given a simple reply:—

"Yes, Jesus will send perfect Peace if you give your heart and soul into His keeping." So he gave them, and the Saviour sent him free pardon and that peace of God which passeth all understanding.

Has He sent Peace to you?

L.F., in "Our Boys" Magazine.

The Bystander.

Confirmation and Communion.

In the "Church Record" of February 27 I dealt with the question "Shall the Guests be excluded?" Or, in other words, may those who are earnest Christians, but members of other denominations, who are sojourning with us for a time, join in the Holy Communion as "guests," without being confirmed? I answered this question in the affirmative, and gave reasons for their admission. I was conscious, when writing that article, of a further aspect of the subject, with which I did not then deal. This point has now been raised by a correspondent in last week's "Church Record."

How May the Guests Join the Family?

He says: "Doubtless many persons would be glad to have the subject further discussed so as to embrace the case of one who, having been brought up as a Non-Conformist, accustomed, by virtue of having made a public profession of faith in accordance with the rules of the Church to which he, or she, belonged, to gather with others round the Table of the Lord; but has determined for what would be held to be

good and sufficient reasons to apply to be admitted, not merely as a guest at the Lord's Table, but as a member of the Church of England. Could such a person be admitted to membership without at any time being confirmed? Suppose that such a person has been a duly accredited minister, would Confirmation be necessary in his case?"

Perhaps I may be permitted somewhat to broaden the scope of enquiry, to include all members of other denominations, who for whatever reason permanently cast in their lot with the Church of England as regular worshippers, with no intention of returning to their own Communion.

Such people are naturally grouped in two classes: (1) Those who attend the Church of England through force of circumstances; (2) Those who join the Church of England from conviction.

Permanent Guests.

Let me give one or two examples of "those who attend the Church of England through force of circumstances. In the Australian Bush there are often isolated spots where there is an Anglican Church, and none other. A devout Presbyterian, or Methodist, is settled in the neighbourhood, and regularly attends the Church. He is not convinced that the doctrine and discipline of the Anglican Church are in any way superior to his own, but he thankfully makes use of her ministrations, and comes regularly to Holy Communion. He, to the end of his life, comes as a guest, a permanent guest, to the Holy Table.

Slightly different is another case, very familiar in town congregations. A woman, who has been brought up in another denomination, of which she is a full member, marries a Churchman, and with him attends the Church of England. Her children, as they grow up are confirmed, and become communicants. Then, if not before, she desires to go to the Holy Communion with them. The Clergyman tries to persuade her to be confirmed, and in many cases she consents, but in others she refuses, feeling that she does not desire to join the Church of England. She comes to the Holy Communion as a guest, and continues coming on that footing to the end.

Members of the Household.

Now let me turn to "those who join the Church of England from conviction." Speaking generally, it seems to me that when a man, who has been brought up in another Communion, "for good and sufficient reasons," applies "to be admitted to the Lord's Table as a member of the Church of England," he ought to be confirmed. Every Christian Church has its own rules for admitting people to Holy Communion. The rule of the Church of England is Confirmation.

I remember one man, a friend of my own, brought up a Methodist, an active worker in his Church, who joined the Church of England. For some years he attended Holy Communion without

being confirmed, and held various offices in the Church, and no objection was raised to his doing so. But, of his own initiative, he applied to be presented for Confirmation, on the ground that he felt he ought to carry out faithfully the conditions laid down by the Church, of which he had now become a member.

But what of those who think differently? I look back over my life in Australia, and remember many earnest faithful men and women whom I have known, who have become loyal members of the Church of England, Church workers, Churchwardens, Vestrymen, Members of Synod, who have never been confirmed. They think that they have already fulfilled the spirit of Confirmation, by publicly confessing Christ before men and by seeking the strengthening of the Holy Ghost. The Church would be spiritually much poorer without them. Are they to be told that they must not come to Holy Communion until they "have been confirmed, or are ready and desirous to be confirmed"? If I were a Clergyman in charge of a Parish, I would welcome such to the Holy Table, would do all I reasonably could to get them to be confirmed, but if conscientiously they could not see their way to do so, I would then remember that attendance at Holy Communion is based on the command of the Lord, and that Confirmation is, though most valuable, only an Apostolic Rite.

Surely the condition for admission to Holy Communion by our Church, which is of great value to her members, but which is not laid down in the Holy Scriptures enjoined as necessary for communicants, should not be allowed to hinder baptised Christian people from coming in obedience to the command of our Blessed Saviour to His Table "to remember the Lord's death till He come." F. L. A.

THE WORK OF THE REFORMATION.

"The Reformation found Englishmen steeped in ignorance and left them in possession of knowledge—found them without Bibles and placed a Bible in every parish—found them in darkness and left them in comparative light—found them priest-ridden and left them enjoying the liberty which Christ bestows—found them strangers to the blood of atonement, to faith, and grace, and real holiness, and left them with the key to these things in their hands—found them blind, and left them seeing—found them slaves, and left them free. For ever let us thank God for the Reformation! It lighted a candle which we ought never to allow to be extinguished or to burn dim."—The late Bishop Ryle.

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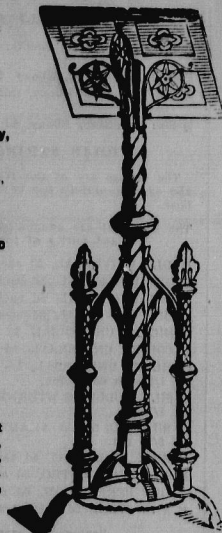
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Current Topics.

The Fifth Sunday in Lent is also called "Passion Sunday," because the Epistle sets forth the object of our Lord's Passion. His blood was shed that He might obtain eternal redemption for us.

During the first four weeks of Lent we are reminded of our sins, and of the warfare which the Christian must ever wage against them, but during the final fortnight of this sacred season we are reminded of the Sin-bearer, "the Lamb of God that taketh away the sin of the world." We are invited to follow Him, in spirit, up to Jerusalem, until on Good Friday, standing by the Cross, we see the Saviour suffer and die for us and for the whole world.

The first morning lesson tells of the burning bush, where God revealed His new name to Moses, "I am that I am." In the Gospel we read how Christ also revealed Himself, to His enemies, as the Eternal God, "Verily, verily I say unto you; before Abraham was, I am." He who died in His human nature on Calvary was none other than the Eternal God. He put away sin by the sacrifice of Himself. Is it not easy to fully trust such a loving God, and to pray in the words of the Collect, "We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul?"

We all freely admit that in the early days of Christianity the preaching of the Gospel, and the healing of the sick went hand in hand. But we think that the gifts of healing were lost to the Church after Apostolic times. This is, of course, true, but it would be well to ask whether the loss has not been caused by lack of faith. Of late years much attention has been given to this subject, and such men as the Bishop of London, have strongly maintained that the Church in her ministrations to the sick, should distinctly expect healing of the body, as well as conversion and consolation for the soul, but that this should be sought, not as is done by Faith Healers and Christian Scientists, by refusing medical aid, but in full co-operation with it asking God's blessing upon it.

On a question of this character a little practical experience is of more value than volumes of theory. "A Missionary in India," writing in the current issue of "The East and the West," on the "Anointing of the Sick," gives the results of his own observation. His plan is, in critical cases of sickness, to follow the precept of St. James, "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." He expects repentance, faith, and consecration, on the part of the patient; he gathers Christian people together for faithful prayer, including at times, nurses and doctors; and he anoints the patient with oil in the name of the Lord; and the results are surprising.

The details of 39 cases are given. Of these, seventeen cases, some very desperate, have quite recovered; thirteen had relief, or partial healing; eight were unrelieved; one is not reported on. Why should not similar results be obtained in Australia, and "the prayer of faith save the sick" much more frequently than is at present the case?

There is no doubt that the principles of Theosophy are being diligently spread in Australia at the present time, and a word of warning is much needed. The methods employed in this propaganda are not always above suspicion. Thus we have heard how, in one city, people have been invited to join "a literary society," only to find when they innocently accept the invitation that it is the literature of Theosophy which is to be studied with the assistance of ardent Theosophists. In another city the theory is being most vigorously upheld, that it is possible to be a Christian and Theosophist at the same time, and one of our own Clergy has been so far led away as to sav so from his pulpit.

To understand what Theosophy really is we must go to India, or else hear what those who have lived there have to say. Christian missionaries tell us that in North India their greatest opponent is to be found in the Hindu College at Benares, under the care of Mrs. Besant. Christianity and Theosophy are seen in India as they really are, antagonistic, and mutually irreconcilable. Rev. C. F. Andrews in "The Renaissance in India" speaking of Mrs. Besant, says: "Her whole propaganda is professedly Christian in England and Hindu in India. She herself sees no inconsistency in this, but people in England and America should clearly understand that she has been the most bitter opponent of Christian Missions in India."

When we remember that Madame Blavatsky, the founder of modern

Theosophy was adjudged by the Physical Research Society as guilty of fraud, and that recently, in the case of the Indian boy who was reputed to be the re-incarnate Christ, Mr. Justice Bakewell ordered the restoration of the boy to his father on the ground that no father could be expected to leave his son under influences which were "frankly immoral," there is additional reason for all Christian people to stand altogether aloof from Theosophy and to regard it as absolutely opposed to the Gospel of Christ.

Mr. Frank Cockrem, Secretary of the Open Air Mission of Great Britain, is paying a short visit to our shores. He represents a great movement, which aims at bringing the Gospel to those in so-called Christian lands, who are living without hope and without God in the world. It owed its inception and inspiration, under God, mainly to two men, Mr. John Macgregor, familiarly known as "Rob Roy," and Mr. Gawin Kirkham. The work is inter-denominational in character, and is warmly commended by the Bishop of Durham.

Mr. Cockrem has published a little book entitled "The Open Air Preacher's Counsellor, a Handbook to High-way Witnessing," in which, from the stores of his experience he gives most useful hints for those who wish to carry on the work of open air preaching, and in which also he does not forget to touch on the springs of spiritual power, from which success alone can come.

In our day we are face to face with the sad fact that thousands of our people never enter a place of worship, or come into touch with the ordinary ministrations of the Church. Of such the Lord says, "Go out into the highways and hedges and compel them to come in." If they will not come to us then we must go to them.

The experience of the "Open Air Mission" shows that even amid such surroundings as are met with on the Epsom Race Course on Derby Day, the preaching of the Gospel has not lost its ancient power, and souls are won for Christ. We thank God for those who, in Australia are carrying on open air work, but its area should be much extended, so that on every race course, and on all our sea-beaches, and in other places where people congregate, they may have an opportunity of accepting the Lord Jesus Christ as their Saviour. Here is a work in which we may look for the union of the Churches. Let there be a united front in proclaiming to the careless and godless, the simple message of the Saviour's love.

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