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Current Topics.

The majority of our readers will be glad to see our appearance again after the alarming article "Ourselves! "Shall the 'Church Record' die?" They will be interested to learn that we are still to live, but for a time an attenuated existence, as the size of the present issue indicates. The meeting of shareholders and the management have been very much encouraged by the sympathetic acts and words of many of the paper's friends, and the hope is expressed that enough solid support will be forthcoming to justify the decision to go on. We desire to urge our friends to a careful re-perusal of the article in our last issue, which was written by the former editor. We further urge upon our friends who realise the essentiality of the evangelical message to join in a campaign for more subscribers. One of our keen clerical supporters recently sent along eleven names and is promising more. He writes:—"If only each parish in sympathy with the aims of the 'Church Record' would try to get 20 subscribers, it would place the paper in a strong financial position." It certainly would, and at the same time it would strengthen the Church life in those parishes by widening their interest in the bigger work of the Church in which they have the privilege of membership.

Sunday next is the birthday of the Christian Church, when we commemorate the giving of that **Whitsunday.** Personal abiding Power whereby the Church may bear her witness to the world. That Power has never been withdrawn, and wherever through the world, and whenever down the long centuries, Christianity has made its painful progress, it has been in the strength of that abiding presence of the Holy Spirit of God. Somehow, however different the story is in many a mission field, we who live under the sway of European civilisation in these days do not seem to realise that power in our work which characterised all that the Apostles said and did. It cannot be because God is less willing to use us, nor because He is less powerful than of old. Is it because we are less willing to be filled than were the saints of early days? Bishop Moule tells in one of his sermons the story of some Roman workmen who in the course of some renovations, came upon the source of the old Aqua Virgo, which had been blocked up by stones for centuries, but which upon the removal of these stones flowed forth again fresh and free. Have we blocked up the flow of grace and power in the Church by stones of selfishness or apathy? The world needs, aye, the Church needs,

to-day as much as ever, the ordering, converting, unifying and enabling power of the Holy Ghost. Will Churchmen empty themselves of self that the power may flow through them?

The days between Ascension Day and Whitsunday are traditionally looked upon as a time of **Unrest and Prayer.** the grave problems presented by the widespread unrest in the world may well call for the earnest thought and prayer of all the faithful at this time. It is not necessary to enlarge upon the turmoil in the thoughts and lives of men and nations, which reveals itself in Russia or in Ireland, in Central Europe or in India, at Genoa, in Africa, in China, and Japan. The very foundations of our civilisation seem at times to be imperilled, as upheaval follows upheaval, and fresh evidence of unrest continually presents itself, but we must not look out on the future with pessimism in our hearts. We must not act as though we thought that God was dead. Notwithstanding all the evil that is coming in the wake of the mighty upheavals to-day, they bring at least this sign of hopefulness, that men almost everywhere are profoundly dissatisfied with the state of society as it is, and that, surely, is not necessarily a calamity, but may be the first step towards a better social order more in harmony with the mind and purpose of God. We need to see the problem as He sees it, and to find the solution that He has, so that we may co-operate with Him in the working of it out. The Church has a wonderful message for this age, but she is scarcely articulate as yet; she must wait upon her God, till in lowly consecration she realises His power and goes forth to save the world. Her Lord is calling her again to-day to watch and pray.

Too long have churchmen been content to speak and act as though the problems of the world—**Prayer and Study.** social and political—were no concerns of Jesus Christ. And yet surely He who had so much to say about the Kingdom of God, Who set out to build a Church and ordained sacraments, thought of life in social terms, and He Who had compassion on the multitude, and Whom the common people heard gladly, would have the Church, which is His body, take a loving interest in the lives and problems of men. To the great social problem of the age the Church has a peculiar contribution, a vital force, to bring, but before she can apply it she must find out more of the mind of her Lord, and more of the problem which she has to face. Hence the urgent call to prayer and study. Every

churchman ought to have these problems on his prayer-list, and every churchman ought to be finding out what he can about the problem. In this connection he might seek the aid of such organisations as the Australian Christian Union, or the Social Questions Committees of the various dioceses.

Most of our readers will be familiar with the name of Robert Blatchford as a prominent opponent of the Christian Faith, **The Leopard has Changed His Spots!** My Neighbour," for example, gloried in his infidelity. They will therefore be interested in the following extract from the C.F.N.:

"Mr. Robert Blatchford, who a few years ago did a great deal of harm with his atheistical articles in 'The Clarion,' contributed a remarkable article to the last number of the 'Sunday Chronicle' on 'Reunion with lost ones,' which he describes as 'a tremendous hope, a prize worth a thousand battles and defeats, a reward for a dozen lives of thorns.' Mr. Blatchford says that he has been 'what is called a materialist.' 'The materialist philosophy seemed so logical, so real, so substantial.' 'But of late the distant drum has been beating out new and strange measures, and it has never been a fault of mine to shut my ears. And I have been asking myself questions. Reason is opposed to a belief in the soul. There is nothing outside materialism but dreams. But, what is Reason and what are dreams? What does Reason work on or work with? Of what stuff are those dreams made? Why do we dream those dreams?' 'The fact is I have had to abandon my positions. Materialism, seemed to be an impregnable fortress so long as there remained a material foundation for it to stand on. But how can one hold to materialism if there is no material?' 'The whole article should be read carefully. It is typical of a change which is more common than many orthodox Christians imagine.'"

Remarkable Missions of Healing are still being conducted by Mr. J. M. Hickson. The latest reported was held in Aberdeen Cathedral in April, where the Bishop of Aberdeen and Provost Erskine Hill have been assisting. We are especially interested in the account to hand from the "Guardian," because about two years ago that paper had a leading article devoted to Mr. Hickson's Mission in America, in which this frank statement occurred:

"When, however, we are assured that in every town Mr. Hickson has visited sudden and marvellous cures of serious affections have occurred, we must say, with all respect to the humility and single-mindedness of the healer, but quite squarely, that we do not believe it." "When we are asked to credit statements that scores, and indeed hundreds, possibly thousands, of people are instantaneously relieved of this or that disorder, often of an organic character, by spiritual healing, we feel that it is time to call a halt before we reach a point at which the whole movement

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ister and to give His life a ransom for many"; and ever as we walk that path of service we shall know the companionship and the uplifting power of "This same Jesus" who is among us to-day.

The Call of the Festival.

Let, then, the festival of the Ascension of our Lord bring to us once again a message of hope for ourselves, and a call to service in His Name that shall bring hope to others. The Ascension speaks of the finished work of Christ; for that inestimable gift we lift our hearts in gratitude and praise. Let it speak also of the beginning of the work which He appeals to His followers to do in His Name.

There is no more magnificent profession of faith than that which St. Paul was able to make. "I have been crucified with Christ, nevertheless I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

"This same Jesus" waits, and a world in need waits to-day for men and women, just ordinary imperfect men and women like ourselves, who can make, if we will, a response as simple, as natural, as noble, as that.

"This same Jesus shall so come." Ascensiontide points on to Advent. That Advent may be soon. God grant we be not ashamed at His glorious coming!

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Personal.

Archbishop Lees, who is to visit Sydney next week, in connection with the annual meetings of the Church Missionary Society, will be tendered a civic reception.

Archdeacon Johnstone, canon residentiary of St. Peter's Cathedral, Armidale, has been appointed to the charge of Guyra parish, N.S.W. in succession to the Rev. W. P. West, who has been transferred to Quirindi.

Rev. A. H. Garnsey, Warden of St. Paul's College, University of Sydney, is engaged to be married to Mrs. Smair, second daughter of the Hon. Stafford Bird, C.M.G., M.L.C. (Tas.), of Bruni Vale, Lunawanna, Bruni Island, Tas. The marriage will take place at the end of August.

Mr. C. E. Norman, J.P., one of the founders of St. Augustine's Church, Moreland, Vic., and a representative to Synod, passed to his rest on the 12th ult. His death removes one of the old landmarks of the Church.

By the death of Miss Maria Wright, at the ripe age of 87 years, there has ended the association with All Saints', Hobart, of three sisters who did loyal work for the Church in that part of the city from the inception of the parish and long before the building of the church. The Misses Henrietta and Louisa Wright died some years ago, and the third sister has been a confirmed invalid for a very long time.

Rev. A. A. Yeates, Melbourne Metropolitan Missioner, is revisiting Sydney during his vacation.

The death is announced of the Right Rev. George Wyndham Kennion, in his 77th year. He was Bishop of Adelaide from 1882 to 1894, Bishop of Bath and Wells for seven years subsequently, and later Lecturer in Pastoral Theology at Cambridge.

Rev. A. A. Smith, rector of Goondiwindi, Queensland, has been appointed to the charge of the new parochial district of Coorparoo, and will take up his new duties about the middle of July.

Rev. C. W. T. Rogers, of St. Michael's, North Carlton, Victoria, has accepted the parish of St. Luke's, Adelaide. The latter parish was for some years held by Rev. W. G. Marsh.

Wednesday, June 7, will be the 40th anniversary of the marriage of the Rev. W. and Mrs. Greenwood, of St. Nicolas', Coogee, N.S.W.

Bishop Nevill's Diary, 1870-1920, together with a History of St. Paul's Cathedral, Dunedin, has just been published. The work has been edited by his son, Canon Nevill, M.A. F.R. Hist. Soc.

Rev. R. J. A. Simmonds, L.Th., who was formerly on the staff of the Melanesian Mission, has been licensed as assistant priest at St. Peter's, Wellington, N.Z.

Rev. E. H. Strong, who was formerly Chaplain of King's College, Auckland, N.Z., and who for the past year has been serving as Archdeacon at Tonga, has returned to take up work in New

Zealand. He will take charge of St. Mary's, New Plymouth, for a year, while the vicar, Rev. F. G. Harvie, is on furlough in England.

Canon Mutter, of Christchurch, N.Z., has gone to England on twelve months' leave of absence.

The So-called Failure of Marriage.

(By the Bishop of Goulburn.)

Modern marriage is not a failure, though many husbands and wives are, perhaps more to-day than ever. Cheap and easy divorce tempts one or the other to cry off, instead of carrying on. In New South Wales one marriage out of every thirty-six ends in divorce! In Victoria, one out of seventy-four; in other Australian States, one out of four or five hundred; in the United Kingdom, one out of nine hundred; in Canada, one out of two thousand five hundred. This does not mean that husbands and wives in New South Wales are worse than elsewhere. It means that the New South Wales Legislature gives quitters more chances of quitting.

It takes two people to solve the problem of happiness in marriage; and the State that encourages the quitter is inflicting a heavy handicap on the trier. Even in New South Wales, however, the overwhelming majority of marriages do not end in failure, but in a real working happiness which outweighs all the mutual disappointments and common troubles. There lies another grave injustice in the law of divorce; it is national suicide to weaken the permanence which most married folk find a helpful bond of union, simply to satisfy the few who find it a hopeless burden of unrest.

Granting the failures, why are they failures?

The cynic looks for the failure in the wrong place. The fault is not in the institution—it is in the individual. Chesterton, in his "What's Wrong with the World?" puts his finger on the real truth about the so-called failure of Christianity. "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." So, too, with the supposed failure of marriage.

People fail to give marriage a fair trial, and then want to give it up and have a try with somebody else; or they give up trying and make the worst, instead of the best, of a bad job. An American observer remarks acutely: "What we have to fight is not divorce only, but bad marriages." Why do some people make such a bad job of marriage?

1. They start with a low or poor ideal of marriage. Ninety per cent. of the community are Christians of sorts. What they ought to want is not mere marriage, but Christian marriage. There are three things in Christian marriage—a natural connection, a legal contract, a religious consecration. Yet some decent people are content to cut the consecration right out and confine themselves to the legal contract before a civil registrar, and many more who are "married (at church)" seek little more there than a more respectable and impressive scene, often destroyed by disgraceful irreverence. They miss the whole point of marriage at church.

It may be necessary to separate the legal contract, and make civil marriage compulsory, in order to bring into distinct relief the consecration by which the Church sets the seal of high resolve and holy reminder upon the new Christian relationship between man and woman, which the New Testament compares to the relations between Christ and the Church.

2. They do not realise beforehand the significance of a religious wedding. In the Anglican service the bride's hand is taken by the minister from her "giver-away," and

placed by him in the bridegroom's; it is a symbol of the surrendering of her natural guardianship to the Church that it may be entrusted in the name of God to her new guardian. The bridegroom gives the ring to the minister, and receives it back; it is a symbol of the consecration of the ring as a reminder of a solemn vow.

How many sweethearts ever talk to each other beforehand about the religious bearing of their wedding? How many engagements are in any sense a betrothal? 3. They think happiness will come without trying. The Archbishop of Canterbury told Princess Mary and her husband at their wedding: "The happiness of home life is not a matter of course. It has its root in a mutual love which is not only tender, but thoughtful in resource—a love unselfish in its devotion but brave and unreserved in its honesty of mutual counsel." No married life can be happy which is not a life-long courtship and a life-long friendship.

4. They think it is no good trying to get on together. Chesterton reminds us that the "incompatibility of temper" might be alleged in every marriage—that the "success of the marriage comes after the failure of the honeymoon"—it lies in the mutual victory won when the two fight their way together past the point at which they first find each other difficult. "The two must hold together to do justice to each other."

5. They think that Christian marriage will remain Christian without Christ. The Archbishop of Canterbury told Princess Mary and her husband: "The power to go on together from strength to strength must come from on high. You are here this morning as Christians. The centre, the inspiration, the Master in the home is Jesus Christ our Lord." Bridegroom and bride pray together at their wedding. How many husbands and wives pray together at home?

TASMANIA.

The annual meeting of the Tasmanian Branch of the C.M.S. was held in St. George's Parish Hall, Hobart, on the 16th of May. The President, the Right Rev. the Bishop of Tasmania, was in the chair, and the hon. secretary, the Rev. T. Quigley, read the report. There was a large attendance. He said that it was a matter of great thankfulness to God that during the past year the work had been well maintained and that the interest shown and the amount contributed were greater than ever. Two summer schools were held during the year—one in Hobart and one in Launceston. Both schools were well attended, and stirred up much interest. The balance sheet showed receipts to the amount of £1498 3s. 3d; £486 of this amount had been carried forward from the previous year. This makes the amount raised during the year £1011. This is an increase of £188 over last year. When it was realised that this amount is raised in only a few parishes, Mr. Quigley said that they should be grateful to God for the zeal and devotion of these parishes. The balance-sheet was moved by the hon. treasurer, Mr. H. J. Wise, who explained the progress made. The interest stirred up was largely due to the untiring efforts of the organising secretary, the Rev. L. M. Dunstan.

The branch has now two missionaries, Miss Wise and Miss Edward, in the field. It is hoped that next year it may be possible to support four. The Bishop gave an inspiring address on Mission Work. He is an earnest advocate of mission work, and takes a real interest in the work of the C.M.S. Addresses were also delivered by Rev. A. Gamble, Mr. R. C. Kermod, the Chairman of C.M.S. Committee, and Rev. C. Allen, B.A.

A man is relieved and gay when he has put his heart into his work and done his best. But what he has said or done otherwise shall give him no peace.—Emerson.

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The Church Record.

JUNE 2, 1922.

SUNDAY OBSERVANCE.

It is a simple and popular thing to deny "Sabbatarianism," and some there are who lay to its charge many of the vices that afflict the common life, affirming with every degree of boldness that they are due to a natural reaction against the killjoy of Puritanism. We wonder to what we ought to attribute the alarming desecration of the Day of the Cross!

We are afraid that this easy way of blaming other and perhaps worthier people for our national sins and imperfections is sometimes due to an inclination "to sling mud," and sometimes to a desire to excuse that laissez-faire attitude, so often the child of mental, moral and spiritual sloth.

The question of the observance of Sunday is a perennial one, and one bristling with difficulties. Quot homines tot sententiae is hardly an apt description of the situation, because so many even of our leaders reveal at least a couple of minds on the matter. The Roman position is quite simple. The Church decrees the observance, and so what the Church defines as the due observance of the day is all that matters.

The "Anglo-Roman" (we must not call him Anglo-Catholic) would desire the same simple rule of thumb direction. But the New Testament Christian knows that the rule of his living is not the will of the Church, however unanimously expressed, but the will of his Lord and Saviour. The Church may give him guidance and counsel, but the individual's conscience of the will of God for him is the final arbitrament, and cannot be denied. His conscience he dare not place in commission with any man or any body.

And so it comes to pass that Christian men and women differ much on this question of Sunday observance.

We think it was the Dean of Newcastle who made the observation that nobody had a right to do that which if everybody did it would bring a grievous hurt to the common life. And if we are to solve our difficulty at all together we shall only get a true solution by (1) thinking prayerfully and hard as to the will of God in the matter, and (2) consequently, knowing His will of love and service between man and man, determining to keep clear of things that wound or tend to wound the conscience and life of our fellows, especially in the tender years of youth and young manhood. The Melbourne "C.E. Messenger" has an interesting and instructive note in this connection. Writing on the subject of "Pub-

lic School Sunday Sport," the Editor says:—

"Christian feeling will no longer be hurt by the spectacle of sports being played in a certain school of our metropolis in full view of passers-by on the Lord's Day, to use the name which requires increased emphasis when Sunday is turned altogether into man's day for pleasure by so many people. The Melbourne Grammar School Council are to be congratulated on their decision to stop sports being played in the school grounds on Sundays, and perhaps other schools will take note and follow this good example. At the same time there is much in the contention that worse ways of spending Sunday might ensue were sports prohibited. Satan finds some mischief still for idle hands. What is wanted now is some positive provision following the negative enactment. Could it be suggested that Melbourne people invite boarders out for the Sunday, take them to Church locally in the morning perhaps, and entertain them during the afternoon in such way as would not secularise the day nor make it hang heavily through lacking interesting occupation? Many elders can recollect charming times quietly spent in youth visiting in this way. Perhaps moderns have lost the art of quiet enjoyment. They always seem to want to have "something," very much after the style of folk who always seem to need stimulants."

We also congratulate the Council upon their action, an action made very difficult by reason of the published opinions of certain of our leaders who seem to have two minds on the subject, and "ultra" offer their opinion that sport is quite legitimate on the Lord's Day for Christians so long as it be not "organised sport." We cannot help thinking that serviceable and disciplined Christian living is not going to be promoted by such means. The Christian's life to-day more than all the days of the past needs, absolutely needs, the quiet segregation of a "Sunday well spent" to strengthen in his life his grip on the great facts for which the Sacred Trinity stands:—

God the great Reality;

The Father who made and cares;

The Son who redeemed and saves;

The Spirit who sanctifies, strengthens, and guides.

Our Melbourne Letter.

(From our own Correspondent.)

Empire Sunday was observed in most of the churches, and an excellent opportunity it afforded to the clergy to give some of the solemn teachings of history, and to apply the principles of Jesus to national and international life. The mere flag-wagging and boastful type of address on the Empire upon which the sun never sets is now somewhat conspicuous by its absence. In fact the sun has set on it. The thought that seems uppermost, judging by reports of sermons, is that of the Empire's responsibility for its great trust.

So it has come about quite appropriately that Empire Sunday was immediately followed by Missionary Sunday. But this letter is being written too soon after Missionary Sunday to say anything about it. The Bishop of Melanesia's visit to Melbourne has been given some prominence in the public press. "A Bachelor Bishop" is the heading in one of the dailies. This term (it would seem) is the outstanding feature in the character and career of Dr. Steward! He has not "led her, blushing like the morn, to the nuptial bower" to seal the world-without-end bargain. Boyle, the Irish philosopher, who ought to have known, said "He that said it was not good for man to be alone, placed the celibate amongst the inferior states of perfection." But against Boyle we can place Bacon, who also ought to have known. Bacon said, "He that hath a wife and chil-

dren hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief."

Under cover of this careful balancing of the two opinions I hasten to my next topic, which will be—Islington.

"Islington" this year will be held in the new St. John's Mission Hall, La Trobe St. It will begin at 2.30 p.m., and it is expected that the Ven. Archdeacon Aickin will preside. The subject selected is, "The Spirit of Adventure in the Ministry." This theme will be introduced by a paper to be read by the Rev. C. L. Crossley, of St. Barnabas', South Melbourne, and two other papers on "Lines of Adventure in the Ministry," will be read by the Rev. J. A. Schofield, M.A., of St. Mark's, Camberwell, and the Rev. R. G. Nicholls, M.A., B.D., of Ridley College. His Grace the Archbishop has promised, if possible, to attend for a brief period, and to give a message to the assembly. At an evening session, presided over by the Rev. W. T. C. Storrs, M.A., two well-qualified laymen will speak—Professor Woodruff on "Why I Believe," and Mr. H. J. Hannah on "Why I read the Bible." Mr. Storrs will close with a devotional address. It is a good thing that laymen are going to do their share of speaking. The Church has not nearly enough used her resources in laymen. Except when they have slavishly followed traditional teaching, they are able to approach truth from a fresh angle and make a new cut into a subject.

"Anglo-Catholic."

The Venerable Dean of Canterbury, Dr. Wace, has written a trenchant article in the "English Record" by way of protest against the inference that the self-styled "Anglo-Catholic" party of to-day is in any way the true representative of the Anglo-Catholic divines to whom the name was first applied. Dr. Wace says:—

The term has been a well-recognised one for at least fifty years, but until very recently it denoted a school of thought and Church principles which are the very negation of those for which it is now being claimed. Its original meaning is, perhaps, best illustrated by the broad fact that it was used as the title of the great series of works of Anglican Divines which was initiated in the forties of the last century. The greater part of that series consisted of the Divines of the seventeenth century, beginning with Bishop Andrewes, and including such names as Laud, Cosin, Hammond, Bramhall, Beveridge, and Wilson. They are well known under the general title of the Caroline Divines, in distinction from the Elizabethan school of Cranmer, Jewel, Hooker, and, perhaps, Field. They are marked by a general sympathy with the tone and the ritual of the Catholic Church in early ages, but also by an unqualified adherence to the principles of the Reformation. Their ideal is best summarised in a passage from Bishop Beveridge's dedication to Archbishop Sanctroft of his "Codex Canonum Ecclesiae Primitivae." "How great," he says, "is the harmony between the Primitive Church and that over which you preside in patent to any one who is but moderately versed in the decrees and rites of both. It is, in fact, so great that the two can scarcely be distinguished from one another by anything but time. In both there is the same government, the same faith, the same number of Sacraments, the same form of administering them; they have the same rites, the same laws, the same feasts and fasts. In short, in both all things are so held, constituted and declared, that the Anglican is justly and deservedly called the Primitive Church, revived in these later times."

The Dean then adduces evidence of the kind of Catholicism for which Bishop Cosin and his conferees stood.

"A few passages from Cosin's account of the points in which his Catholicism differs from that of the Church of Rome will best illustrate the general difference between them. 'We totally differ from them,' he says, 'as they do from the ancient Catholic Church, in these points. (4) That

Christ hath instituted seven true and proper Sacraments in the New Testament, neither more nor less, all conferring grace, and all necessary to our salvation. (5) That the priests offer up our Saviour at the Mass as a real, proper, and propitiatory sacrifice for the quick and the dead. (6) That in the Sacrament of the Eucharist the whole substance of bread is converted into Christ's body, and the whole substance of wine into His blood. (8) That there is a Purgatory after this life wherein the souls of the dead are punished. (9) That all the old saints departed . . . are and ought to be invoked." In opposition to the Roman doctrine respecting the Eucharist, he states as the doctrine of the Catholic Church of England—the Anglo-Catholic Church—(7) commemorating at the Eucharist the sacrifice of Christ's Body and Blood offered for us, and acknowledging His sacramental, spiritual, true, and real presence there to the souls of all them that come faithfully and devoutly to receive Him." It is evident that the doctrines Cosin rejects in the Roman Church are, to say the least, closely akin to those proclaimed in the papers read at the late Anglo-Catholic Congress, and that his statement of the Anglican doctrine of the Eucharist is repudiated in them. In the face of these facts, is it not evident that the use of the designation "Anglo-Catholic" by the Ritualistic School is a gross misapplication of a term which carries a definite historic meaning? In holding their Congresses under this title they are like a commercial firm which unfairly, if not dishonestly, appropriates another firm's trade mark. They are giving to their doctrines and practices a false colour and are misrepresenting the true character of those which they oppose."

Dean Wace suggests that "Anglo-Roman" would be a truer designation for it, and expresses surprise that so many of our Bishops by accepting the Vice-Presidency of these Congresses should give their authority to so gross a misrepresentation. The National Church League, through its organ, the "Church Gazette," calls attention to another misapplication of phrases in connection with the Evangelistic campaign of these present-day Anglo-Catholics. To spread the Gospel, it says, is the great desire of us all, and this term is practically used by the leaders of the party. But "when we examine the exact meaning of the expression as used by them, we find that the Gospel represents the whole system of what they call Catholicism. They are not going to preach the simple message of the New Testament teaching of the death of Christ for the redemption of mankind, but they are going to set forth a whole ecclesiastical system of the priest, the Confession, the Sacraments, and the Church as essentials of salvation. Their Gospel includes the sacerdotal character of the priesthood and all that follows from it."

It will be a matter of extreme interest to see whether in the campaign of Evangelism, for which preparations are being made, the Gospel of the New Testament will be preached in all its wonderful simplicity and purity.

97th Anniversary of C.M.S. in Australia.

Foremost among the large and enthusiastic Church gatherings in Sydney for many years past has been the Anniversary Celebration of the Church Missionary Society. There is every promise, however, that the meeting that has been planned for the 13th June in the Sydney Town Hall will even surpass the great achievements of the past. Seldom has Sydney's great hall had a more distinguished array of speakers, and the Society is to be congratulated on the fact that the first public utterance in this State by the Archbishop of Melbourne will be at its meeting. We notice that the posters and pamphlets that are advertising the happenings of 13th June, describe it as a "Red Letter Day," and a perusal of the programme seems to justify the title.

The annual business meeting of members of the Society will be held in the Chapter House at 3 p.m. At 4.30 p.m. the annual service will be held in the Cathedral, at which the preacher will be the Rev. E. W. Doulton, who will return to his work in Tanganyika Territory, East Africa, on 1st July. After the service tea will be served in the basement of the Chapter House. As it is not possible to cater for an unlimited number, admission to this tea will only be granted to the holders of tickets, which may be obtained at the C.M.S. Rooms, 192 Castlereagh-street, for the sum of one shilling. Proceedings in the Town Hall will begin at 7 p.m., when Rev. Canon Burns will show some pictures of C.M.S. work in Kenya Colony, East Africa. At 7.45 p.m. the public meeting will begin, at which the Most Reverend the Primate will occupy the chair, and other speakers will be His Grace

the Archbishop of Melbourne, Rev. Canon Burns, and Rev. G. A. Chambers, M.A., B.Ec. The Lord Mayor of Sydney will extend a civic reception to the Archbishop of Melbourne on his arrival.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Lay Readers' Association.

The report was presented at a meeting held in the Chapter House on Thursday, May 18th, presided over by Rev. W. G. Hilliard, M.A. The following were elected as office-bearers for the ensuing year: Lay vice-president, Mr. T. A. Stocks; assistant secretary, Mr. Ullathorne; committee, Messrs. Grout, Newell, Brownrigg, Bowie, Best, auditor, Mr. Hope. At the conclusion of the formal business the Rev. S. J. Kirkby, secretary to the Bush Church Aid Society, gave a very interesting and an appealing lantern lecture descriptive of the work of the Society. The report records a total of 1530 services conducted by the members during the past year, and that a change has been made in the approved-triplet for lay readers.

A Year's Work.

The following is a summary of the work of the N.S.W. Alliance for 1921-22, abstracted from its report, submitted and approved at the annual meeting held on Monday, 22nd ult.

Our objective is Prohibition for N.S.W. Our immediate effort is to give a Prohibition to every vote in the State.

In the past year our activities were more extensive and more vigorous than during any other period of the campaign in this State. This means a wider area covered, more people reached, and fresh phases of propaganda developed.

1700 addresses were delivered; an average of 33 a week! 579 were given at Church services, and the other at public meetings, street corners, factories, drawing rooms, public schools, and wherever an audience could be got. 125,000 was the total of the people spoken to, 6881 promise cards were signed.

The special effort of the year was the Referendum Pledge Campaign intended to secure the election of a Parliament pledged to a referendum. 50,000 Referendum pledges were signed. The result: 55 pledged members of Parliament; 32 members of Parliament also Prohibitionists.

The party in power is pledged to give a Referendum on Prohibition.

St. Thomas' Church, North Sydney.

The Governor-General, who was accompanied by Lady Forster, laid the foundation-stone of a war memorial hall at St. Thomas' Church of England at North Sydney, on May 20.

The Rev. H. N. Baker, M.A., informed his Excellency that prior to that day's function there had been three great functions for St. Thomas—the laying of the foundation-stone of the first church of St. Thomas' by Bishop Broughton in 1843, the laying of the foundation-stone of the present church by the Rev. W. R. Clarke in 1897, and the laying of the corner-stone of the church tower by Prince George (the present King) and his brother, Prince Edward, in 1881. Great numbers had gone to the war from the parish, including a former rector, the Rev. Horace Crotty, and 100 had died, among them the curate, the Rev. W. L. Ford, who was killed at Jutland.

Lord Forster said that he was much struck by what he had been told about St. Thomas', the mother church of North Sydney. The parish in the early days stretched from Port Jackson and Lane Cove to the Hawkesbury River and the Pacific Ocean. It was probably true to say to-day that though its boundaries were more restricted, and its population was infinitely greater, and with the growth of population and the ever-changing needs of the community, so was there necessity for increased activity in the work of the Church. Some people had an idea that the proper work of the Church was confined to church edifices. The view now held, and one he agreed with, was that the field for the activities of the Church lay in the people, and not in the buildings. However, productive they might be of beautiful churches, everything that the Church could do to bring happiness into the lives of the people was well worth doing. There had been a splendid response from the men and women of the congregation during the war.

"I am glad that in face of difficult times a concerted effort is being made to relieve

those in urgent need in the time of their trouble," his Excellency added. "I hope that all the community will join in the work with freewill and good fellowship. We ought never to forget our debt to those who went to fight, and we ought to remember that but for them the condition of Australia—free, happy, and prosperous—would be vastly different."

Major-General Sir Granville Ryrie and Messrs. R. W. D. Weaver and Scott Fell, M.S.L.A., also spoke.

The new hall will cost about £5500, and the memorial vestibule £500 more. About £1600 has been collected towards the cost during the past 12 months.

Another Memorial Hall.

The foundation-stone of a memorial hall to commemorate the men who enlisted from the parish of St. Peter's, Neutral Bay, was laid by the Governor-General, Lord Forster, on Saturday last. His Excellency was accompanied by Lady Forster, and they were welcomed by Archbishop Wright and by the Rev. J. H. Chaseling, the rector of St. Peter's.

In an address, Lord Forster said that ever since he had landed in Australia he had a deep feeling of thankfulness for the Australians who fought for King and country. He was proud to recognise, on behalf of the King and Empire, the debt owed to the gallantry and endurance of the Australians. Lord Forster, in expressing his sympathy with those who had suffered loss, said that Lady Forster and himself could stand side by side with them in that regard, as well as in a common pride in their glory and service. The best memorial would be to make their lives worthy of those who had fallen.

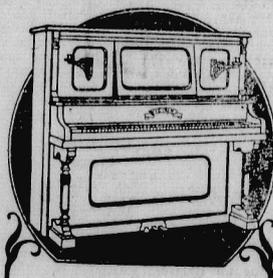
Archbishop Wright complimented the parishioners on the good work accomplished, and expressed the hope that the memorial hall would soon be debt free.

About £1150 is in hand towards the cost of the hall, which will amount to £2000.

"A Clean Sweep."

Great Children's Rally.

Saturday, May 13th, saw the commencement of the "Clean City" Campaign in Sydney. The whole city was placarded with notices appealing to all for assistance in this campaign. That very afternoon 2000 children marching in two processions took part in a great Temperance and Mothers' Day Rally. While civic authorities were anxious about rats and rubbish, the children with greater vision were attacking the liquor traffic, a source of more misery, dis-



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ease and filth than all the rats or rubbish imaginable. So at the head of each procession was a squad of Y.M.C.A. boys with brooms and banners. The brooms suggested a clean sweep, and the banners bore the words "Clean the City Campaign, start right now—sweep away the Liquor Traffic from the path of your children." Later, in the Sydney Town Hall, these same boys vigorously used their brooms while the choir sang.

Swept away, Oh swept away!
When the Drink is swept away,
Hast the morning
Of the bright and glad New Day
When the bars are closed forever
And the Drink is swept away.

In spite of intermittent rain, the two processions were a magnificent success. Over 2,000 children marched with banners or rode in gay motors and lorries, with plenty of mottoes in honor of mother and of facts concerning Temperance and Prohibition.

The Town Hall was well filled, and there was a bright programme of community singing, displays and addresses. The great audience forgot the rain as all united to sing triumphantly:

Raise the Prohibition Banner,
Wide its folds display;
Truth has ever vanquished error,
We shall win the day.

GOULBURN.

New Church at Tarago.

"That a new church at Tarago in the parish of Lake Bathurst is necessary, and must be built as soon as possible, and that a fund be started at once," was the decision of a large meeting held at Tarago recently. It was decided to build of concrete, and to carry on as funds are available, and as far as possible with voluntary labour. Between £200 and £300 has already been promised, and some of our splendid men have promised to cart all the material required as soon as a site for the building has been decided upon. The present suggestion is to employ labour for the building of the walls. This will mean a great saving in the cost of construction. A meeting of the committee is to be held to deal with plans and specifications, and the matter of a building site will also be gone into. It is hoped to make a start in two or three months' time from now, and our people are determined that the church will be finished and paid for early in the new year. They are also determined to make the building an adornment to their town, and no pains will be spared to carry this out. Messrs. Turner and Son, Goulburn, have kindly given the foundation-stone, to be suitably inscribed. Mrs. C. Croker, Windellama, has also given the marble for the soldiers' memorial to be placed in the church. There are some people who have declared that the Tarago folk could never build a new church, but the Tarago folk are going to show them how to do it.

CRAFTON.

Lismore.

On Good Friday night, it was impossible for many persons to find seating accommodation in St. Andrew's, although all the usual pews were crowded, all the forms of the Parish Hall were availed of, chairs brought from the Vicarage, and Dr. Coen and Miss MacNamara's boarding establishment very kindly lent of their private stock. There were all sorts and conditions of people of all denominations and of none; and not one was disappointed. The rendering of Sir John Stainer's great work, "The Crucifixion," by the St. Andrew's Choir, was such as not only to delight one's musical ear but it was also the most solemn devotional character. It was the story of the Cross told as only the high musical genius of Stainer could tell it. And it was rendered in a manner worthy of the great composition. The conductor—who was handicapped by the etiquette that demands that a conductor of a church choir may only conduct with his eye-

brows and what other gift he may have of facial expression—Mr. Herbert Williams, and the Organist, Mr. S. Pine, deserved all the congratulations, thanks, and praise that poured upon them for their own work, and as the representatives of the choir that brought them such a success.—Parish Paper.

VICTORIA.

MELBOURNE.

C.M.S. Notes.

Miss Daisy Baker, who went to the Church Missionary Society's Girls' High School, Canton, about eighteen months ago, has become engaged to Mr. Horne, of the Straits Settlement Civil Service.

The Venerable Archdeacon E. J. Barnett, of Church Missionary Society, Canton, and Miss A. J. Nethercote, of Agra, India, have gone to England for furlough.

Advice has been received by the Church Missionary Society that Sister M. E. Pethybridge, of East Africa, and Miss Mary Armfield, of Western China, are on their way to Melbourne for furlough.

Miss Elsie J. Veal, of Berega, Tanganyika Territory (formerly German East Africa), writes: "The work here is very encouraging, and many are coming forward asking for instruction, some of whom have been very hard for years. Then others are coming forward asking to be catechumens or baptised, and we do thank God for all His goodness and the many tokens of His blessing.

At the 30th birthday meeting of the Church Missionary Society, to be held in the Melbourne Town Hall, on Tuesday, June 6, addresses will be delivered by the Archbishop of Melbourne, Miss L. Claydon, of North-West India, and the Rev. Canon Haultain, and the Rev. H. G. White, who were formerly missionaries in Kenya Colony and Western China respectively.

The Power Behind the Brain.

A story is told by the Rev. P. W. Stephenson, of the Edwardes College of the Church Missionary Society at Peshawar, which shows how the Lord Jesus Christ is recognised as a power to be reckoned with, even by those who do not profess to believe on Him.

Mr. Stephenson writes:—
The Secretary of the Islamic College, who had heard that our twelve B.A. candidates had all passed their examination, met one of our Mohammedan students and said, "I suppose your Jesus Christ helped you?" "Yes," said our student, "and if any one else wants His help, let them come along here, too."

Islington, Melbourne, 1922.

This gathering is fixed for Wednesday, June 7th, and the use of St. John's Hall, Latrobe-street, has been arranged for by the committee. This year the conference will begin at 2.30 p.m., and it is hoped that the Venerable Archdeacon Aickin, M.A., will preside. The subject selected is "The Spirit of Adventure in the Ministry." This theme will be introduced by a paper read by the Rev. Cecil Crossley, of St. Barnabas', South Melbourne, and two other papers on "Lines of Adventure in the Ministry" will be read by the Rev. J. A. Schofield, M.A., St. Mark's, Camberwell, and the Rev. R. G. Nicholls, M.A., B.A., of Ridley College. His Grace the Archbishop has kindly promised, if possible, to attend for a brief period and to give a message to the assembly. St. John's Hall has been chosen by the committee as a meeting place because of its centrality and accessibility. The special feature of this year's "Islington" is an evening session at which the Rev. W. T. C. Storrs, M.A., will preside. Two well-qualified laymen are expected to address this gathering, viz., Professor Harold Woodruff, M.A., on the subject, "Why I Believe," and Mr. H. J. Hannah, on "Why I Read the Bible." Laymen are specially asked to notify this in their parish papers, and especially at the services on Whitsunday, June 4th. The Rev. W. T. C. Storrs,

M.A., will close the evening with a devotional address. It is hoped that there will be a very general response to the committee's invitation on the part not only of the clergy of the Melbourne Diocese, but that the provinces will be well represented.

BALLARAT.

Synod.

The second session of the fifth Synod of the Diocese opened on Tuesday, May 2nd. There was a choral celebration of Holy Communion in the Cathedral at 10.30 which was very well attended by both clergy and laity, and the number of communicants was large. The sermon was preached by the Ven. Archdeacon Best.

The Bishop delivered his presidential address at noon in the Chapter House. Immediately following the address a very pleasing function took place—the presentation to the Chancellor from the Diocese of several handsome pieces of plate in recognition of his long and valuable services. This was accompanied by an address expressing the thanks of the donors for the past and their good wishes for the future.

The Bishop, in his charge, referred to the world conditions of unrest and suffering and the individual responsibility of seeking to remedy the world sickness. The Bishop said: "Under God, goodwill alone will solve these world troubles with which we are faced. The findings of Conferences and the provisions of treaties, useful enough in themselves are valueless unless the spirit of goodwill animates them. Goodwill like ill-will spreads apace; it is a pain to promote goodwill in the little circle in which we move is our privilege, is our duty, and must be our contribution to help cure the ills from which the world is suffering."

An extensive reference was made to the League of Nations, deploring the general lack of interest in it manifested in Australia.

"The League of Nations," said the Bishop, "gives us no certainty but a real hope that the world will not again be plunged into war. The Commonwealth of Australia is one of the Nations who have joined the League. The signatures of her elected representatives are attached to the covenant. These signatures must be honoured, and it seems to me that it is the duty of everyone of us first of all to understand the principles of the League and then to give it unqualified support."

On the question of the Nexus, the Bishop advised a postponement of consideration until a committee could bring up some report and the members of Synod could have more time to consider the matter—a piece of advice the Synod wisely followed. Dr. Gumbleton paid a graceful tribute of welcome to the new Archbishop. He said: "Dr. Lees comes amongst us as Bishop of Melbourne, and Archbishop of the Province of Victoria, with the one desire of serving the Church in this land to the very best of his ability. He is possessed of powers of leadership, of sympathy, and of speech which with God's blessing will enable him to do so. We look forward with pleasure to the time when he will visit this Diocese, and we wish him Godspeed with all our hearts in the difficult work to which he has been called."

The Charge, which was a very comprehensive one, dealt with the subject of Sunday Schools, Soldiers' Settlements, Reunion, etc. A very fine and well-deserved tribute was paid to Australian Womanhood. The Bishop said:

"The lot of the men in many of the back blocks in the Northern part of this Diocese is, as we know, a hard one. That of the women is even harder. Oftentimes the wife of a settler who is doing pioneering work lives year in year out with scarcely any of the conveniences of life. With but few neighbours near enough for social intercourse, without domestic help of any kind, and frequently isolated from other women, she rears her family; does all the work of the home, helps her husband, keeps herself and her children neat and tidy, preserves her self-respect, and takes her part well in such social life as the scattered district af-

ford. The character, the adaptability, the capableness, the cheerfulness of these women in circumstances which it is difficult to describe adequately fills one with admiration and is worthy of all praise. So I told people in England on several occasions in 1920 when I was preaching or speaking about work in this Diocese. The picture is a true one, and challenges the Church to do all in her power to keep burning bright, in spite of the soul-deadening influences to which they are subjected, the spiritual life of these women. It is a call to us to bring the ministrations of the Church and the consolations of religion, if not to their doors, at any rate to within reasonable distance of their homes. The lot of the women in the more settled districts, although not so hard as that of their sisters further north, is hard enough to test the courage and the spirit of any woman, and for the most part they rise above the difficulties which confront them. If, as I believe, our Australian manhood is a matter of which we have reason to be proud, we can be prouder still of our Australian womanhood. As I go about I discover frequently that whilst the men who at Vestry and Church Committee meetings have been talking and talking about this or that piece of work that ought to be carried out, the women have undertaken it and have done it. All credit to them. We owe much, very much, to Ladies' Guilds, and to branches of the Girls' Friendly Society throughout the Diocese."

QUEENSLAND.

BRISBANE.

Synod.

The Archbishop has issued a citation, summoning members of Synod to attend at the Albert Hall on Tuesday, June 13, at 4 p.m., and on subsequent days. Synod week will open with a special service, and sermon by the Rev. Canon Davies (rector of St. James's, Toowoomba), on Monday, June 12, at 8 p.m. On Tuesday there will be corporate communion at 7.45 a.m. at the Cathedral. After communion, members of Synod will be entertained at breakfast at St. Martin's League rooms, by the canons residentiary. Synod will be opened as usual by the presidential address, which is looked for with special interest, as this will be the first delivered by Dr. Sharp as Archbishop of Brisbane.

NORTH QUEENSLAND.

The Bishop and Reunion.

"We are invited by the World Conference of Faith and Order to make a special effort of prayer for the Reunion of Christendom during the week, May 28th to June 4th, that is concluding on Whitsunday.

In this great matter, by the side of which every other religious activity becomes insignificant, real progress is being made, and far more rapidly than even the most hopeful among Christian leaders ventured to expect. Prayer and action are going hand in hand. Conferences of great importance between representatives of religious bodies have been held in Australia, and a very remarkable agreement in the most vital subjects attained. At the Conference just held in Sydney, representative of Anglicans, Presbyterians, Methodists and Congregationalists, it was unanimously agreed that the Nicene Creed and a representative and constitutional Episcopate must both be accepted by all Christians seeking to reunite. The reuniting groups will of course retain in very great measure their own methods of organisation and worship, but there will be a universally accepted ministry and inter-communion. Such a United Church is not going to appear at once, but the way is being steadily prepared for it. It is very wonderful that so great an evidence of the love and power of the Holy Spirit should be given to us in this generation and a mighty encouragement to prayer."—Bishop's Letter.

NEW ZEALAND.

WELLINGTON.

The Ratana Movement.

In spite of recent criticisms of Ratana's work by a Maori clergyman, the Rev. Rewiti T. Kohere, we can confidently state that we can trace no sign of tohunga teaching or practices in the Ratana movement. Canon Williams and the Superintendent were present throughout the big Christmas gathering, and the latter was present at the Good Friday and Easter meeting. After a close and careful sifting of all that was said and done, we have found no cause for altering

the attitude we previously adopted towards this movement. It is a Maori movement and as such has its necessary limitations. These limitations no one is more ready to acknowledge than Ratana himself. We fell confident that if wisely and sympathetically guided, the movement is one which may be thankfully recognised by all Christian bodies working amongst the Maoris."—"The Church Chronicle."

CHRISTCHURCH.

Eastern Pacific.

At a recent Standing Committee meeting, the Bishop reported that at the instance of a joint meeting of the Executive of the N.Z. Board of Missions and a deputation from the Australian Board of Missions, he had cabled to the Archbishop of Canterbury a suggestion that the appointment of a Bishop for the Eastern Pacific be deferred for the present, and that the acting-Primate of New Zealand be authorised to take whatever steps may be necessary in the meanwhile for the supervision of the work in the Islands. The Archbishop had replied asking him to act in this direction.

WAIAPU.

Enigmatic.

A paragraph appears in the current number of the "Waiau Church Gazette," which gives rise to a not unnatural curiosity. It reads:—

"The case of certain C.M.S. members versus the Provincial Board of Missions is of great interest (see daily press, April 12). As the 'Churchman' will probably comment upon it next month, we will merely remark that had Sir Robert Stout ruled differently a serious blow would have been dealt to the Church in New Zealand, and a precedent established which would have made very difficult the amalgamation of missionary effort in other provinces under the government of the Church herself. There can surely be no doubt in the mind of anyone that the Church herself is responsible, and must be responsible, for her missionary work, and that individual societies, whilst preserving their characteristics ought all to be finally responsible to the Church as a whole."

The Editor of the "Gazette" seems to be making heavy claims on the loyalty of Church people to "the Church as a whole." It may be that there is a higher loyalty at stake. We must wait for fuller information.

AUCKLAND.

"The N.Z. Churchman."

The provincial venture, "The New Zealand Churchman," which is published as an inset to diocesan organs, is failing to win the confidence of diocesan authorities. Already the dioceses of the Northern Island have cast it aside as practically useless, and its existence seems to be very uncertain. The "Auckland Gazette" is well edited and might well become the organ of the North Island. It is always fresh and independent in outlook.

THE STRENGTHENING OF THE SOUL.

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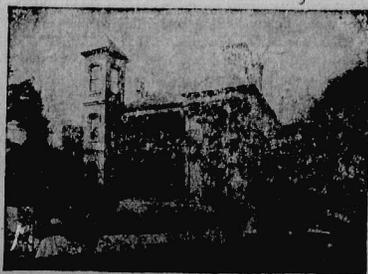
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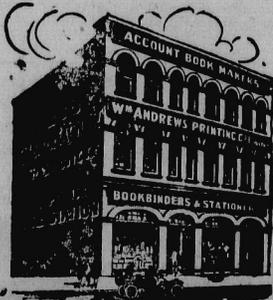
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A book of particular interest is just to hand—Rudolf Eucken: His Life, Work, and Travels—an autobiography. Eucken has many disciples the wide world over, and the sixteen works which have been translated into English have found a large circle of readers. Many of us were puzzled by his line of action during the war. It is interesting to have the curtain raised. He writes in autobiographical strain because:—

"The frightful political and spiritual upheaval that we witness impels us to reflection and self-examination. . . . I have nothing to tell of great achievements; but I was in a position to study the inner course of life and to exert some useful influence upon it. I have lived through the remarkable spiritual changes in the condition of Germany. . . . My reminiscences tell above all of the struggle to prevent the externalisation of life."

Eucken writes very simply and modestly of his early years and achievements. Born in East Friesland in 1846, he was educated at Aurich, and the University of Göttingen. When five years old his father died. His mother on a very modest pension of £30 a year, saw to their subsistence, and centred her object in life in leading her son to the heights of academic success. The spiritual union between mother and son, the mutual devotion, and the mother's absorption in the life of her only surviving child, is told with simple restraint. It is a rare picture. The mother's death in his 20th year was a great blow.

After occupying several minor teaching positions, in 1871, in his 25th year, he was appointed Professor of Philosophy and Pedagogy at the Basle University, on the Swiss border. In 1874 he was invited to Jena University, where he lectured for 46 years, resigning in 1920.

Eucken's views took about twenty years to mature, and his constructive work begins to find expression at the end of the century. Strange it is (and yet how common!), Eucken's influence abroad was far greater than in Germany itself, where he was slow in gaining general recognition. His only offer of importance was to succeed Sigwart at Tübingen in 1904, and one plaintive remark reveals his feelings, "I have never received a call to one of the greater Universities."

Eucken's work was gaining recognition abroad. On his receiving the Nobel Prize in 1908, a world-wide interest in his philosophy was aroused. Thirteen of his books were translated into English in the years 1900-1914. He lectured in England in 1911, and spent some time in America in 1912.

We cannot here discuss the main lines of Eucken's philosophy. His views made a powerful appeal, for his mechanico-materialistic world was conscious of drifting. His thought, so spiritual in outlook and synthetic in quality, showed only too plainly that the reaction had set in from the over-confident materialistic philosophy of the second half of last century.

In 1914 there were many misgivings that "the inner life of Germany was not as satisfactory as its material prosperity." In his "Call to Spiritual Co-operation" (Feb. 1914), Eucken diagnosed the situation, "We are moving towards a catastrophe if we do not vigorously resist the inevitable spiritual decline. Already our intellectual productive-ness halts, and our moral energy is sinking."

The war proved a great blow to him, for he had had two invitations from England in 1914, one from France, and was actually arranging a visit to China and Japan.

"Yet I could not for a moment hesitate to take my place among my own people. Certainly I did not approve of the English saying 'My country, right or wrong,' but I was, and am firmly convinced that Germany had a perfect right to enter the war. Our policy was, it is true, very vulnerable, indeed incompetent. Our statesmen had no proper sense of what was necessary or possible. . . . The war began. Our two sons cheerfully took their place in it. It was the business of our spiritual leaders, our intellectuals, to keep up the courage of our people and contend for the rights of Germany."

Eucken played his part. He admits that the war and its experiences at length brought him into full union with his own people. He lectured in thirty-six places. He tells of the anxious mental stress, the wear and tear of sacrifices and privations. In October, 1916, in Berlin, a half-filled house instead of an overcrowded audience led to "a certain sinking of heart," that "the national spirit was ebbing." America's entry into the war was a "serious disillusion." "To me America was not a foreign land." Eucken spent several months in Brussels in 1917-18. He states that the army officers

had no suspicion whatever of any internal danger. Then came

"the lamentable collapse of the strength and will of Germany. It was the saddest moment in German history when a part of the nation proved disloyal to itself, and lost every feeling of shame or sentiment of honour. Let us pass over the dread events. They have thrown back the life of Germany for a long time."

The last chapter on "Final Reflections" is a valuable summary of the present state of things. Eucken is plainly disillusioned, yet not despairing.

"Not only did some dark power, some blind chance, seem to decide the fate of countless numbers; it was even worse that these appalling conflicts showed no moral order at all. . . . Our world, as human history represents it to us, is not a realm of reason. It seems a mixture of reason and unreason, a child of reason and dark necessity."

Yet a spirited call to "victorious spirituality" is sounded—a "combative spirituality" that knows no defeat, that will force its way through every No to a Yes, and sustain this against all resistance. "Either mankind is aiming at its own strength, or it recognises the rule of a superior power, a creative world-will; only when sustained and uplifted by it can we, as soldiers of God, undertake the struggle against the darkness and evil in and around us. . . . The state of the world about us, with its incompleteness and its contradictions, with its indications of some order superior to all the confusion, cannot be the whole of reality, or have the final consummation in itself. It must be a segment of a larger reality, a special sort of life, which needs deeper-lying reasons and connections to give it its meaning and value; even though it is rather an inner effort of strength than the complete realisation of our purpose."

But Eucken seems now on uncharted seas. His constructive synthetic system seems not to fit the facts of existence. How pathetic to admit, after a half-century of progressive achievement towards a solution of life's problems:—

"We hoped for an inner concentration of humanity, as civilisation and religion demanded, and the whole race is split into sharp antagonisms. We looked forward to an advance of the race, particularly a moral advance, and we have now to admit that untruth and injustice dominate our generation, and that there is little room for real goodness. We are, at the same time, wholly uncertain about man's place in reality and the meaning of existence. We know not what we are, or whither we tend."

Though his mind oscillates between hope and despair, yet he sees the imperative need of men grappling courageously with life's contradictions. Some will take courage from his words, for Eucken is one of the great seers of our age. The flux of our own life experience in these fateful years runs parallel with his. We are all "in the toils." We seek a way out; we long for the gleam of a certain sure path of thought and action. Let Eucken, still youthful and heroic in spirit, despite his 76 years, speak to us:—

"Such a situation impels us human beings to sacrifice all our strength for the good and the true, to get rid of all obscurity; not to let things go as they please, but to oppose to them a realm of creative world-will with its eternity, its infinity, its self-containedness."

"Our most urgent problem is, how to bring about a moral renewal of the spiritual life."

"A heavy task thus confronts us. There will be no issue from our present confusions until we succeed in bringing together once more the two great problems of our time. We have to combine the problems of spirit and the problem of man, and help them to a fruitful co-operation. . . . We need, not only original and even great men, but illuminating and elevating spiritual forces."

"The man who, in spite of all the confusion and distress of the time, believes in the possibility, the necessity of advancement, must plead for a thorough revolution, for the emergence of a world of action, for a spiritual reformation; and for this he must shake off all indifference and lukewarmness, and reject every comfortable middle path as wrong. Old or young, it makes no difference in this terrible crisis. We older men must know no rest. . . . So even I, in spite of advancing age, must and will work devotedly at the task of remoulding human life."

(Rudolf Eucken: His Life, Work and Travels, by Himsself; translated by Joseph McCabe. T. Fisher Unwin.)

R. G. NICHOLS.

Young People's Corner.

WHICH IS YOUR SHIP?

(By J. L. Paton, M.A., High Master of the Manchester Grammar School.)

This was written before the news of Shackleton's death reached England. In his last letter to Mr. J. Q. Rowett (from Rio de Janeiro), the great adventurer quoted words which may well stand at the head of Mr. Paton's stirring message:—

Never for me the lowered banner,
Never the lost endeavour.

Two steamers lying side by side in the river. There is "The Aquitania," blotting out half the landscape. To begin with, she is so huge that you can cross the Atlantic without ever feeling a decent roll. You have got state rooms, dining saloons, drawing-rooms, concert rooms, Turkish baths, and I know not what in the way of luxury. Someone told me they had golf links on board too, but he must have thought he was speaking to a marine! Anyhow the first-class rooms are so cushioned that I should have thought they were specially padded for the reception of the mentally deranged, if I hadn't known better.

That's one ship. Alongside her, like a cockle shell, is a little steamer with tall masts. She is only 280 tons. There are no luxuries, no down quilts, no elaborate upholstery aboard her. She is "The Quest." She carries Sir Ernest Shackleton and his gallant little crew. They are going to explore what lies behind that great ice barrier away south of the Cape of Good Hope. No man has ever ventured there before. The men on board "The Quest" have said Good-bye to home, comforts, ease, and all softness. They are out for hardship, danger, endurance, in the face of obstacles, tempests, privations, which they cannot forecast.

"The Quest" stands for hardness; "The Aquitania" stands for softness. And yet, if I asked you fellows which ship you would choose to join, there isn't one of you who's a man, who wouldn't say, "Hardship! I'm not afraid. Risk! I love it. Endurance! I can stick it. Sign me on for 'The Quest,' sir." And that is the manly choice—not only for the sea, but for life. Some fellows complain because following Christ means going without what they like, or being unpopular. Don't you ask for easy, "cushy" jobs. You can't go to heaven on feather beds; it is not the way, as old Sir Thomas More said to his children.

You cannot become an athlete without effort and stern discipline. You can't be a boxer without learning to take some punishing blows without moving a muscle, just as though they were so many compliments. You can't pass examinations without grinding at your books. And in the same way, if you want to have a strong character—and a man is not a man unless he has—you must be prepared for hardness, for difficulties. Everything worth having must be won at a price; the greater the worth the higher the price. A strong character is the greatest achievement of all. It can't be acquired by drifting with the stream; a dead dog can do that. You have to fight against temptations which attack you on two fronts, sometimes from within, sometimes from without. You have to "down" your enemy, your "sin which doth so easily beset" you, and tread it under foot.

Choose the man's part. "Quit you like men, be strong." "Put on the whole armour of God." Make Christ your Leader—and behind you, with you, within you, will be the Power which can never be defeated. O.B.M.

Love work, for if thou dost not want it for food, thou mayest for physic. It is wholesome for thy body and for thy mind.—William Penn.

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Current Topics.

The General Synod of New Zealand had brought under its notice a motion favouring Prohibition. After some discussion the Primate said he did not like the resolution as it was colourless. Of course, it meant prohibition although it did not say so. He thought that a resolution by the General Synod should have more strength and vigour. They could not, however, throw out the resolution without finding something to take its place. He therefore moved as an amendment: "That this synod expresses its strong conviction that it is the bounden duty of Christian people, unless they are prepared to vote for the total prohibition of the liquor traffic, to provide some other drastic remedy for an evil which is sapping the morals and efficiency of the community." Continuing, the Primate said that the synod must not say that they were anti-prohibition and let the devil have his way. They wanted Christian people to find the right remedy. He had never asked his Diocesan Synod to make a direct pronouncement on this question, which he considered a political one. He thought his amendment expressed the mind of the synod. Whatever members thought of the prohibition situation they were bound to join in some remedy for an evil that was producing vast injury to the community.

The synod subsequently adopted the amendment and it was carried unanimously. The moral effect of such a resolution should be very strong, as it throws on those Christian people who object to Prohibition the responsibility of suggesting some practicable "other drastic remedy" for an evil whose effects on the community are too much in evidence.

Sydney has been the scene of Theosophical revelations; only this time Mahatmas have not to be credited with these revelations of the inner life of some of its leaders, which have been shocking instances of immoral teachings, but a guileless devotee of the cult, whose moral sense, inspired by the Christian atmosphere in which he has lived, was first distressed, then dismayed, and finally so outraged that at the last he has spoken with tongue and pen, with the result that public attention has been directed to its leadership in ways that have not been found pleasant. Mrs. Besant affects the role of a martyr! But a martyr for what? We hardly think she will receive much sympathy from a public who differ from her, toto coelo, at any rate in their moral ideals. We congratulate the Hon. A. B. Piddington, K.C., for his

sane action in protesting against Mrs. Besant's being allowed to address the University students of Sydney. "Broadmindedness" is not seldom a synonym for "shallow-mindedness." Some of our public leaders seem to lack any sense of the grave responsibility their position entails, and the necessity of careful thought and the avoidance of precipitate action. The Primate, in his letter to the diocese, made the following instructive reference to the cult:—

Into our midst at this juncture has come the incursion of that aged leader of Theosophy, Mrs. Besant. Upon well-grounded Christians she has no influence. But amongst the unstable souls who acquiesce in the Christian faith, without any real understanding, the propaganda of Theosophy can easily cause disturbance of spirit. To those who are acquainted with the details of Theosophy it is a quagmire of plausible fallacy, that seems to offer a short cut to the solution of many problems of the soul, but which involves the reckless pilgrims who take it, in much entanglement with difficulty. I strongly advise any who are tempted to dally with the advances of its promoters first to study its recent historical origin, as it is well discussed in the philosophic pages of Farquar's "Modern Religious Movements in India," pp. 208-291; or to acquaint themselves with its vagaries of thought, as so clearly analysed by the Bishop of Goulburn in his excellent Moorhouse Lectures, "Ancient Heresies in Modern Dress," pp. 136-198. For those who have not time to give systematic study to it, my strong advice is to leave it alone, and to keep to the well-trodden paths of the Christian faith, by which our fathers have found their way to God by Jesus Christ.

The Queensland Government runs its State Lottery, the Golden Casket, and because of the fellow feeling among members of the late Government of N.S.W., the tickets were freely advertised in N.S.W. In fact, the slackness of the Dooley Government in this matter has practically filled the streets of the City of Sydney with vendors of all kinds of "Art Union" tickets, the irony of the position reaching its limit in the raffles conducted by policemen themselves. The new Government in N.S.W. realises something of the evil of the situation, and we are glad to know that steps are being taken to place stricter limitations on the Art Unions for charitable objects and Golden Casket tickets are no longer to be allowed open sale in the State. Of course, the Queensland Government is not pleased. The Home Secretary, Mr. McCormack, has been indulging in some gentle sarcasm at the N.S.W. Ministers' expense. He makes much of the fact that the money so raised has placed the Queensland hospitals on a sound financial basis but he omits to pay any regard to the effect of it on the moral character of his people. Sowing the wind means reaping the whirlwind. Gambling tends to produce selfishness and harden character. Its tendency is

to make men egotists, and, as Mazzini puts it, "There is but one step between the egotist and the slave."

The Prime Minister is evidently not one of those who think that the world of man is making any real moral progress. That mystic word Evolution, so far as it applies to human nature, has no meaning for him, and he does not think that nature is changing at all for the better. "I do not think," said Mr. Hughes, in reply to a deputation, in Brisbane, anent the League of Nations, "I do not think it has taken us very long to put on this thin veneer of civilisation on which we pride ourselves so much, but beneath this veneer, we all know that we are much the same as we always were." These sentiments are worth consideration. We recently referred to some other statements of the Prime Minister in which he showed clearly the same pessimistic outlook upon humanity's progress and appealed to the Church to go harder to work and apply to human life those great divine principles which alone give any hope of stability of progress. It were well for our people if more of the nation's leaders would face the facts of human life and history, and get behind the Church in her great endeavour.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts!"

Our Australian Churchman has not yet realised the responsibility of the stewardship of wealth. We say this advisedly, for while there is here and there an exception we have few really generous givers to the work of God amongst Churchmen who are possessed of large wealth. Consequently the Church's enterprise is hampered by lack of means to enter upon and carry forward schemes of any magnitude for the advancement of the Kingdom or else her spiritual force is reduced by the employment of doubtful worldly devices in order to raise the funds necessary for any large enterprise to which she commits herself. Perhaps the brightest sphere of activity is her missionary enterprise, for that enterprise attracts only the keenest of her members—those who understand the Church's real aim and have a zeal for God. But even here, although the methods of raising money for the missionary work of the Church has, as a very general rule, been kept clean, yet few princely gifts adorn the long lists of those whose hearts God has touched with a desire to make Jesus Christ known in every part of the heathen and non-Christian world.

What seems lacking, not only amongst wealthy Churchmen, but throughout our wealth-owning citizenship, is any well-proportioned sense of responsibility to God or man for the