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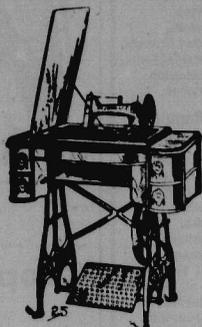
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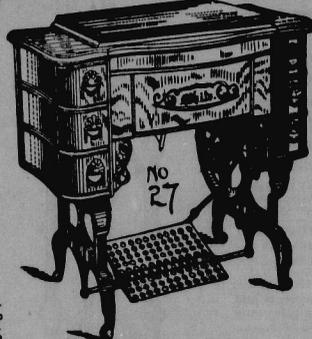
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For Australia and New Zealand.

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Current Topics.

For the Fifth Sunday after Trinity the subject is "Peace" in the world, and in the Church. The Fifth Sunday Epistle (I. St. Peter iii. 8-15) shows how largely the peace of the world is dependent on the love and forbearance of Christians, and how little, on the other hand, persecution can touch the Christians real happiness. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." The Gospel (St. Luke v. 1-11), contains the account of the first miraculous draught of fishes, teaching all who desire to be fishers of men, that if they obey and trust God they may look for success where there is apparently least promise of it. The Church must prosper so long as she preserves a godly peace within her own border, and diffuses it in the world around. Nor will the Gospel Net ever be brought up empty, if it be let down at God's command, and in loving confidence in His promises. In the Collect we pray for the peace of the world in order that the Church may joyfully serve the Lord in all godly quietness.

Quite a storm has arisen in Sydney because of the publication in the Daily Press of a letter on the Ulster Question signed by the Archbishop, the Dean, the Archdeacons, and more than half the clergy of the Sydney Diocese. The letter, which we publish under "The Church in Australasia," states that the establishment of Home Rule in Ireland imperils the civil and religious liberty of a portion of the people of that country, and that its passage will mean civil war and bloodshed, facts which one would think are beyond question in the mind of any unprejudiced observer. It then goes on to call Church people to pray for Ulster, and to sign a petition asking, either that Ulster may be excluded from the Home Rule Bill, or that the whole question may be submitted to the electors of the United Kingdom.

This seems to us very reasonable, but Mr. Griffith, Minister of Works in N.S. Wales, has a very different opinion, and has vehemently attacked the letter and its signatories. The Archbishop has published a firm and dignified reply which we print in this issue. The Dean has also strongly defended the position he has taken up, and Dr. Digges La Touche has written a convincing reply to Mr. Griffith's letter. The trouble arises from the mistaken

idea that the relation of Ulster to Home Rule is a purely political one. If it were, the Church, as a Church, would take no side on the question, though individual Churchmen, and Church dignitaries could still hold and express their opinions as citizens. But the problem of Ulster is primary a religious problem. For Mr. Griffith to speak of the signatories of the manifesto as "using the name of the Redeemer of mankind in support of the political attitude of the Tory party in the British Parliament, and their dupes in Belfast," is nothing short of misrepresentation. The Ulster trouble is due to the well-founded belief that Home Rule means Rome Rule. Mr. Griffith asks "Has the vast Roman Catholic majority in Quebec interfered with the civil and religious liberty of the Protestant minority?" The answer to his question is very simple. Protestants are leaving Quebec continually because they find that it is almost impossible to get a living there, being squeezed out by the Roman Catholic majority. It is quite true that we live in the 20th century, but it is the glory of the Roman Church that it never changes. Wherever it is in power, whether in Quebec or Malta, or South America, or Spain, the Protestants have a bad time, for the Roman Church is essentially a persecuting Church. From its tyranny we were delivered in the sixteenth century, and no one who values civil and religious liberty will easily permit the Church of Rome to gain political ascendancy in any part of our Empire.

The great meeting of the British Association Congress in Australia is at hand, and some of our distinguished visitors are arriving on our shores. Among them is an eminent Australian, Professor Elliot Smith, born in Grafton, N.S.W., and trained in the University of Sydney before proceeding to Cambridge. He has been interviewed in Australia by representatives of the press, and among other things he says that the evidence available proves that man has lived on this earth at least 50,000 years, that "man's ancestors were certainly arboreal," and that, with regard to the origin of life, chemists "can now make by synthesis a great number of organic materials, which were hitherto supposed to be the peculiar property of living material."

A great change has taken place within the last forty years in the attitude of religion and science towards each other. It is fully recognised now that each has its own sphere of action, and that there is no antagonism between true religion and true science. Some

of the most eminent scientists are earnest Christians.

The word "Evolution" used to stir the antagonism of believers. Now all reasonable people admit that there has been an evolution from inanimate matter, through vegetable and animal life, to man, creation's crown. The first chapter of Genesis sets forth in simple form the story of that evolution. There was an orderly progress from the lowest to the highest, but we await further knowledge as to the details of that evolution, and welcome all ascertained facts of science, while claiming our right to suspend our judgment concerning its theories.

As to the origin of life it is by no means proved that spontaneous generation is possible, but even if a chemist "can make by synthesis organic materials" we must first have the chemist. Who made him? In the far off ages when the lowest forms of life began upon the earth, who was the chemist? It comes back to the old story of Genesis; "In the beginning God." The Bible tells us of creation and the Creator; science is teaching us something of the Creator's methods, and the more they are unfolded, the more we marvel at the wisdom and power of God.

It is not by any means proved that "man's ancestors were certainly arboreal, which implies that they were of the ape variety, but even if that were proved it would not disturb our Christian Faith. Professor Elliot Smith says that "man reached his human estate by virtue of the development of his brain." Here we venture to differ from him. Man became man when God breathed into him the breath of life, and made him in His own image. The most fully developed brain might belong to a high order of animal and nothing more. It is the spiritual nature made in the likeness of God which constitutes true humanity, and man became man when he received a soul.

As to the age of man upon the earth, we are not of course bound by Archbishop Usher's chronology, which places creation at 4004 B.C. We can afford to wait until science has said its last word upon the question, which consummation is not yet reached. We repeat again that there is no quarrel between science and religion—the trouble only begins when either trespasses on the realm of the other.

The whole Empire mourns the death of Mr. Joseph Chamberlain. Both in personal character and in public life he was conspicuous among his fellows. In his own city of Birmingham is to be seen the result of his great work as a municipal reformer. In the politics of the

United Kingdom he was, until overtaken by illness, a leading figure. But, from the Australian point of view, his greatest achievement was as an Empire-Builder. His influence was against the petty policy of the Little Englanders. He took, in the Salisbury Administration, the despised post of Colonial Secretary, and made it one of the most important positions in the Empire. From that time the old irritating policy of Downing Street towards colonial affairs has passed away, and we see Britain surrounded by a brilliant cluster of self-governing Dominions, bound to the Mother Land by ties of deepest loyalty, because permitted to work out their own destiny according to the best interests of their people. For this happy consummation we, in Australia, owe to the late Mr. Joseph Chamberlain a debt of gratitude.

When at Swanwick last year a movement was initiated to raise £100,000 (in addition to the ordinary income), for the Church Missionary Society, it was feared that it might mean financial loss to other religious enterprises. But although the sum of £114,885 was given, there is no corresponding diminution in other directions. Like the C.M.S. the Society for the Propagation of the Gospel has achieved a "record," having received nearly £34,000 in 1913 more

than in the previous year, and also more offers of service than ever before. The London Missionary Society, which began its financial year with a deficiency of £70,000 has received £73,000 to expunge these arrears, and an increased income of nearly £10,000 towards the ordinary expenditure of the year. The Baptist Missionary Society ended the year with nearly £10,000 short, but in a few days the deficit was reduced to £2,000, in spite of the fact that the Baptists have just raised a Sustentation Fund of £250,000. The Wesleyans have completed their special £250,000 for Missions; the Methodists and the Primitive Methodists have surpassed previous records.

We rejoice over these encouraging statistics which we gather from the "C.M. Review." The reason of this general uplifting is easy to discover. Swanwick did not represent an appeal for money, but rather a deeper consecration of life to God, and a humble dependence on the power and guidance of the Holy Ghost. The blessing has spread from Society to Society, and from Church to Church, and the influence of Swanwick is, we trust, only beginning. As the spiritual temperature of Christian people is raised to a higher level, their lives will become more fruitful in love, sacrifice, and devotion for the cause of their Saviour and King.

The Evangelical Movement.

XVI.

WILLIAM WILBERFORCE.

Hitherto the men who have come before us have all been in the ranks of the clergy. But the Evangelical Movement owes not a little to its laymen. Evangelicals may not have talked much about the priesthood of the laity, but they have certainly acted upon it. The greatest layman of the Evangelical Movement, and indeed one of its greatest men, was William Wilberforce, who has come down to us as the great Parliamentary orator, who devoted his talents and influence to secure the abolition of the iniquitous slave-trade. To accomplish this he sacrificed brilliant political prospects, endured the scurrilous attacks of vested interests, and spared no effort that could conduce to the success of the noble cause he had espoused.

Early Years.

William Wilberforce was born at Hull on the 20th August, 1759. His father was a merchant of that town, and both parents were well-connected. He was sent to the Grammar School of his native town, at that time in charge of Joseph Milner, the Church historian, assisted by his younger brother Isaac, who was a distinguished Cambridge scholar and rose to high academic distinction. Both of the Milners were leading members of the Evangelical brotherhood. As a boy, Wilberforce was remarkable for his elocutionary powers. He had a wonderful voice, which he could use most effectively. His father died before he was ten years old and he went to stay with an uncle at Wimbledon in Surrey. His Uncle's wife was a disciple of George Whitefield, and this fact proved of great importance, as he now received those preliminary impressions which bore fruit in the faith and activity of his later years. In fact, he said a long while afterward, "If I had stayed with my uncle I should probably have been a bigoted, despised Methodist." However his mother took him away before this could happen, and he shared to the full the life of a wealthy young gentleman of his day, receiving the rudiments of a polite education, and in due course proceeding at the age of seventeen, to St. John's College, Cambridge. At Cambridge he did not distinguish himself particularly, but six weeks after he had come of age he found himself, by the expenditure among the electors

of Hull of more than £8,000, their representative in the House of Commons.

He entered to the full into the ordinary life of the leading politicians of the day, among whom his conversational and oratorical talents gave him an honoured place. William Pitt, soon to be Prime Minister at the age of twenty-three, went on a summer tour with him to France, where they were the object of the attentions of the French authorities, at first suspicious but afterwards hospitable. They had a very good time according to the measure of the world and no one enjoyed it more than Wilberforce. On his return in 1784 he was returned unopposed for Yorkshire, a tremendous triumph against the solid array of the Whig families of that county. The impression he made has been characteristically recorded by James Boswell, "I saw," he says, "what seemed a mere shrimp mount upon the table; but, as I listened, he grew and grew until the shrimp became a whale."

A Spiritual Crisis.

The crisis of his life seems to have occurred in this year during a journey he undertook, after the election, to the South of France, and thence through Switzerland to the Spa. The expedition occupied some months. His chief companion was Isaac Milner, his former tutor, who became his spiritual preceptor and guide. The early lessons he had learned at Wimbledon now bore fruit. In the twenty-sixth year of his age, Wilberforce passed through that spiritual experience commonly called "conversion." One great result of this experience was the quickening and deepening of that instinct of philanthropy with which he was naturally endowed. Hitherto only the lighter of his many social talents had been displayed, but they had won for him a brilliant reputation as a centre of attraction among the best society of his time. Henceforward he consecrated his talents to more serious work than the entertainment even of the greatest lights of contemporaneous society. He was filled with that deep enthusiasm for humanity which is the mark of the true follower of Jesus Christ. This was maintained by a habit of regular communion with God. "He endured as seeing Him who is invisible," and as hearing Him who is inaudible. When most immersed in political cares, or in social enjoyments, he invoked and obeyed the voice which directed his path, and thus tranquillised his mind. That voice was still at hand to soften his most indignant invectives, and to disarm his parliamentary polemics of all their bitterness. It reduced his most impassioned statements to the severe measure of truth. It chained down to many an irksome study a mind disposed to flutter about every topic, and to fasten upon none. . . . It made the keenest of critics the most charitable of judges. . . . It rendered every remotest interest of humanity sacred to him. . . . It taught him to rejoice, as a child, in the presence of a Father, Whom he much loved and altogether trusted, and Whose approbation was infinitely more than an equivalent for whatever restraint, self-denial, labour or sacrifice, obedience to His will might render necessary.

And thus were combined and reconciled the most profound sense of the vanity of human pursuits, and the most lively interest in them all. Obeying

the precept which Mr. Taylor has given to his "Statesman," he observed a Sabbatical day in every week, and a Sabbatical hour in every day. Those days and hours gave him back to the world, not merely with recruited strength, but in a spirit the most favourable to the right discharge of his worldly duties."

Correspondence.

Women's Work—An Appeal.

We gladly publish the following appeal for funds to build a new Deaconess House at Newtown, Sydney, and we trust that there will be a generous response from those who are in sympathy with the excellent work done by the Deaconesses:—

The Council of the Church of England Deaconess Institution has long felt the need of a new Deaconess Home. The present one is only rented, and quite inadequate and unsuitable as a Training Home. The training of women workers is very essential. We face, in these days, a decline of religion in the home, and yet we know that the success and strength of the British race has been fostered by a godly home life—the open Bible, the family altar.

Our clergy and deaconesses continually ask themselves: "How can we stem the tide of indifference and godlessness?" It must be done. But our parochial system can only be ideal if it is worked thoroughly, and we all must see how impossible it is for the clergy with large and often scattered parishes to keep in close touch with every family under their charge. Besides the Christian woman's influence is necessary in the homes of our people.

We endeavour at the Deaconess House to give an all-round good training—devotional, intellectual, practical—and we should like it to be possible that the clergy all over the Diocese should be able to send suitable women to be trained for future work in their parishes and for work in heathen lands. As many of our Church people know, a good and lasting work has been done in the past from the Deaconess House centre; it has been very uphill work, but has branched out, besides the training of women workers and parochial work, in two sister Institutions, which deserve support. These are the Children's Home, where at present over forty children, left in pitiable circumstances, are being cared for and trained for service, and the Home of Peace for the Dying, which provides good nursing and a true Christian influence for those who are very suffering and whose time is short for this world.

For some time past the Trustees have received subscriptions towards a building fund to the amount of about £1,000. With this sum they have bought a freehold property in Bligh Street, opposite the Women's College, but it is estimated that about £5,000 will be needed to build a suitable house and lecture hall with furnishings. We remind our readers that it is not a new Institution; it will not mean overlapping, for it is the only Deaconess House in the Diocese. The Church of England must have a house where her women workers can be trained. Other denominations are making very rapid strides in this direction; why should the Church of England be behind? Will you very kindly help us in raising the needed funds? Donations large or small will be gratefully acknowledged by the Hon. Treasurer, Deaconess House, Queen Street, Newtown, Sydney.

Wicliffe Preachers.

(The Editor, "Church Record.")

Sir,—Mr. C. Forbes, in his letter in your issue of June 26, comments adversely upon the "methods" adopted by the Wicliffe Preachers now at work in England. This work he condemns as "militant policy" and "militancy," which, he avers, has "done grievous harm in the past to the Evangelical cause in the Church of England." Now, what was the "militancy" I suggested, or rather reported, as being done by the Preachers in the Old Country? Preaching the pure and simple Gospel of our Lord and Saviour, and declaring Him to be the only Mediator between God and man, and His own Sacrifice of Himself once offered suffi-



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cient for our salvation. These two doctrines, it is obvious, strike at the root of the evils devastating our Church—Sacerdotalism and the Mass. I think, if Mr. Forbes studies his Gospels, Epistles, and Acts of the Apostles, he will find that this is just the kind of militancy adopted by the preachers sent out into the world by our Lord. They did not remain in Jerusalem with folded hands, declaring what ought to be done—they went and did it.

And they did not mince matters. They went to the front, the forefront of the fight. They were to be seen fighting in the strongholds of Judaism—the synagogues, and at or near the temple-gates—the citadels of the pagan idolatries and superstitions. Why, it was all militancy! "I am certain," says Mr. Forbes, further on in his letter, "that the vast majority of Evangelicals are opposed to militancy. . . ." I quite agree with him. More is the pity.

CHRISTOPHER GILES,
Lay Reader.
Aldinga, S.A.

Prophecies of the Old Testament.

Mr. F. Tayler writes with regard to his pamphlet, "Prophecies of the Old Testament concerning Our Lord and Saviour Jesus Christ," in verse, of which we published a notice in our issue of June 10, that copies are obtainable at the Diocesan Book Society, Melbourne, at 3d. per copy (50 copies or more at 2d.).

Candidates' Ordination Fund.

A correspondent writes as follows:—"I see some more contributions to the 'Candidates' Ordination Fund' in last week's 'Church Record,' so I wish to add my mite, and am enclosing you a postal note for 10/- Please put it in your paper under the title of 'Evangelical.' I think this is a splendid idea for raising money for this purpose, and wish hundreds and thousands might give to it. I shall hope later on to give something more. We greatly want more young men educated in the Evangelical School. It is sad to think of the power the High Church party are getting in the dear old Church of England."

Previously acknowledged, £1/10/-.
Evangelical, 10/-; Mrs. J. Bowker, 1/-; Total, £2/1/-.

A WITTY "WIRE."

Bishop Montgomery, at the S.P.G. Annual Meeting in London, had been telling the audience of the generosity of Messrs. Burrows and Wellcome, who provide every outgoing missionary with a free case of medicines. "One member of that firm," said the Bishop, "is very well known in Egypt. He is a keen antiquarian, and spends a great deal of his leisure in excavating ancient cities. Before he can carry out his investigations he has, however, to obtain the consent of the Government. Not long ago he came across traces of what he believed to be a buried city, and much delighted at his find, he sent a hurried request to the proper quarter for permission to begin his excavations. The telegram he received was short and to the point. It ran thus: 'Burrow and Welcome!'"

Friendship can sometimes show its strength as much by the readiness with which it accepts benefits, as by the freedom with which it gives them. It proves by this its confidence in the love of the other side.

Personal.

Rev. R. K. Collison, Rector of Christ Church, Mount Gambier, S.A., resumed his parochial duties last Sunday. Rev. F. H. Stokes was locum tenens during the Rector's absence.

At a meeting of the Standing Committee of the Sydney Diocese, on Tuesday, June 30, the first held since the death of the Rev. J. H. Mullens and Mr. W. Crane, votes of sympathy were passed with their widows and families, and of appreciation of their long-continued and useful service in the Diocese.

Bishop Trower, of the North West is leaving shortly on a trip to England, and Bishop Golding-Bird of Kalgoorlie will follow him towards the end of the year. The latter will seek men and money for the work of his Diocese.

In spite of inclement weather there was a large gathering of parishioners at St. Stephen's Parish Hall, Newtown, Sydney, on Thursday evening, July 2, to bid farewell to Rev. E. Denton Fethers (who has been in charge of the parish for the past nine months), and Mrs. Fethers and family. Hand-some presentations were made to Mr. and Mrs. Fethers. From Newtown they received a silver tray, a cake-basket, and a pair of silver vases, from Camperdown, fruit knives and forks, and a set of afternoon teaspoons. The confirmees gave Mr. Fethers a study clock, and the Men's Bible Class presented him with a case of pipes and a tobacco-pouch. To Miss Fethers, the Sowers' Band gave a manicure set. Mr. and Mrs. Fethers and family returned to Melbourne by the s.s. "Wandilla," on Saturday.

The Bromby Prize in Hellenistic Greek at Trinity College, Melbourne, for the year 1914, has been awarded to Rev. F. Lynch, M.A. B.D. The examiners were the Warden of the College, Dr. Leeper, and Principal Aickin of Ridley College.

Canon Hughes, Vicar of St. Peter's, East Melbourne, will conduct a Retreat for the clergy of the Diocese of North Queensland, at Townsville, from July 23 to 25, before the session of Synod.

It has been decided by the parishioners of St. Andrew's, Walkerville, S.A., to place a stained-glass window in the Chancel of that Church in memory of the late Archdeacon Dove. Any balance remaining over after the cost of the window is defrayed will be devoted to additions to the day-school.

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The Call of the World!

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Secretary: Rev. A. R. Ebbs, Cathedral Buildings, Melbourne.

Dean Stephen, Bishop-Elect of Tasmania, will preach his farewell sermon as Dean of Melbourne in St. Paul's Cathedral on September 13.

Canon Hancock, Vicar of St. Thomas', Essendon, Melbourne, who is at present in England, hopes to resume duty on Sunday, August 23. He has had a most enjoyable holiday. The parishioners are making preparations to give him a hearty welcome, and the children are to give the Canon a special welcome on their own the week after his arrival.

Rev. G. Chapman, of Whittlesea, Victoria, has so far recovered from his recent illness as to be able to resume his duties.

Rev. L. H. R. Croker, of Apsendale and Chelsea, Victoria, is in a private hospital in Melbourne, suffering from an attack of pleurisy.

Rev. J. T. Phair was inducted by the Bishop of Adelaide to the charge of St. George's Church, Woodford, and St. Martin's Church, Campbelltown, on Tuesday, June 30.

Rev. W. F. Wilkinson, formerly of Morgan, was inducted to the charge of St. John's Church, Mount Pleasant, on Wednesday, July 1, by the Bishop of Adelaide, as successor to the Rev. J. S. Ives, who has returned to England.

Rev. W. L. Langley gave an account of his visit to England to a gathering of clergy at the C.M.A., Melbourne, on Friday last. He preached on Sunday at St. Matthew's, Prahran, and St. Mary's, Caulfield.

Rev. J. W. Ferrier, Curate in the parish of Hurstville, Sydney, has been accepted by the N.S.W. Church Missionary Association as a missionary. Mr. Ferrier spent some years in Ceylon, and desires, if possible, to go to that part of the Mission Field. The question has been referred to the C.M.S. in London for decision.

The Bishop of Grafton hopes to start at the end of July for a Confirmation Tour on the Richmond and Tweed Rivers.

Last month, in St. Augustine's Church, Inglewood, Victoria, the Bishop of Ballarat unveiled a handsome Memorial Brass commemorative of the Right Rev. William Chalmers, D.D., late Bishop of Goulburn. Bishop Chalmers preached the sermon on the

occasion of the Consecration of Bishop Green.

Rev. H. E. Sexton, who has been for some time on leave from the Diocese of Ballarat, has accepted a permanent place on the staff of the Diocese of Adelaide.

The Archbishop of Sydney and Mrs. Wright, intend to leave Sydney on July 18, for Cairns, and will be absent about three weeks.

Rev. F. B. Mullins, lately Curate of St. Anne's, Ryde, N.S.W., will be inducted to-day as Curate-in-charge of Smithfield, Fairfield, and Canley Vale.

The Ulster Protest.

The Primate's Reply to Mr. Griffith.

The following letter in reply to Mr. Griffith, Minister for Works in N.S. Wales, to which we referred in our "Current Topics," was published in the Sydney morning papers on July 6.

To the Editor.

Sir,—I rarely write to the newspapers, but silence on my part would be misunderstood if I did not, as a citizen who has not abdicated his privileges of citizenship, reply to the published remarks of Mr. Arthur Griffith made this morning in your columns in the unwonted role of an aggrieved Anglican. Mr. Griffith condemns me because I plead for a course of action that would, in my judgment, make for peace. I should have thought that, even as a citizen, I might be permitted to do this.

He denounces me for not accepting "the mandate of the people of the British Isles" that Ireland should have Home Rule. It is just because the people of the United Kingdom, in my judgment, never gave such a considered decision in favour of Home Rule that I ask that they may have a chance to do so. The last election was not fought on the Home Rule issue alone, but on many other and varied issues also. What the people of the United Kingdom need is the possibility of a referendum, such as we have here. The one regret that I have about the memorial that I signed, and for which signature Mr. Griffith censures me, is that it omitted to ask for a referendum to be made legal and to be used. I thank Mr. Griffith for giving me the opportunity of supplying that omission.

Mr. Griffith allows us to infer, I presume, that he considers that the present Home Rule Bill (to use his own words) grants "to the people of Ireland the rights of self-govern-

ment so long enjoyed by Australia." It is just because it does not give those rights that I for one object to the present bill. If the people of Ireland were to enjoy "the rights of self-government so long enjoyed by Australia," Ulster would have a State Government similar to that of New South Wales. That is all that I ask.

Mr. Griffith says that he has found nothing but the kindest feelings in his native county in Ireland between the Roman Catholics and Protestants. I can only say that he was singularly fortunate in his place of residence.

As a climax, Mr. Griffith makes the statement that I have used "the name of the Redeemer of mankind in support of the political attitude of the Tory party in the British Parliament, and their dupes in Belfast." This is, to say the least of it, a statement of blind partisanship. I have never adopted any public political attitude in favour of any political party as such, and I never shall. I am glad to count men of all shades of opinion amongst my flock. But I shall never hesitate to speak loudly for truth and justice as I see it, no matter who or how many resent my utterance. That is why I unhesitatingly repeat the prayer of the Memorial against this present Home Rule Bill, which, unless modified, can only dredge Ireland in bloodshed, and in this I am adopting the view of all the Bishops of my Church on the Irish Bench and of the leaders of the Presbyterian and the other great Protestant denominations in Ireland, very many of whom until the Home Rule Bill was introduced voted systematically against "the Tory party in the British Parliament."

Yours, etc.,
JOHN CHARLES SYDNEY,
Archbishop of Sydney.
Bishops-court, July 4.

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JOHN CHARLES SYDNEY,
Archbishop of Sydney.
Bishops-court, July 4.

THE CELESTIAL PREACHER.

The Bishop of London told an amusing story about himself the other day at Grosvenor House. Appealing for funds to meet the ever-growing needs of London, Dr. Ingram observed that Churches did not drop down from heaven. "Some people think Bishops do," he added, and proceeded to tell the story of a little girl who had been taken to hear him preach. After sitting quietly for some time she began to get bored, and looking up into her mother's face, said plaintively, "I'm tired now, Mummy, can't the Bishop go back to Heaven?" "I think," said Dr. Ingram, "she must have thought my lawn sleeves were wings."

TRUE GREATNESS.

A man's greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.—George Long.

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Notes on Books.

Before an Eastern Court, by Marie Bjelke-Petersen; 1/- Copy from C.M.A. The Strand, Sydney.

This is not an ordinary book. The literary style is vivid and picturesque. Short, clear sentences follow each other in quick succession, and in a series of word-pictures different scenes are presented to the mind of the reader. The first chapter describes the East, degraded, vicious, in darkness, with no hand to help or voice to cheer. Then, in the second chapter, "Where White Men Reign," there is a picture of the West, practical, busy, immersed in money-making, and absorbed in pleasure, caring nothing for the East and its sorrows, making no adequate effort to send the light of the Gospel to the dark places of the earth. We cannot endorse the final thought of the book, representing the West, in the world beyond the grave, as "dragged before the tribunal of the enraged spirit-mob" of the Eastern people, nor with the conclusion: "The West would be in the hands of the East for all eternity."

The book should be read; it will do good, and perchance awaken some to privilege and duty.

"Prince Hal and His Dog," a descriptive cantata, by Alfred Wheeler; price one shilling. Obtainable at the Diocesan Book Depot, Melbourne.

The narrative of this cantata is interesting and amusing, is partly in rhyme and has a good moral. The principal impersonations are a Queen, a Prince, a Knight, a Village Maiden, a Page, an aged Cripple, a Dwarf or Freak, three Mischievous Urchins, named respectively Pincher, Teaser, and Thumper, who are under the baneful influence of the Dwarf, also a dog and a frog.

The music is simple and bright, consisting of several attractive children's melodies, some old and some new. The author is evidently a good and experienced musician, and is to be complimented on producing a composition that will surely appeal to young folks and become popular. It is very suitable for school breaking-up entertainments, etc. The cantata ends with a patriotic chorus for boys and girls, entitled "Sons and Daughters of the Empire." It comprises 30 pages (10 inches by 7) of strong paper, printed in England, in clear, legible type.

MACAZINES.

C.M.S. Magazines for June. Copies received from C.M.S., Salisbury Square, London.

The **C.M. Review** is chiefly occupied with the 115th Anniversary of the Society. The Editorial Notes deal in detail with the financial situation. The Anniversary Sermon, preached by the Bishop of Durham at St. Bride's, is given in full; also the speeches by the Bishop of Calcutta, the Bishop of Madras, Archdeacon Moule, Rev. H. J. Hoare, Colonel Kenyon, and Mr. C. R. Walsh. The address of Sir Arthur Lawley, formerly Governor of Madras, is published in the **Cazette**, and forms a most valuable independent testimony to Missions. In the **Gleaner**, the Anniversary occupies a prominent place, and there is a most interesting account of a trip from Khartoum to Kordofan. **Mercy and Truth** contains the Review of the Year of Medical Missions in connection with C.M.S. We have also received the **Round World and Awake**.

The **Churchman** for June is hardly up to its usual level of interest. The Editorial Notes deal mainly with the modernists and Dr. Sanday. Mr. E. Walter Maunders,

F.R.A.S., writes on the Creation Story of Genesis I. in a way which will rejoice the hearts of all conservative believers. It is refreshing to find a scientist learned in astronomy, fearlessly asserting that this chapter "is no inference from human speculation; it is the Word of God Himself to man." Rev. J. B. Warren, B.D., discusses "The Record of the Several Religious Parties Relative to Art," and Rev. E. S. Stratfield, M.A., throws light upon 17th century Churchmanship by a study of the life and preaching of Bishop Hackel. "The Situation in China," an important and up-to-date subject, is considered by Archdeacon Moule, whose 50 years in the Flowery Land qualifies him to give an opinion on the question. The subject of Sunday School Reform is dealt with by the Principal of Warrington Training College, Canon Horley Stevenson, M.A., and there is an article on "The Apocalypse" by Rev. B. Herklots, M.A.

The Tram Men's Friend.

Amid a network of tramlines and above the ceaseless clamour of the tram gongs (says the "Church Family Newspaper"), rises the white cupola of St. Mark's Church, Kennington, London, that great centre of activity, which is best known to the general public on account of its intimate connection with the Tramway Brotherhood. It is not without significance that the board bearing the legend "All Cars Stop Here" is found outside the Church. Passengers board the trams and alight there often, no doubt, without a thought of the big building and all that it stands for, but to many of the motormen and conductors St. Mark's means just the stupendous difference that lies between being thought of and being forgotten. For few people seemed to realise, until Dr. Darlington did so ten years ago, that trammens and taxi-drivers, owing to the very nature of their profession, are very much outside parochial life, and can in the ordinary way take little or no part in the corporate life of the Church. They seemed to need some organisation to bind them together in spiritual things, as their Union does in material matters, and it was because, with his ready sympathy, he realised this need, that Dr. John Darlington, the Vicar of St. Mark's, living within this network of tram-lines, conceived the idea of the Brotherhood, which has since grown to such large proportions, and has amply testified to the need that existed prior to its formation.

A Great Brotherhood.

What the Brotherhood means to the men it is difficult to portray in mere words. I have served to keep before them the great necessity of remembering that higher part of their nature which strenuous work so often tends to push into the background; it has awakened in the minds of many parochial clergy the necessity for making special provision for the spiritual needs of their tramway parishioners; it has knit the men together in friendship and comradeship; it has made them strong to maintain religious convictions in the face of much secularism, and that without making prigs of them! It has developed a delightful sense of respect and affection between the men and "the Doctor," as he is affectionately called, whose inspiration they feel so much is owed.

The officers of the Branches are chosen by the tramway men themselves, and are usually of their number. The work that they do is wonderful, considering the limited time at their disposal. Mr. L. Merricks and Mr. W. J. Clark, who help Dr. Darlington at headquarters, work hard all the week as motorman and conductor, and yet find time to sing in St. Mark's choir and to labour

devotedly for the Brotherhood as well. They preceded the present ardent secretary, Mr. C. B. Mogridge, formerly secretary of the Brotherhood of St. Andrew for England. The Taxi Drivers' Brotherhood is formed on the same lines as that for the tramway men, and the motor omnibus men will, it is hoped, soon form a Brotherhood of their own. Indeed, the National Steam Omnibus men have already done so. The attendances of the members of all the Brotherhoods at meetings and services is most satisfactory, more especially when one remembers that well-earned rest has often to be foregone, or part of the night's sleep forfeited, in order to enable the men to be present. But those who have joined the Brotherhoods realise its value, and the meetings, they know only too well, are worthy of some sacrifice.

It is small wonder that Dr. Darlington is beloved by the men—he thinks no sacrifice too great to make on their behalf, and the tales that one hears of long midnight journeys to distant places to hold meetings for men just going off or on duty, and who could attend at no other time, show how deeply he desires to be a real friend and helper to them, though there are many obstacles and difficulties in the way.

Dean Farrar's Daughter.

Dr. Darlington has been Vicar of St. Mark's for seventeen years. During that time the parish has changed considerably, and is poorer now than it once was. It is not a parish which receives any "outside" help, but there is a wonderful band of honorary lay workers who give unsparingly of their time, and whose labours are greatly valued. In all the work the Vicar is ably helped by his wife—Dean Farrar's youngest daughter, who edits St. Mark's Parish Magazine, and who has formed a "Sisterhood" for the wives of tramway and taxi men, of which the Hon. Mrs. Talbot, wife of the Bishop of Winchester, is patron—and a staff of three curates. The Mothers' Union and G.F.S. look after and bind together the women and girls of the congregation; while the Brotherhood of St. Andrew (a society not unlike the C.E.M.S.) doing excellent work among the men.

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HOADLEY'S JAM

The Missionary Enterprise.

Christian Principles in Hindu Society.

There is a consensus of opinion among missionaries in India that Hindu society and public opinion show a marked growth in the recognition of Christian principles. A missionary in the "Church Missionary Gleaner" for June instances in proof of this the energy and enthusiasm with which Hindus came forward to help in relief measures after the floods at Burdwan in July and August last year. He writes: "There has been growing up among the Hindu students for some time past an enthusiasm for philanthropic and social service; and although it is not nominally based on Christianity, there can be no doubt that it has been inspired by the Christian teaching which has been and is still being brought to bear so constantly on the student community."

Tea Cooly Mission.

The "C.M.S. Gazette" for June says: "Some years ago, a small group of business men in the City of London—most of whom were at some time or other resident in Ceylon, and have, more or less, a pecuniary interest in the great industry of the island—founded the 'Tea Cooly Mission,' which now supports five catechists working among employees on the tea estates, and four schools. One of their number, Mr. Wm. Jordan, a retired planter, has lately made a tour of the Missions in Ceylon, and naturally visited the area for which the Tea Cooly Mission considers itself responsible. In the Ceylon localised 'C.M. Gleaner' the Rev. R. P. Butterfield gives an account of the visit to Rakwana. On Sunday, January 25, five adult converts were baptized who had been under instruction three years and had walked sixteen miles to be present. Mr. Jordan gave a helpful address, which was followed closely by all who could get near enough to hear. . . . He will take back to those business men in London encouraging news of the way in which God is blessing their efforts and prayers. At the same time his visit has been a reminder to missionary, pastor, catechists, and schoolmasters of the link of loving sympathy that connects us with those who pray for us in the homeland."

Can Moslems Be Converted?

At a meeting in the Royal Albert Hall in connection with the 115th anniversary of the Church Missionary Society, Dr. Lefroy, Bishop of Calcutta and Metropolitan of India, made an eloquent appeal for the evangelisation of the Mohammedan world—a problem which he thought had never received one-tenth of the attention which its importance demands. Mohammedans form one-eighth of the population of the world, and in India they are reckoned at 65,000,000. Replying to the oft-heard argument of the man of the world that it is impossible to convert a Moslem, the Bishop told how of the twenty Indian clergy in his late Diocese of Lahore, ten, one of whom is now a Canon and another an Archdeacon, were converts from the faith of Islam. Unless the Cross wins the Crescent, the Crescent will certainly triumph over and trample under the Cross. There can be no peace, no neutrality between the two.

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And men turn round to hear
The high peaks echo to the peacans sung,
To some great victor cheer,
And yet great deeds are few. The mightiest men

Find opportunities but now and then.

Shall one sit idle through long days of peace

Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough; why, idly, then delay?
His work counts most who labours every day.

A torrent sweeps down the mountain's blow,

With foam and flash and roar.
Its strength is spent, where is it now?
Its one short day is o'er.

But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow. The torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray
From the calm throne of blue lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of one unbroken thread.

Where love ennobles all,
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Influence.

Just as we may ruin our own characters without knowing it, so may we ruin the characters of others. We are always influencing each other—a truth which I have often impressed upon you, because I feel its deep importance. We cannot help ourselves. And this influence, which we thus unconsciously exercise by our mere presence, by look, gesture, expression of face, is probably all the more potent from being unconscious. There are germs of moral health or disease continually passing from us, and infecting for good or ill those about us. We read that when our Lord was on earth virtue went out of Him sometimes, and healed the bodies of those who came in contact with it. His Divine humanity was always diffusing a spiritual atmosphere of purity around Him, which attracted, they knew not how, those who came within the sphere of His influence. So it must be with us, in so far as our characters are pure and unselfish, and Christ-like. Our very presence will influence for good all who are near us, making them purer and nobler and more unselfish, and shaming what is mean and base out of them. If, on the other hand, our characters are ignoble and impure, we shall exude, without knowing or intending it, a poisonous influence on all who come near us. Have we not sometimes felt this mysterious influence—a presence attracting—perhaps awing, as by some sort of spiritual magnetism; or on the other hand, repelling us as by the presence of impending danger. Let us endeavour to keep this inalienable responsibility of ours always in our thoughts. And it will be a great help to test ourselves now and then by the example of our Divine Master.—Canon MacColl.

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All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

BUSINESS NOTICES.

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The Church Record.

JULY 10, 1914.

RELIGION AND THE SCHOOL.

Modern times have witnessed the control of education pass largely into the hands of the State from those of the Church. There are several reasons to account for this change, but they cannot be given in the course of a short article. A result of this transference of control is the foundation of a school system which is free, compulsory, secular. The term "secular" causes misunderstanding and has come in for much abuse. Some use the word in the sense of "anti-religious." But when applied to a system of education surely its true meaning is free from ecclesiastical control or interference. Some State systems of education do as a matter of fact dispense with all religious teaching, while others allow a small portion of time each week for such instruction in an already crowded programme of studies.

Some people would exclude religion from the State Schools because they regard it as superstition, or in this industrial age, as of no value for life. "There are many men," remarks Mr. Findlay, Professor of Education at Manchester, "who find that they have no use for religion," and a few who honestly avow that they have been deprived of its experience; but it is not for them to use the arm of the State in order to deprive the coming race of such experience. What most men desire is not less religion, but more—not that religion should be banished from the School, but that "it should invade the warehouse, the factory, and the forum." Church people will find themselves in heartiest agreement with this expression of the need of religion in other places as well as in the school. Other enlightened educationists have emphasised the need of religion. Pestalozzi expressed his conviction that "a man's greatest need is the knowledge of God." Froebel, his disciple, held that education "should lift man to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads." Further, Horace Mann very forcibly wrote in his last "Annual Report" on Education in 1848, "The whole frame and constitution of

the human soul shows that if a man be not a religious being, he is among the most deformed and monstrous of all possible existences. His propensities and passions need the fear of God as a restraint from evil; and his sentiments and affections need the love of God as a condition and preliminary to every thing worthy of the name of happiness."

Many parents therefore who know the value of religion, send their children to schools where it receives some adequate recognition in the daily programme. There is much room for doubt, however, whether many Church Schools fulfil their purpose. In several of them the all important things seem to be good examination results and sporting attainments. Can it be said that the Councils and Teaching Staff are always chosen with a view to a high Christian tone in the Schools? What is wanted in these Church Schools, is that invigorating atmosphere of religion which comes through the influence of devoted Christian masters, or rather pastors, as Mr. Skrine calls them in his wonderfully suggestive book "Pastor Agnorum."

But it is the State which controls the training of the great majority of its future citizens. Why should it permit, or be allowed to permit the starving of their souls and to omit the satiating of their deepest needs? The State surely cannot work on the principle that man can live by bread for mind and body alone, without disastrous results. "Mere culture of the intellect," said Herbert Spencer, (and education as usually conducted amounts to little more) is hardly at all operative on conduct. . . . If as Coleridge says, "a knave is a fool with a circum-bendibus," then by instructing the knave, you do but make the circum-bendibus a wider one. Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest, and Napoleon just." Spencer further says that to influence conduct, the child's emotions must be touched. This is precisely what religion does. But it not only influences and moves emotion, but intellect and will as well, that is, religion embraces the whole of man's psychical constitution.

Yet thousands of Australia's sons and daughters have been, or are being trained with little or no religious culture. Parents do not supply the deficiency, and a voluntary Church, only with great difficulty, especially in scattered districts, instructs its children. Sunday Schools do not wholly meet the needs of the situation. The Church must suffer more and more from this lack of religious training in the schools. What can be done? Religious lessons do not constitute the sole desideratum for the children. Such instruction can be purely an intellectual exercise, and as emotionless as a lesson on cube root. Religion needs expression, and worship, common worship, provides the opportunity. Only let the hymns and prayers and lessons be chosen with a view to the psychological age of the children. Professor Findlay suggests (his views may seem Utopian to Australians), that it would surely not be difficult for the law to recognise "attendance" once or more during the school week in Church buildings. Already school children are sent to swimming-baths, and to playfields under public auspices: it would be almost as easy to organize a plan

for attendance at the ministrations of the clergy, when parents made a request to that effect. Such influences are at least as much a part of education as instruction in swimming or cookery."

Further the foundation and endowment of Church Schools, efficient in intellectual and physical culture, and in spiritual influence, are tasks the Church of Australia might more energetically take up. In cities like Sydney or Melbourne, the financial support of the Church's educational institutions is pitifully small. Has the Australian Church as a whole ever really faced the question of the religious education of her young. The boast is frequently made of the large numerical superiority of the Anglican Church in the Commonwealth. What might her influence be in the demand for adequate religious training for her children, if she took up the matter in a thorough-going way? Are Churchmen to remain satisfied with one, or two hours (including the Sunday School) each week of religious teaching—at present a Cinderella among school occupations—whilst the oldest pedagogical book in the world continually reminds them that "the fear of the Lord is the beginning of knowledge"?

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop and Kikuyu.

In the Sydney Diocesan Magazine for July the Archbishop says:—

"On July 27, that most important meeting will be held in Lambeth Palace of the Consultative Committee of the Lambeth Conference, of which I was summoned as one of its fourteen members, for the purpose of discussing the vital problems of Church order and Church administration, and Church development that have arisen in connection with the Missionary Conference held in East Africa last year at Kikuyu. It has been a great disappointment to me that I was unable to go as representative elected on the Committee by the Archbishops and Bishops of Australia. But, having been absent last year for four months, I decided that it would be most prejudicial to Church life for me to leave the responsible and complicated duties that appertain unto my office, and be absent another four months this year. I have, however, taken occasion to inform His Grace the Archbishop of Canterbury of the answers that I should, if present, have submitted upon the questions that he propounded. I have also given reasons for my answers. It is for us now to offer intercessions that those leaders of our Church who meet in council there, may be guided into a decision in accordance with the mind and will of God. The problems that have been raised run deep into our life as a Church."

Ulster and Home Rule.

The following letter, signed by the Archbishop, Dean, two Archdeacons, and over 130 clergy of Sydney Diocese, has been published in the daily press:—

"We, the Archbishop, Dean, Archdeacons, and undersigned clergymen of the Archdiocese of Sydney, desire to utter our solemn protest against the proposed coercion of Ulster.

"The people of Ulster, of all Protestant denominations, believe and assert that the proposed measure of Home Rule imperils their civil and religious liberties, and have declared their intention of armed resistance. Hence the passing of the bill inevitably means the horrors of civil war, and, as ministers of Christ, we feel we must solemnly protest against the Empire being involved in such a calamity by the refusal of the British Cabinet either to exclude Ulster or to submit the measure to the judgment of the electors of the United Kingdom.

"In these circumstances, we call on all those who love the Lord Jesus in sincerity and truth—(1) to be instant in prayer for Ulster; and (2) to sign the petition against Home Rule, which is now presented for signature at various centres in the city and suburbs."

Ordination.

On Sunday next the Archbishop will hold an Ordination in the Parish Church of St. Jude, at Randwick, when Messrs. John Hope and Frederick William Hart will be admitted to Holy Orders.

Mr. Hope will be licensed to the Curacy of St. Jude's, Randwick, and Mr. Hart to the Curacy of St. David's, Sydney.

Ladies' Home Mission Union.

Under the auspices of the L.H.M.U., a Sale of Work will be held in the Concordia Hall on August 13 and 14. Lady Patey has consented to open the sale on the 13th, at 3 p.m. Members of the Union are asked to assist; first, by praying for God's blessing on the enterprise; secondly, by interesting as many ladies as possible; and thirdly, by coming to the sale themselves.

St. Peter's Church, Campbelltown.

This historic Church has just celebrated its 91st anniversary, having been opened for Divine service on St. Peter's Day, 1823. Special services were held, the preacher on Sunday, June 28, being Canon Bellingham, and last Sunday Dr. Digges La Touche; the preachers' eloquent sermons were listened to by large congregations, the attendance at the men's service being exceptionally large. Special music was rendered by the choir, under the conductorship of Dr. W. Mauson.

Parramatta.

There is good progress being made in the parish of St. John's, Parramatta, under the leadership of the Rector, Rev. S. M. Johnstone. A new hall was opened at Westmead by a special dedicatory service last month. The following appreciative letter from the Archbishop was read by the Rector:—"I should be glad if you would express my congratulations to the parishioners who have come forward so splendidly with gifts of land, and all their own voluntary labour and with donations to erect the new Sunday School at Westmead. It is an effort for Christ's glory that will stimulate many other Churches. I earnestly pray that the Sunday School may continue to be an ever-increasing centre from which the young lives may go out to live a life of active witness for their Lord and Master." Rev. H. S. Begbie, of Leichhardt, gave an address.

At Harris Park, steps are being taken to erect a new Church, for which Mr. W. Noller has kindly prepared plans and specifications. The plan shows a neat brick building, with red tiled roof, capable of seating about 200 persons. The estimated cost is £700, of which £200 is in hand.

Christ Church Gladsville.

The Archbishop visited Christ Church, Gladsville, on Sunday, June 28. Before his sermon he reminded the congregation that the offerings for the day were for the reduction of the debt on the Rectory. He had laid the foundation-stone on Dec. 10, 1910, and the Rector, with his family, took possession of it on April 21, 1911. The land and house cost £1,142, and a debt of £570 still remained, which should be paid off as soon as possible. The Archbishop then preached an eloquent sermon on "Baptism," and urged all to live in consciousness of the fact that they had been baptised into the Name of the Father, the Son, and the Holy Ghost. The services for the day were bright and hearty; the Church choir, strengthened for the occasion, rendered suitable music, and the offerings amounted to £32 15s. 3d., which, with amounts already in hand, reduced the debt to £535.

C.E.T.S.

Rev. J. F. Chapple, St. Philip's, Sydney, Hon. Secretary of the Church of England Temperance Society, wishes to remind the clergy of the Diocese that it would help the cause of Temperance if they would either commence branches for juveniles or adults, or revive any branch formerly established in their parishes. Rev. H. F. L. Palmer is prepared to give a most interesting and instructive lecture, illustrated by lantern, also the Hon. Sec. can arrange for lectures if so desired. Seeing that the use of alcoholic beverages is on the increase among our

young men, it behoves us to be up and doing.

COULBURN.

(From a Correspondent.)

The Cathedral.

Through the advice of a visiting expert of the Department of Agriculture, and the operation and help of the authorities of the Sydney Botanical Gardens, the grounds of the Cathedral will shortly bear a more cared for appearance than has hitherto been thought possible. A large number of hardy shrubs, carefully selected with a view to the nature of soil, are now in process of being planted. Should the experiment succeed it may be possible to extend the operations and thus make the Cathedral grounds a fitting adjunct to the Cathedral. The poverty of the soil has deterred experiments in the past, but the present Grounds Committee have hopes of better things.

Koorawatha.

The picturesque little Church of St. Paul's, Koorawatha, is to be enlarged shortly, the extension taking the form of a new chancel and suitable vestry. A local landowner, on whose holding good building stone is found, has donated the stone required for the scheme. This movement is all the more creditable, when one considers that Koorawatha is but in its infancy as a separate parish, while the Church was only consecrated last year.

ARMIDALE.

(From Our Own Correspondent.)

The Synod.

The first Synod of the new Diocese of Armidale has been summoned for July 21 at Tamworth. It is five years since Synod last met there. On that occasion, in the days of the old undivided Diocese of Grafton and Armidale, the number of Synodsmen was, of course, much greater than it will be on this occasion. On the present roll there are 42 clerical and 53 lay members. The great expansion of the Church work is seen when we compare the present number of the undivided Diocese taken from an old copy of the Report of 1887. Then only 23 clergy and 18 lay representatives appear on the roll. Of these not a single clergyman still remains in the Diocese, though Revs. F. Morrish (now Canon Morrish) is still in the Diocese of Grafton. The name of one honoured layman, Mr. C. R. Blaxland, appears on both the 1887 and 1914 roll.

No less than 19 ordinances are to be dealt with, but as for the most part they are identical with the ordinances that have been in force in the old undivided Diocese, it should not take long to dispose of them.

The Bishop is to reopen the Duri Church at 11 a.m., and preach at 7.30 p.m., at the old Church of St. Paul's, both in the West Tamworth Parish, on the Sunday before the opening of Synod.

Bring Another.

Rev. R. Fairbrother, Vicar of Inverell, has been trying a novel experiment with

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BATHURST.

Holy Trinity, Orange.

A Parochial Mission has been arranged to be held at Orange from August 15 to 24. The Missioner will be Rev. G. Harward Cranswick, who has had considerable experience and success in conducting evangelistic missions.

Steps are being taken for the erection of a School Hall at East Orange. Some liberal donations have already been given, and a site has been offered.

CRAFTON.

A Synod Number.

The Grafton Diocesan Chronicle for July is a Synod Number. In his letter, the Bishop expresses thankfulness to God for His blessing upon the first Synod. He says: "The spirit of expectation, enthusiasm, and harmony pervaded each of our gatherings. The level of debate was high and praiseworthy, and the amount of work accomplished in three strenuous days will, we feel sure, be keenly appreciated by the whole Diocese. On all hands it was admitted that the prevalent atmosphere of unity and fervour was due to the spiritual uplift of the Quiet Day for the Clergy, which preceded, and of our Synod Sunday in the midst of our proceedings."

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Induction of Rev. A. L. Kent.

St. Saviour's, Collingwood, was well filled on Thursday, July 2nd, at the induction of Rev. A. L. Kent, formerly of Warragul. The Archbishop officiated, and preached a sympathetic sermon, referring to the new Vicar as one who would meet and overcome the difficulties before him. There was a good attendance of about 12 clergy from neighbouring parishes. Rev. A. L. and Mrs. Kent were welcomed by the congregation at a social last Tuesday evening.

Festivals and Anniversaries.

Most of the Anniversaries of Melbourne Churches fall in the winter months, a sign that the founders of Churches are more active when nature is at rest. The Dean and other leading preachers are in demand. St. Philip's, Collingwood, had the Dean and Canon Hart for their Dedication Festival. This is an active Church. The promise of £500 from the Diocese towards a new Parish Hall has encouraged the G.F.S. girls to work for a Snow Fair in aid of the same object. The Church had its annual "At Home" last Tuesday. Please note, not a mere "social"! Bravo, Collingwood!

Ascot Vale (St. Paul's) also celebrated an anniversary on Sunday with the aid of Revs. G. E. Aickin and J. Ashton. St. Luke's, North Fitzroy, was also to the fore with a Sunday School Festival. Revs. J. H. Frewin and B. N. White were the preachers, and Mr. A. Lorimer, a missionary enthusiast, addressed the children. The festivities included a tea and cantata, which were held last Tuesday evening.

Organ Recitals.

If Melbourne Church people want to hear superb organ music by a finished artist on one of the most up-to-date organs in the city, they will have the opportunity at St. Peter's on July 6, 20, and August 3, at 8

p.m. Mr. A. E. H. Nixon, F.R.C.O., is introducing the works of a new light in the musical firmament, Sigfried Karg Flert.

Bible Lecture by Rev. C. H. Nash.

The first of a series of nine Monday evening Bible studies was given under the auspices of an Interdenominational Committee, at the Baptist Church, on Monday last, by Rev. C. H. Nash, Principal of Ashwick School, East Kew. The general subject is "Jesus is Lord." Last Monday, before a crowded audience, Mr. Nash gave a review of the names of God, and dwelt especially on the significance of the great covenant name, "Lord." Rev. W. T. C. Storrs has consented to preside at one of the lectures.

Convention at St. Matthew's, Prahran.

There has been a real time of blessing at the Convention held last week from Tuesday to Thursday. Though no subjects were allotted to the various speakers, there was a remarkable unity in the testimony given, a witness to the presence and control of the Divine Spirit.

St. Stephen's, Richmond.

The Annual Sunday School Festival of St. Stephen's, Richmond, began with the Holy Communion at 8 a.m., at which over fifty of the teachers and senior scholars were present. At the morning service Rev. H. B. Hewett preached, the subject being "Ideals of Religion in the Family Life"; at the afternoon service over 600 children were present, besides a very fair sprinkling of parents. Rev. A. Law, Th.Schol., took for his subject "Lessons from Apples." In the evening Principal Aickin preached a magnificent sermon on "The all-round development of the child" to the largest congregation that has been seen in St. Stephen's for a very considerable time. The music throughout the day was of a very high order. Rev. A. Wheeler's anthem, "Children of the Cross," was most effectively rendered. On the Monday evening a demonstration of some of the work of the Kindergarten was given before a large audience at the children's concert, and the Festival concluded on Thursday night, when about 70 teachers and helpers sat down to high tea as the guests of the Vicar and Mrs. Lambie. A valuable conference on Sunday School matters was held, the chief speakers being Rev. A. Wilson, B.A., Dip. Ed., the newly-appointed Secretary for Sunday School work in the Diocese, and Miss Rule, the Diocesan Kindergarten expert.

Social Questions.

The Royal Commission on the Housing of the Poor has appealed to clergy and others for accurate information from first-hand knowledge of the crowded portions of our city. The Social Questions Committee has asked the following Churchmen to represent the Church at the inquiry:—With reference to the existing conditions, Revs. John Good (of St. Jude's, Carlton), W. White (St. James' and Metropolitan Mission), G. E. Lambie (St. Stephen's Richmond). Suggested remedies: Rev. J. T. Baglin, Footscray (Government housing scheme); E. C. Rigby, Esq., Solicitor, of Market-street (on municipal control); and Mr. L. V. Biggs. It is not generally known that the present inquiry is almost entirely the outcome of an inquiry entered upon nearly to years ago by our own Social Questions Committee, which first brought this matter publicly into view. It is hoped that the Royal Commission will not merely end in talk, but in very definite measures of reform of present evils and prevention of any repetition of the same conditions in the new suburbs so rapidly springing up all about us.

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Church Missionary Association.

Miss A. B. Nisbet, of Kucheng, China, is expected to arrive in Melbourne on furlough at the beginning of next week.
Miss Hill, of the Roper River, is a passenger on the St. Albans for Melbourne. She is coming down for needed rest and change.

Group Meeting of Teachers.

A "Group Meeting" of Sunday School Teachers was held on Monday evening, June 15, at St. John's, East Malvern, at which a most instructive and inspiring address was delivered by Rev. Koscoe Wilson, Dip. Ed., who has been lately appointed Director of Sunday Schools. The subject of the address was "The Personnel of the Sunday School," and in the course of his address the speaker emphasised the necessity of a teacher-training class in every school, not only for the purpose of maintaining the supply of teachers, but also, by interesting the senior scholars in the work, to prevent that leakage between the school and the Church which is, unfortunately, so large. The address was followed by a discussion, and light refreshments. The next meeting will be held on Wednesday, July 22, at the same place, when Mr. James Bromilow, President of the Head Teachers' Association, will give the address.

BALLARAT.

(From Our Own Correspondent.)

Missionary Exhibition.

The Ballarat Diocesan Missionary Association is to be heartily congratulated upon the splendid success that has been attained in the ten days' Exhibition, which closed on June 30th. The spiritual tone was very fine. The attendances were excellent, aggregating some 10,000 people. The profits will be upwards of £250, and it is expected that quite twelve offers of service will be received from men and women who were associated with the Exhibition.

David Unaipon, a cultured full-blooded aboriginal, was a great favourite. He spoke most fluently, and played the organ with taste. The leaders of the various Societies which participated, met the Executive at the close of the Exhibition, and warmly thanked them for their unflinching attention, and for the splendid arrangements made. The Executive consisted of Mr. Curwen Walker, Canon Colebrook, Miss Eddington, and the indefatigable Secretary, Rev. F. T. C. Reynolds.

BENDIGO.

(From a Correspondent.)

Rev. A. Law, of St. Andrew's, Brighton, was the special preacher at All Saints' Pro-Cathedral on Sunday. There were good congregations and large offerings for the day.

GIPPSLAND.

(From Our Own Correspondent.)

Ordination.

At the Ordination at St. John's Church, Bairnsdale, on June 28, mentioned in the last issue of the "Church Record," the Rector, Rev. A. E. F. Young was the preacher. Mr. F. J. Evans, who was ordained Deacon, has for some months past been doing noble work among the navies on the new Orbot railway line. He is parson, lawyer, doctor, and banker to the men.

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THE CHURCH RECORD.

New Parish Hall.

On Thursday, June 11, the Bishop dedicated the new Parish Hall in connection with St. Paul's Pro-cathedral, Sale. There was a very successful tea-meeting and concert held in honour of the occasion the proceeds being £30. The hall, which is substantially built of brick, is capable of seating about 350 people, and its cost was £1,200. A notable feature of the hall is that the dado is made in sections, hinged to the wall, which can be drawn out to form fourteen classrooms for Sunday School purposes. There are two anterooms, a spacious platform, and a kitchen.

The New Hostel.

The new Divinity Hostel at Sale is now nearing completion, and will be a very fine building, for under the same roof will be accommodation for ten students, lecture, common, and dining rooms, the diocesan offices, and quarters for a married warden, besides ample domestic accommodation.

It is hoped that the building will be opened about the end of July.

Cleaners' Anniversary.

The anniversary of the Cleaners' Union was celebrated at St. Paul's, Sale, from June 26 to June 28. On Friday afternoon, June 26, the Annual Meeting was held, at which the Bishop presided. Rev. A. E. Ingham, B.A., son of Bishop Ingham late of West Africa, spoke on the need of definite missionary intercession, and in the evening gave a lantern lecture on the work in Western Equatorial Africa. On Saturday, June 27, Rev. W. J. T. Pay, of Traralgon, addressed the young people, and also preached at morning and evening services at the Pro-Cathedral on Sunday, June 28.

New Church at Kilmany.

On the closer settlement area of Kilmany the Church of England people are making great efforts to erect a small Church. One of the settlers has generously allowed half an acre of his land to be excised for that purpose. A Church is very badly needed, as our place of worship at present consists of two front rooms of a small cottage (knocked into one), used during the week at a State School.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. Colomb's, Clayfield.

The Administrator has inducted Rev. Francis de Tubman to the Rectory of St. Colomb's. The Archdeacon preached at the celebration which followed. Merbecke's service was well sung. Every seat in the Church was occupied. The congregation has recently added a new pipe organ. The Church will be extended 18 feet to meet the requirements of this rapidly extending suburb.

Wiltson.

The stump-capping ceremony of the Wiltson Church has been arranged. Canon Pattinson will officiate. The Mayor of Windsor, the local clergy, and other prominent citizens will take part. The site for the new Church has a commanding view, and is well sheltered from the cold westerly winds. Rev. W. H. W. Stevenson, formerly of New South Wales, is Vicar of the District.

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WEST AUSTRALIA.

KALGOORLIE.

The Synod.

The first Synod of the Diocese of Kalgoorlie met on June 25. In his address the Bishop expressed the hope that the Diocese would maintain Catholic Order and Evangelical Zeal. The proposals already passed by the Synods of Perth and Bunbury relative to the formation of a Province in West Australia, were accepted.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Adelaide Rural Deanery.

A meeting of the Adelaide Rural Deanery was held in the Church Office on Thursday, June 25. The Rural Dean (Dean Young) presided. The subjects considered were as follows:—The Sunday School Council, Secondary Education, Ember Pence, Stipends, Clergy, and Scripture Instruction in Stat. Schools.

Scripture Instruction League.

At a recent meeting of the executive committee of the Scripture Instruction in S. Schools League, it was decided to inaugurate a forward movement in connection with the league's campaign. Amongst other proposals adopted it was decided to request the Protestant Churches to observe Sunday, July 19, as "League Sunday." Ministers have been asked to explain and to commend the aims of the league to their congregations on this day. On the evening following "League Sunday," a great inspirational meeting for members and friends of the league is to be held in the Victoria Hall. The league consists of a union of six denominations—Anglicans, Methodists, Presbyterians, Baptists, Church of Christ, and Salvation Army. It has also many members who are connected with other Churches. During the three years the league has been in existence it has made steady progress. At the present time it has 64 branches in the State. In most of the districts covered by the branches a house-to-house canvass in the interests of the league is now proceeding.

Anti-Home Rule Meeting.

A great rally of citizens to protest against the Home Rule Bill has been arranged for July 16. It is to be held in the Exhibition Building, and Dr. Everard Digges La Touche has consented to speak. He will be supported by a strong platform, including Archdeacon Clappett, of Mitcham.

Miscellaneous.

The Rev. W. Wragge, M.A., Warden of St. Barnabas' College, will deliver a course of four lectures on "The Critical Study of the Gospels" on Friday evenings during this month. These lectures are to be given in connection with the Australian Student Christian Movement, in the Prince of Wales' Theatre, at the University. They will fol-

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low on the lines of the lecture recently delivered by the Rev. Dr. Adegny. Sunday, July 12, will be observed in many of the Churches as Men's Sunday.

TASMANIA.

(From Our Own Correspondent.)

Improvements and Extensions in Hobart.

St. David's Cathedral is in the hands of workmen, as heating apparatus is being installed, and further improvements in the form of better flooring are being made; the result will be that our Cathedral Church will be more adequate in different ways as the centre of Diocesan worship. St. John the Baptist's is about to begin a new Sunday School, and St. George's also is starting one immediately; a new school is much needed in the latter parish, and the project has the enthusiastic support of all the parishioners. St. Stephen's, Lower Sandy Bay, too, is building a Sunday School, but we do not hear much of any serious attempt to build a Church in Queenborough, or in between Holy Trinity and Newtown parishes, and these are thickly-populated and quickly-growing parts, especially the former. Indeed, a good deal of extension in different directions is needed if our Church is to meet the requirements of Hobart; perhaps the new Bishop will give us the needed inspiration and impetus.

NEW ZEALAND.

AUCKLAND.

C.F.S. Hostel.

An appeal is made by the Bishop in the Auckland "Church Gazette," especially to "the leisured girls of the Diocese, but also to Church people generally, to combine and put forth their efforts to establish a Girls' Friendly Society Lodge, or Hostel, in Auckland. The Bishop says:—"The sum required for the building of a suitable Home or Hostel on the site of the present one is between £6,000 and £7,000 at least, of which about £3,300 has been raised. The present building, though crowded with girls, testifying to the need of such a Home, is totally unfit for its purpose, and a disgrace to the Church."

THE FEAR OF POVERTY.

We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. We have lost the power of even imagining what the ancient idealisation of poverty could have meant; the liberation from material attachments; the unbridled soul, the manlier indifference, the paying our way by what we are or do, and not by what we have, the right to fling away our life at any moment irresponsibly—the more athletic trim, in short, the moral fighting shape. It is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilisation suffers.

—Professor William James.

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The Love of Christ Constraineth.

If you would have your words weigh like the words of the Nazarene, you must get in touch with the needs of men as He got in touch with them. We talk sometimes about imitating the life of Christ, and some of us begin to try the process; but we never imitate Christ like that! We imitate Christ when we cannot help it; not when we try. The very fact that we have to try indicates to us that it is impossible. The man or woman imitates Christ most perfectly when propelled by His love, which ever takes into the fields of need. And, to get this love, we must see the need as He saw it.

Until a man feels his heart going out when he stands by the sick-bed of a suffering man, woman or child; feels it to the extent that he himself is almost gripped with the same pain; all the words that he may speak will be meaningless to the sick and suffering. It is when they see in the expression of the man who speaks, something of the suffering that they feel, that his words grip them with irresistible power, and they are moved by them.

I shall never forget a lesson I had given me on this line a few years ago. It was given by a friend, who told me this story. He said:—"I was riding on a railroad train. There sat by my side a man who was a sceptic, and he delighted in controversy. He got me into it—something which I rarely allow any man to do. But he succeeded, and for a while we sat facing each other, and arguing about these things. While we

sat arguing, there got into the car a beautiful but simple-looking girl. No one knew her on the train; no one knew us. There we sat and argued. Early in the morning, there got on board an old saint; she had a stick in one hand, and a crutch under her other arm, and she hobbled up and down the aisle of the train until she took her seat. But nobody stopped to help her; we were so busy arguing. I was trying to convert a sceptic, and he was trying to convert a minister. Neither of us seemed to be aware that the other was playing the fool, but we were! We found it out later. I thank God we did!

Our train pulled finally into a small eating station, and just out through the window, opposite where this old saint sat, there was a coffee-stand, and on that coffee-stand was a steaming kettle with coffee in it. I saw the old saint looking wistfully out of the window, but I was so busy trying to convert the sceptic that I never thought about endeavouring to minister to her needs. After a while the sweet young girl got up, and went down the length of the whole train and out on to the step, and came back presently with a cup of steaming coffee in her hand, and a sandwich. She walked up to the old saint and pushed back her bonnet, and pushed her spectacles down over her eyes, for they were up over her forehead, and said in a tone as sweet as I ever heard, "Mother, wouldn't you like to have a cup of coffee?" The old woman looked up at her, and the tears began to run down her rugged old cheeks, and she said: "Honey, what makes

you call me mother? Am I like your mother?" "No," the girl said, "you are not like my mother, but you must be somebody's mother, and I thought you would like to have a cup of coffee this cold morning." She replied: "Honey, I was wanting some coffee so badly, but I did not have any money. I am on the way to see my daughter, who, they say, is about to die, and I have no money except for my ticket. And if I had had the money I could not have got out."

Just then she handed the coffee to the old woman, and she said, "My old hands tremble so bad I can't hold it." And the girl replied: "Never mind; I will hold it." And there we sat—so busy. I was trying to convert a sceptic, and the sceptic was trying to convert a preacher; and neither of us offered a helping hand.

Soon something had happened at our end of the train. We had somehow stopped talking. The girl took the cup and carried it back to the stand and paid for the coffee and the sandwich, and then she came back to her and said, "I hope you enjoyed it, mother." As she started away, the old saint caught her by the skirt and pulled her back, and said: "Honey, I don't know what your name is, but God bless you; I know you are a Christian, because you are so much like Jesus!" Just then that old sceptic reached over and touched me on the shoulder—and, you know, I can feel that touch now; I do not know if there is not a spot there in my heart, and nobody will ever get it out. He said: "Do you hear that?" "Yes," I said, "I hear it; I hope you did." He said: "Yes, but that is not what I want to say; if you preachers would love like that, there would be fewer sceptics that would talk like this."

That is just the way Jesus did. That is why His words were with power. That is the reason why men could not withstand what He said. Everything that He said, and everything that He did, was propelled by love and tender consideration. Nothing can take its place, not even a knowledge of the Bible.

I would not say a word against the most earnest study of the Bible that we can possibly give—for the more we study it in the right way, the more we learn how to do the right thing; but, oh, let us not be dependent upon our knowledge of the Bible or our ability to expound it for our power among men! Knowledge of the Bible must be accompanied with compassion for the needs of the world, or our preaching will be in vain. Oh, for the time to come; to our churches when our men and women will be so saturated with the Spirit of our Lord that all men, as they come into the Church and congregation, will feel the thrill and throb of His presence! No wonder the world, as it enters the door of the average Church, feels repelled rather than attracted. There is such frigidity, such coldness, such formality, such lack of the freedom that the Spirit gives.

"Christianity and the Commonplace."

—Len. G. Broughton, D.D.

"THE WORKING MAN'S FRIEND."

Tower-hill, in the City of London, has many notable historical associations, not a few of a revolutionary and a blood-curdling character. But during recent years, thanks to the energy of the Bishop of London's Evangelistic Council, this open space has been frequently utilised for open-air Gospel meetings. On St. George's Day, Bishop Welldon, the burly and genial Dean of Manchester, addressed a crowd of about 2,000 city workers, and won golden opinions. The Dean has recently declared that one of the incidents which gave him most encouragement and personal pleasure, was a letter addressed to "The Rev. the Working-man's Friend, Manchester." "Of course," says the Dean, "the postal authorities had been at a loss to whom to deliver this curious missive, but I suppose somebody or other must have said at that critical moment, 'Why, it must be meant for the Dean!' as it was written across the envelope, 'The Dean.' And so it duly came to my house."

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18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

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of MIND and MEMORY

Beautiful hands are those that do Work that is earnest, brave, and true. Moment by moment the long day through. Beautiful feet are those that go On kindly ministries to and fro, Down lowliest ways, if God wills so.

The Woman's Page.

Tired Mothers.

A little elbow leans upon your knee—
Your tired knee that has so much to bear—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize the blessings overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are all so dull and thankless, and too slow

To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless curly head from off your breast,
This lisping tongue that chatters constantly,
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into the grave had tripped—
I could not blame you for your headache then.

I wonder that some mothers ever fret
At their precious darlings clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.

If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;
If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky.
There is no woman in God's world could say
She was more blissfully content than I!
But, ah! the dainty pillow next my own
Is never rumbled by a shining head!
My singing birdling from its nest has flown,
The little boy I used to kiss is—dead.
—Frank Leslie's Illustrated Newspaper.

Women on C.M.S. Committees.

In moving one of the resolutions at the Anniversary meeting of the C.M.S. in London, says the C.M. Review, Mr. Sydney Gedge, though he said nothing about changes in the Anniversary itself, did allude to one great change which he had observed in the course of his long experience of the Society's Committee work. He could recollect the days when Salisbury Square was very chary of sending out women to the mission field. There were only twelve unmarried women on the Society's list of missionaries when he joined the Committee, and that was still the case twenty years later; whereas now there are 420. If to these are added the 376 wives of missionaries, the number of women exceeds that of men by 274. Changed conditions and new needs in the fields abroad have synchronised in God's providence with offers of service from devoted women at home and with gifts of money for their support, and their going forth has given occasion for a Women's Candidates Committee to sift and test those who offer. There are many members of the Committee, of whom Mr. Gedge is one, who

desire to have the co-operation of women on the Correspondence Committee which administers the Society's Missions, and a sub-committee has lately by a majority recommended that women should be appointed. At present, however, opinions on that question are about evenly divided, and in accordance with a time-honoured practice when acute differences are felt regarding a proposed change, it has been agreed to postpone for a while the further consideration of the question. There is not the same degree of hesitation as to inviting women to a place on the Funds and Home Organisation Committee which directs the agencies for raising funds, and as that Committee has expressed the desire for the change, the General Committee of May 12, with practical unanimity appointed six ladies to be members.

Chinese Church and Status of Women.

The long motionless East, where women traditionally are neither heard nor seen, is now threatening to lead the van in according them equal status with men in the deliberative and administrative councils of the Church. At the first diocesan Conference over which Bishop Norris, the lately-appointed Bishop of North China, presided in Peking, a motion was on the agenda paper of which the object was to abolish all differences between the status of women and men in regard to Church work and administration. Bishop Scott told an audience at one of the S.P.G. Anniversary meetings that he understood the proposal to mean that women were to be eligible as members of vestries, for the election of Churchwardens, and the government of local Churches, and he thought it might also cover diocesan conferences, and possibly hereafter the General Synod of the Church of China. Both the Chinese and English members of the Conference seemed favourable to the motion, and it was referred to the General Synod. What its fate there will be remains to be seen, but it is evident that the Christian brethren in North China will not quarrel with the S.P.G. for its new departure this year in inviting a woman missionary to speak at its Anniversary, nor will they even think the C.M.S. Committee is moving too fast. On the other hand, the General Synod of the Church of Ireland declined the other day to admit women to the vestries of the Church and as members of select vestries, though the proposal had the strong backing of the Primate.

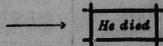
We can all do more than we have done,
And be not a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.

They, who the worries of winter endure,
Welcome thee, Woods' Peppermint Cure.
Neath thy gay wrapper a syrup lies stored,
Worth all the whiskey that ever was poured.
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Cannot prevail where thy votaries are;
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A crystal, and a cell,
A jelly fish, and a saurian,
And caves where the cave men dwell,
Then a sense of law and beauty,
And a face turned from the clod;
Some call it Evolution,
And others call it God.

A mist on the far horizon—
The infinite tender sky,
The ripe, rich tints of the cornfields,
And the wild geese sailing high;
And all over upland and lowland,
The charm of the golden rod;
Some of us call it Autumn,
And others call it God.

Like the tide on the crescent sea beach,
When the moon is high and thin,
Into our hearts strange yearnings
Come surging and welling in,
Come from the mystic ocean,
Whose rim no foot has trod;
Some of us call it longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the Rood;
The million who, humble and homeless,
The straight, hard pathway trod;
Some call it Consecration,
And others call it God.

THE COLOUR BARRIER.

Speaking at the student-missionary conference at the Sydney University, Rev. G. H. Cranwick said that the educated natives of India were very annoyed at the way in which they were treated by the Commonwealth authorities. He knew one man, a professor of medicine and a 'blue' of Cambridge, who said that he would like to visit Australia, but was debarred by the laws of the country. It was all very well, the speaker continued, to bar the uneducated coolie, but the cultured classes of India, men who were received in English drawing-rooms, could not understand the stand taken by Australia regarding them. Perhaps if more students visited India and learned what the Indian people really were, it would give them a wider view of Empire and Imperial ideals.

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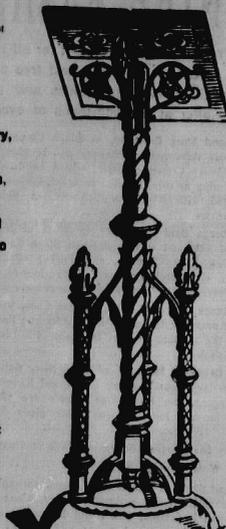
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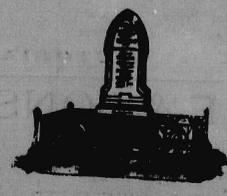
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Current Topics.

On the Sixth Sunday after Trinity the subject is two fold, "God's love to man," and "man's love to God." In the collect after Trinity, July 19.

God, in His great love, has prepared for those that love Him, such good things as pass man's understanding, and then we pray that God may pour into our hearts such love towards Him, that we, loving Him above all things may obtain His promises, which exceed all that we can desire. The Epistle (Rom. vi., 3-11), is the first of a series of nineteen Epistles taken from St. Paul in Biblical order, except on the 18th Sunday after Trinity, when the order is broken. It connects our Baptism with our spiritual resurrection in this life, and with our hopes, of a future resurrection to that life with Christ, in which the "good things" mentioned in the Collect await us. The Gospel (St. Matt. v., 20-36) reminds us that the righteousness of Christians must exceed the righteousness of the Scribes and Pharisees, if we would enter into the Kingdom of Heaven. They were satisfied with a formal compliance with the letter of the Law, we must show that we love God by seeking to obey it in the spirit.

Mrs. Besant in England, and Mr. Leadbeater in Australia have been conducting an active campaign in the interests of Theosophy, and many people have attended their lectures. They have, of course, a perfect right to seek, by any legitimate methods, to win new converts to their cause. The only point we desire to emphasise at present is that Theosophy and Christianity are in absolute antagonism to each other. We say this because we note that Mr. G. Herbert Whyte has recently issued a booklet on behalf of the Theosophical Society to show that there is nothing in Theosophy to warrant the assertion that it is anti-Christian. A reviewer, dealing with this book says:—

"Mr. Whyte acknowledged that in India, Theosophy works not in line with Christianity, but in line with Hinduism, 'seeking its revival and purification'; in Ceylon it seeks to serve Buddhism, while in England it would fain be numbered in the ranks of those who strive to understand better and to interpret more truly the glorious reign of the Christ." But from the days of the Roman Empire, Christianity has ever refused to name Christ among a host of deities. He is absolute Lord, not one among many. Theosophy may think what it pleases of this claim, but the denial of the claim is anti-Christian, and it is no use pretending that anything short of this absoluteness is Christianity."

We would also remind our readers that 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."

We have already mentioned in a former issue that some people in Australia have been deluded by the belief that they can become Theosophists and remain Christians, but the sooner that delusion is dispelled the better. To become a Theosophist is to deny Christ as the Only-Begotten Son of God, the Redeemer of mankind.

The work of Prayer Book Revision in England attempted by the Convocations has not proved satisfactory. It has evoked vehement protests, both in its Romeward and Modernist tendencies. On the one side there is the recognition of the permissive use of vestments, on the other the omission of Old Testament references in the Baptism and Marriage Services. But in Canada revision is proceeding on very different lines.

"The Record" quotes from the letter of a well-known clergyman in the Dominion as follows:—"Certainly if your Convocations follow their present mad course your Prayer Book and ours will be miles apart." The revision of the Prayer Book has, he says, been accomplished by the Canadian Church with satisfaction to all parties concerned, and will be presented to General Synod at Vancouver in September. The Revision Committee were instructed not to touch the Ornaments Rubric, nor were they to make any alteration which implied a change of doctrine—in other words, revision and not revolution was to be their aim. The result was most happy; hardly a vote went on party lines, and the scope of the Prayer Book has been enlarged by the addition of Prayers and Services for Missions, Harvest Festivals, &c. The writer adds that "seventeen Black Letter Saints that nobody knew anything about were struck out, and a lot of British names inserted instead, and everybody dispersed feeling quite satisfied."

In St. Paul's Cathedral, Melbourne, the Archbishop has been preaching a course of sermons on the earlier chapters of Genesis, and incidentally he has dealt with the theory of evolution. Though rejecting the statement that man is descended from the ape,

the Archbishop said: "Evolution is manifestly a method of Divine Working." There has followed a detailed correspondence in the Melbourne "Argus," and now Professor Rentoul has given his views upon the controversy. He says: "I do not know any theologian in the Protestant Churches to-day who does not accept, just as the reasonable scientist does, the theory of man's physical solidarity with 'Nature,' and his place in the development of the mammalian order."

In our "Current Topics" last week we dealt with the subject of the "Evolution of Man." A correspondent strongly objects to our statement that "all reasonable people admit that there has been an evolution from inanimate matter, through vegetable and animal life, to man, creation's crown." We would point out that in the same "note" we defined our meaning: "There was an orderly progress from the lowest to the highest, but we await further knowledge as to the details of that evolution, and welcome all ascertained facts of science, while claiming our right to suspend our judgment concerning its theories." We also said: "It is not by any means proved that spontaneous generation is possible." "It is not by any means proved that 'man's ancestors were certainly aboreal!'"

Fifty or more years ago Christians generally believed that all creation came into being in six ordinary days. Now it is admitted that the process of the evolution, or "unfolding" of God's plan was extended over a long period of years. The method of that "unfolding" is gradually being made plain by the ascertained facts of science, and whatever those facts may be, they will not in the least degree disturb our faith. "In the beginning God." "God created man out of the dust of the earth, and breathed into him the breath of life." We know that all the universe, including man, creation's crown, is the outcome of God's creative power, but we gladly welcome any light which science may throw upon the marvellous method which God has, in His wisdom, thought fit to employ. Science has by no means yet said its last word upon the question of evolution. We quote again from Professor Rentoul: "Thus, while as Dr. Wallace puts it, 'Descent with modification is now universally accepted as the order of nature in the organised world,' there is now everywhere, as Professor Henry Drummond says in the Ascent of Man, the most disturbing uncertainty as to how the ascent, even of species, has been brought about." "And in this matter we are content with Clerk Maxwell's witty advice: 'Gentlemen, let the scientists answer the scientists; they are doing it very well.'"