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Current Topics.

The subject for the Third Sunday in Lent is "The Christian's Defence." In the Collect we pray:
Third Sunday "Stretch forth the right hand of Thy Majesty to be our defence against all our enemies." From the Gospel we gather that the special reference is to spiritual enemies. For some mysterious reason, which we cannot at present understand, the devil is permitted to exert a great power in the world, as "a strong man armed."

Against his assaults and wiles we are helpless in ourselves, but there is "a stronger than he," "the Son of God," who "was manifested to destroy the works of the devil." To attempt in our own strength a moral reformation is sure to be a failure; the house of the soul is "swept and garnished," but empty, ready for evil spirits to take possession. The only safety lies in inviting the Holy Spirit to come in and dwell there. Those who place themselves, their souls and bodies, at His disposal, will be enabled to conquer sin, and, in the words of the Epistle, "walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord."

Next Sunday is set apart by the Sydney Synod as "Missionary Sunday" for the Diocese, and we hope that it will be observed in all the Churches, for the missionary enterprise is the primary duty of Christians. The Church was founded for the purpose of evangelising the world. The resolution of Sydney Synod asks that "information should be given by the Clergy." In our opinion this is much needed. The principles which underlie Missions, found in the Word of God, should not be forgotten, but with them our congregations are fairly familiar. In addition, they should be told, as the Christians at Antioch were told, "how God has opened the door of faith unto the Gentiles." Many think that Missions are a failure; it is for the Clergy to show them, by judicious presentation of the facts of the Mission-Field, that they are a glorious success. The necessary information may easily be gleaned from missionary magazines and books, which are now so plentiful. Especially would we recommend the "International Review of Missions," which gives the reader up-to-date information with regard to the whole world. Mr. Oldham's "Missionary Survey of the year 1913," in the January number, is, in

itself, a liberal education so far as the present position of the missionary enterprise is concerned.

The Sydney Synod also asks the Clergy to make "appeals for help." We trust that wherever possible, offerings may be given, but whether this is done or not, the sermons should not be omitted. Once Christian people are interested, realise the great opportunities which are open before them, and understand what missions are accomplishing, they will gladly give of their substance for the work.

Throughout the Dioceses of Melbourne, Bendigo, Wangaratta, and Gippsland, collections will be taken up on the Fourth Sunday in Lent, March 22, for the Clergy Provident Fund.

This appeal has not the romance of Foreign Missions, nor even of Home Missions, but it is exceedingly important in the best interests of the Church. The Fund provides pensions for Clergy, who on account of age or physical incapacity, can no longer successfully carry on their work; and in the event of their death gives an allowance for widows and children. The Clergy themselves have to pay a primary annual subscription of eight guineas each, which is a large amount when taken from a small income. But if the Laity do not give adequate assistance to bring the total amount up to a standard which satisfies the actuary, the deficiency has to be made up by the subscribing Clergy, and a call is made upon them. In one year this call reached £5, which had to be paid by each Clergyman in addition to the primary eight guineas. The call for 1913 amounted to £1 1s. 4d.

This year it is estimated that £1675 will be required in addition to the primary subscriptions of the Clergy of the four Dioceses. We trust that there will be a generous response on the part of the congregations, for it is in the interests of the Church as a whole that such a Fund should be put on a satisfactory financial basis without too heavy a burden falling upon the Clergy.

There appears to be no doubt that the Governments of Britain and France are conferring with a view of making some satisfactory arrangement as to the future of the New Hebrides. On one point there seems to be absolute unanimity; the Condominium, or government by Britain and France together, is unworkable and has broken down. There are three possible solutions; government by Britain alone, or by France alone, or the partition of the islands. Either of the two last solutions would be un-

satisfactory to us in Australia. British settlers were the first to arrive in the New Hebrides. Splendid work has been done there by the Melanesian Mission, and also by the Presbyterians, and the thought of handing the islands over to France is from a missionary point of view, most repugnant, and to be resisted in every legitimate way. There is much testimony which goes to show that in the treatment of the natives, the liquor traffic, &c., the French administration is much more lax than the British. No one could write more strongly than M. Pierre Bernus, in "La France d'Outre Mer," for March 1912.

He says, "Confining myself to the essential points (1) Most of the stipulations of the Agreement of 1906 are not applied. (2) While the sale of alcohol is in principle prohibited, the population is being literally poisoned and condemned to actual extinction. (3) The natives have no safeguard before the Court, whose members do not even understand their language. In criminal cases there is no defence. (4) The recruiting of native labour goes on, in flagrant violation of the Convention of 1906, under abominable conditions. Slavery is, in fact, re-established." He adds, "The conclusion is pretty clear that if the English missionaries have acquired with the natives a preponderating influence, the reason is that they showed themselves to be their only friends, and their courageous defenders. Are we going to allow our flag to cover any longer a regime of slavery like that?" Such a testimony from a French gentleman is quite sufficient to show the need of reform. All the highest interests involved point to the necessity of transferring the island to Britain. We trust that the British and Australian governments will be able to arrange for this to be done without injustice to France.

It is now certain that the first Christian Service in Australia was held on Sunday, February 3, 1788, and not on January 27, as has been supposed. The only document which has hitherto been available was the record of Captain-Lieutenant Lench, who refers to the service as being held on "the Sunday after our landing." The fleet only arrived in Port Jackson on the afternoon of January 26 and many people have thought it most improbable that a service should have been held on shore next day. The question has now been finally set at rest by the diary of Dr. Bowes, Surgeon on the Lady Penrhyn. He says that on Sunday, January 27, men were sent on shore to cut down trees and clear the

The New Hebrides.

ground, but on the following Sunday, February 3, he writes as follows: "This day, Rev. Mr. Johnson preached on shore for the first time." This is absolutely conclusive, and we presume that in future the service in Macquarie Place, Sydney, commemorating that event, will be held on the Sunday nearest to February 3. Surely this annual commemoration should be observed not only in Sydney, but throughout the Commonwealth, for it was the first Christian Service (and also the first Anglican Service), ever held in Australia.

The First Indian Bishop and his Diocese.

INTERVIEW WITH
REV. G. H. CRANSWICK, B.A.

Rev. George Harvard Cranswick, B.A., a Missionary of the N.S.W. Church Missionary Association, has just returned from India. Interviewed by a representative of the "Church Record," he gave a most interesting account of the work, leaving no doubt that Missions in India are not a failure, but a glorious, triumphant success.

An Indian Bishop.

Mr. Cranswick has been stationed at Khammamett, in the dominions of the Nizam of Hyderabad, a native state. There are about 2000 people in the town, but the white population consists of three ladies, belonging to the C.E. Zenana Society, in addition to Mr. Cranswick, his wife, and child. Sixteen miles away is the town of Dornakal, where the first Indian Bishop—V. S. Azariah, Bishop of Dornakal—lives. His grandfather was a non-Christian, and with his wife was converted to the Faith; his father was a most zealous C.M.S. Pastor. Bishop Azariah himself was educated in South India, at a C.M.S. School and College, and at the Christian College, at the University of Madras. He is a ripe scholar, a great organiser, and an eloquent speaker, but above all he is a great spiritual force. He was a zealous secretary of Missions at Madras, doing

all he could to arouse and deepen enthusiasm. Then he was led to go as a missionary himself, under the auspices of the Tinnevely Missionary Society to Dornakal as a lay worker. That was only a few years ago, and now he has become the first Indian Bishop.

Bishop Azariah's Diocese consists, roughly speaking, of about half the Deccan, in which there are at present from 7000 to 8000 Christians. He has eleven clergy, who are all Indians



REV. G. H. CRANSWICK, B.A.
Missionary of the N.S.W. Church Missionary Association, at Khammamett, India.

except one. Mr. Cranswick, who is this solitary exception, acts as the Bishop's right-hand man, and the two work together with mutual consultation in all things. He is the Superintending Missionary of C.M.S., and has under him 350 Indian congregations, scattered over an area of 5000 square miles, in which six ordained men and 150 lay evangelists and teachers are working.

Mass Movements.

In the Diocese of Dornakal are to be seen at present great Mass Movements towards Christianity, such as are also found in other parts of India. In October last, 141 converts were baptised by immersion in the river in one day. Every month requests come from new villages asking for the Gospel. During the past six months all such requests, except one, have had to be refused, because no workers were available. In the one case referred to, a teacher went to the village during the four weeks of his holidays; that was all that could be done. Again and again the people come begging for spiritual help, and if a wandering Christian comes to their village they entreat him to pray with them.

Asked as to the motives which underlie the Mass Movements, Mr. Cranswick said they were mixed. The heathen Pariahs meet others who are Christians; they begin to think; they see that the Christians have gone up a rung of the social ladder because of the Christian faith; they visit a Missionary, and ask him to tell them of "the Christ Religion." So far they are mainly seeking better conditions of life. For two years they are put under instruction, and then are examined individually to test their motives. Before last Advent from 300 to 400 presented themselves for baptism, but the Indian Clergy reduced the number to 151, saying that they only wanted real Christians. Among those who are baptised there are, of course, some terrible failures, but there are also some conspicuous saints; but, as a whole, considering their illiteracy, heathen ancestry, and surroundings, the results are wonderful, and these Christians compare favourably with the Christians in Australia. Mr. Cranswick, after watching the movement closely, said he was no pessimist, but an out-and-out optimist, and that Bishop Azariah was the same. They were driven to one conclusion, that the whole movement is of the Holy Ghost, for the facts cannot be explained in any other way. These Pariah converts are kicked and cuffed by their non-Christian neighbours; merchants are ordered to sell

them no grain, and farmers not to employ them as labourers, but still they persevere in spite of persecution, and gladly suffer for the Faith. Now the farmers find that the Christians are better workers than the heathen, and are anxious to employ them. All the Indian Clergy in the Diocese are from the low castes, the last ordained being a Madiga (the lowest caste in India, the caste of carrion eaters). "So mightily grew the Word of God and prevailed."

The Higher Castes.

In addition to this wonderful work among the Pariahs, Mr. Cranswick had good news to tell of the higher castes turning to Christ. Sixty miles from Khammamett, are villages occupied by Sudras, or landed proprietors, the highest caste in India, except the Brahmans. Here again the first motives were not the most lofty; they heard that the Missionaries would see justice done, and would resist oppression, and they asked for a teacher. A Pariah was sent, but at first they would not have anything to do with an outcast; he had to stay outside the village, and they would not give him food or shelter or speak to him. After a while he managed to engage one man in conversation; then two more came, and he taught the three outside the village. At last he was invited into the village, and is now an honoured guest, the Pariah eating and sleeping in a Sudra house. In five Sudra villages the people wish to be baptised, and Churches will be established from the first, in each of these villages, on the Pauline principle of complete self-support. When the Bishop and Mr. Cranswick visited them they threw aside caste prejudice, and welcomed them into their homes. They seemed most earnest, and these heathen people repeated the Lord's Prayer and sang a Christian hymn.

Educational Work.

Before going to Khammamett, Mr. Cranswick was in charge of a school containing 631 boys, between the ages of seven and twenty-five, at Bezwada. He gave most interesting details of the Christian work in that school, effected chiefly through the daily Bible reading. At first great hostility was aroused, involving danger to property, and even threats of murder, but all trouble was overcome, and many of the boys are turning to the Christian Faith. When Mr. Cranswick left Bezwada they presented him with a ring, to be a constant reminder to him to pray for them continually, and the Hindoo Club gave him a farewell, speaking in terms of reverent admiration of the life and person of our Lord Jesus Christ. Never was there such an opportunity for the Gospel in India as there is at the present day.

Problems and Principles.

By the Revd. E. Digges La Touche, Litt.D.

VII.—AUTHORITY IN RELIGION.

There is no subject in the whole realm of theological and philosophical enquiry more earnestly debated than that of the seat of authority in religion; nor is this surprising, for the positive and objective character of our Faith depends entirely upon our answer to this difficult question. Since no conviction can possibly have a higher authority than that which belongs to its source, it is simply a truism to say that any attempt to found our faith on any other basis than that of Divine Revelation is fraught with ruin and disaster to the Faith once for all delivered to the saints. Christ, and Him crucified, as revealed in the God-breathed Scriptures of the Old and New Testaments is the only solid basis for a rational Christian faith.

The Seat of Authority.

Hence it is not a matter of small moment when some very earnest Christian men surrender the Christian seat of authority (which, as Harnack's "Bible Reading in the Early Church" shows, has always been the Sacred Scriptures) in favour of new and fanciful doctrines of authority such as the mediaeval, which seeks the seat of authority in the visible Church conceived as the extension of the Incarnation, or the rationalistic, which finds it in "the individual conscience and reason." Such a procedure inevitably means that the truth of God can claim no higher moral and intellectual authority than that derivable from the quagmire of the shifting traditions of a sin-stained organisation, or the quicksands of an irrational subjectivity, and must be watched with the very gravest anxiety by all those who are alive to the perils of these later days.

It is scarcely necessary to labour this point with respect to the mediaeval doctrine of authority as resident finally in the Church. The endless confusions and perplexities which have resulted from this theory, the blood-stained annals of the mediaeval Church, and the intellectual and moral stagnation of Roman Catholic countries form an ample demonstration of its indefensible character which justifies its summary rejection by thinking people.

It is, however, different in the case of the much shallower and more mischievous theory which places the seat of authority in the individual reason and conscience. Held as this doctrine is by many devout Christian men and women, as well as by the whole body of modern unbelief, it exercises a great, though often hidden, influence upon

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our thinking and practice. Most of the Biblical Criticism of the present day, most of the speculations on such questions as the Incarnation and the Atonement, now occupying men's thought, have as their expressed or implied premise the conviction that the sin-stricken and blinded individual reason and conscience constitute not the means whereby we receive the revelation of the Most High God but the norm of Divine Revelation.

A Denial of Revelation.

Such a doctrine is, however, tantamount to a denial of Divine revelation in any real sense of the term; for it is obvious that, if God really is, and a Rewarder of them that diligently seek Him, the source of all true knowledge of the Creator must be found in Himself and not in what His creatures think about Him. Personality is known only through self-revelation, and must always remain the final seat of authority for the knowledge of itself. To assert this, however, is to deny the rationalistic doctrine that the seat of authority is to be found in the individual reason and conscience and to restrict the latter to its proper function—the reception of the Self-revelation of Personality, whether human or Divine, as given to it. Otherwise the source of our knowledge of God would simply amount to our speculations with regard to Him and less liberty would be accorded to the Eternal than belongs to the beggar in the street! Would it be unfair to say, in view of these considerations, that the doctrine of authority in question is really inconsistent with any serious belief in the Divine Personality, and that the deep-rooted scepticism of the modern mind, which has brought us face to face with moral and intellectual bankruptcy, is the only intelligible outcome of the exaltation of the individual reason and conscience to the seat of final authority, to the enthronement of the finite mind as the ultimate explanation of the universe of the Infinite God?

The Eye of the Soul.

Unless you can compress the Eternal within the limits of time, unless you can measure the Infinite with the span of a finite life, it is not the wisest thing in the world to say that a Divine attribute belongs to admitted beings; but, to say this, is not to refuse its proper function and honour to "the eye of the soul." The work of individual reason and conscience is to receive the revelation of God just as it can only receive, not originate, the revelations of human personalities; to weigh the evidences for Divine Self-revelation, as for human, and to determine its conceptions of Divine, as of human personality by the content of Self-revelation.

Nor is this unworthy of our manhood. It is simply the frank recognition of the fact that we are men, not God, and action upon the recognition of that fact. The ass in the lion's skin would have shown himself a much more intelligent creature and escaped a beating, had he been content to recognise his limitations instead of giving himself out to be a lion—only to be betrayed by his voice; and other finite creatures would not, perhaps, lose in the end by recognising facts and adoring Him who was and is and is to come, the Almighty, in the submission of the intellect to the Divine Self-revelation of God in Christ Jesus and the following of the Son of Man's attitude of humble submission to the sacred Scriptures as illumined by the operation of God the Holy Ghost in the regeneration of their souls and the guidance of their intellects.

Helps for Quiet Moments.

The Lord's Day.

"I have, by long and sound experience, found that the observance of the Lord's Day, and of the duties of it, has been of singular comfort and advantage to me; and I doubt not but it will prove so to you. God Almighty is the Lord of our time, and lends it to us, and as it is but just we should consecrate this part of that time to Him; so I have found, by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following by the manner of my passing of this day, and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."—Sir Matthew Hale.

The Kingdom of God.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he and we and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

—Trench.

Personal.

Rev. M. G. Hinsby was inducted to the charge of St. Stephen's, Penrith, N.S.W., on Wednesday, March 4, by Rev. T. G. Heffernan, Rural Dean. The new Rector was afterwards welcomed by the parishioners.

Archdeacon Gunther completed, on Sunday, March 1, fifty-one years service in the ministry. Excepting three years, the whole of this time has been spent in the Diocese of Sydney.

Rev. J. F. Chapple, before leaving to take up the position of Curate at St. Philip's, Sydney, was entertained by the parishioners of Tempe at a Social gathering, and presented with a purse of sovereigns.

Rev. J. H. Chaseling, Rector of St. Peter's, Neutral Bay, expects to be back in Sydney from England in time to conduct the services on Easter Day. During his absence Mr. Chaseling has visited Palestine. He assisted at a service in the Cathedral at Jerusalem and went to Bethlehem, where the Greeks, Romans, and Armenians all have their services in the same building.

A pulpit is to be erected in Holy Trinity Church, Berrima, N.S.W., in memory of the late Dr. and Mrs. Lambert.

Rev. R. S. Lovell, of the Diocese of Rockhampton, left Sydney this week for England. He has been ordered to take a complete rest.

The Bishop of New Guinea is now in England. He was to spend some weeks in hospital to undergo an operation and treatment for his knee which was injured some time since.

Miss Duncan, Hon. Secretary of the Ladies' Committee of St. James', Sydney, was, before her departure for England, presented with a pendant by the members of the congregation, at a social gathering of communicants.

Rev. C. P. Thomas, who recently resigned the Parish of St. Johns', Latrobe Street, Melbourne, will leave for a visit to England in May.

The Bishop of Tasmania has granted six months' leave of absence to Rev. H. J. Gauntlett, of Wynyard, from the end of June, Archdeacon Richard taking charge of the Parish.

The Rev. F. B. Sharland, has resigned the Rectorate of Clarence, Tas., as from the 31st instant, and will retire

from regular work, but hold a general license for occasional duty. He has served for more than forty years in the Diocese.

Rev. F. E. B. Hulton-Sams is leaving the Diocese of Rockhampton at Easter, for England. He has been an active member of the Longreach Bush Brotherhood for the last five years.

Bishop Mercer and his family will leave Hobart to-morrow for England. It is probable that the Bishop-elect, Dean Stephen, will be consecrated in Sydney, and will take up the duties of his Diocese in October next.

Bishop Frodsham, formerly Bishop of North Queensland, has accepted a Canonry of Gloucester Cathedral, England.

Mr. Matthews, Superintendent of the Mitchell River Mission, passed through Sydney from Victoria this week, on his way to the Mission Station.

Rev. F. W. Ramsay and Mrs. Ramsay, who have been on furlough, returned to New Guinea by the Movinda last Monday. Mr. Ramsay is in charge of the Church for Europeans at Samurui. The launch for Rev. Copland King, subscribed for at the Brisbane Church Congress, was taken over at the same time.

Rev. W. D. Villiers Reid, Vicar of Narrabri, N.S.W., prior to leaving for Sydney on holiday, was presented by his parishioners with a purse of sovereigns.

Rev. A. W. Schapira, lately working in the Belmore Parish, N.S.W., has been appointed to take charge of the work of the Church in Lord Howe Island. A piece of land has been set aside for the erection of a Church and Vicarage.

Rev. W. T. Price was inducted to the Parish of Botany, N.S.W., by Rev. R. T. Holliday, Rural Dean, on Tuesday, March 3. Afterwards, in the Parish Hall, he was welcomed by the parishioners, and Rev. G. C. Glanville, the former Rector, was farewelled before his departure for England, and presented with a purse of sovereigns. He received also many other presents, including a handsome suit-case, rug, and cushion from the medical and nursing staff of the Coast Hospital, and a fountain pen, wallet and book from the patients at the Lazarette. Mr. Glanville, who has already taken the B.D. degree at London University, is going to England to obtain the degree of D.D.

The installation of Bishop Druitt at Christ Church Cathedral, Grafton, as Bishop of the new Diocese, has been postponed, and will take place a week

later than was announced, viz., on Thursday, March 26. The Primate will be present, leaving Sydney on Tuesday, March 24, and returning on the following Friday.

Rev. W. A. Shaw, Vicar of St. George's, Queenscliff, Victoria, has been appointed by the Archbishop to the charge of the Parish of All Saints', Lorne.

Dean Golding-Bird will be consecrated as Bishop of Kalgoorlie in St. Andrew's Cathedral, Sydney, on Saturday, April 25.

Rev. F. S. Rogers, who has been working as Curate to the Rev. H. N. Baker, at Launceston, Tasmania, has been accepted by the N.S.W. Church Missionary Association, for foreign service, and located to Uganda. He sails for the Mission Field on April 4.

Correspondence.

Honesty: Intellectual and Otherwise.

To the Editor of "The Church Record."

Sir, Your anonymous correspondent would do well to remember that writers whose effusions teem with personalities are rightly expected to let the public know on whose authority such dicta as "mischievous mediaevalist" rest and not to shelter behind the hedge of anonymity. Nor would an appreciation of the distinction between abuse and argument injure his epistolary style. Indeed, his letter so teems with misrepresentations and misunderstanding of the points at issue that it is quite impossible for me to answer it as briefly as an anonymous letter deserves, and all I can hope to do is to direct attention to a few of the more glaring errors of thought and statement contained in it.

1. I am charged with "vigorously attacking" liberty of conscience. As no evidence of the truth of this statement is offered, my only course is to deny it, and to ask "Katholikos"—Where? When? and How?

2. I am charged with overstating the case with regard to the surplice. When, within a generation, at least one Clergyman has been (rightly) deprived for refusal to wear the surplice, and Professor Lake, of Leydon, who has publicly attacked the verity of Christ's Resurrection from the dead, has been allowed, without protest, to preach in the University Church at Cambridge, and within the last five years two well-known Oxford men have indulged in the same pastime without as serious consequences to themselves, I cannot see that I have in any way been guilty of overstatement by my cold-blooded narration of shameful fact.

3. Where have I denied to the clergy "any power of criticising or revising, or interpreting ancient dogmas?" Where have I said that such a person must not "use his private judgment in studying the Bible?" What I did say was that gentlemen who could only practice their professions and get a hearing by the solemn pledging of their personal belief in the teachings of the Church ought not to use the opportunities gained thereby for the purpose of undermining the very beliefs which they have publicly asserted to be true, and "Katholikos" has given me no reason for reconsidering my statement.

4. I never said that "the principle of the (final) authority of the individual reason

and conscience was historically indisputable" in the sense implied by "Katholikos." What I said was that it was "the historically indisputable Rationalist doctrine," a statement which no man who knew the elements of the history of philosophy would dispute for an instant.

5. "Katholikos" attempt to raise a little prejudice by charging me with setting forth "the Roman position under a thin disguise," affords another example of the danger of meddling with ill-understood controversies. Any first year man at Moore College ought to know the distinction between the Roman and Reformed doctrines of authority. The Roman finds the seat of authority in the Scriptures and the ecclesiastical tradition conjointly, and regards the living Church as the interpreter thereof; the Protestant finds it in the Sacred Scriptures alone, and commits its interpretation to the Holy Spirit working through the individual reason and conscience of believers, and "poor" "Katholikos" confounds the Rationalist doctrine with the latter! Can he cite a single representative Evangelical or Reformed Father who holds his doctrine?

6. "Katholikos" then charges me with taking "away the essentially Evangelical doctrine of assurance," and, as usual, omits to give any evidence of this grave misrepresentation. Indeed, it would be well to know how I can know that my sins are forgiven apart from a final objective authority in religion. How do I know that my belief, that my sins are forgiven, is a true belief? I can only do this when my subjective experience is authenticated by, and, at the same time, confirms, a genuinely authoritative objective and accessible statement to that effect on the part of Him Who alone has a right to speak on the matter—even the Eternal God Himself.

7. One more, out of many remaining misunderstandings must suffice. "Katholikos" misunderstands the character of Evangelical religion in seeking to make it rest solely upon a subjective experience of God's grace. A little further reading of St. Paul would have brought him to the statement: "How shall they hear without a preacher?" which clearly shows the dependence of our subjective experiences upon the historical fact of God speaking to us in Christ Jesus in such terms that there can be no doubt in the mind of any reasonable man, but that it is the Eternal who has revealed Himself in History.

The extraordinarily confused thinking which further fails to distinguish between the entirely distinct questions of authority as such, the evidences of authority, and the interpretation of authority when perceived, needs no present comment.

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Apart from it, our faith becomes a mere superstition, devoid of all objective validity, and it cannot, therefore, be surrendered to gratify the wishes of even the best intentioned of religious Rationalists.

Yours,

EVERARD DIGGES LA TOUCHE (Cik.)
Hornby, March 6th, 1914.

The Editor, "Church Record."

Dear Sir,
I think all fair-minded readers of your paper will deprecate the unfair and personal tone of the letter of "Katholikos." He certainly makes very full use of the thorny hedge from which he shoots, and does so in what can only be described as a "serio-flippant" strain, which is nauseous in the extreme.

Your correspondent does not attempt to understand Dr. La Touche's argument, for he writes, "He (Dr. La Touche) has implied that loyalty to ordination vows must prevent a man from changing his opinions," etc. This is a most unfair inference to draw from Dr. La Touche's words. The position seems perfectly clear, and one would imagine unassailable; an authorised teacher should respect the limitations of his office, or, if that became impossible, vacate the office. I once had occasion to dismiss a S.S. teacher who was instilling into the children Seventh Day Adventist heresy. I did not denounce him for changing his opinion, but for using a position of privilege in the Church of England for a wrong purpose. Was I guilty of "obstructionist sectarianism"? The strange and flippant misuse of our Master's words may be easily met with Christ's other words, "And the Scriptures cannot be broken," but I cannot think that even "Katholikos" would dare to suggest that Christ would approve Professor Kirsopp's reinterpretation of such fundamental facts as those of the Virgin Birth and Resurrection.

The question of authority in matters of religion is twofold, and to a certain extent the failure to recognise this accounts for the confusion in your correspondent's mind. (1) In the Church of England, as the Articles clearly prove, the ultimate appeal is to the Word of God as found in Holy Writ (Art. vi. and others); this would be a Church comprehensive, indeed, if the only authority she asserted was that of the individual conscience—a purely subjective thing, and accordingly—quot homines, tot sententiae—at once the door would be open to Jews, Turks, infidels, heretics, and rationalists. But the very questions our Church asks her members and candidates for the Ministry shew that she insists on an objective author-

ity, and, of course, that is a matter of necessity for an organised body.

(2) But there is the question of authority from the point of view of the individual, and it is a different question, although the answer may be the same or similar. Here, again, surely the final authority is the Word of God—the expression of God's will—ministered by the Holy Spirit, whether with or apart from the Written Word. The fact that reason and conscience have their functions in the assimilation of that Word surely does not place them above that Word. As well you might say that the digestive organs are of higher importance in the ministrations of strength to the body than the food by which the body, of which they form a part, is strengthened.

SIGMA.

Candidates' Ordination Fund.

To the Editor, "Church Record."

Dear Sir,—I have been interested in watching from time to time the response to the "Million Shillings Ordination Fund" appeal in the English "Record." Could not a similar appeal be made throughout Australia and New Zealand, amounts to be acknowledged from time to time in your paper? The call is urgent, very urgent, for Evangelical Laymen to see that young men of promise, through lack of the necessary funds, are not deterred from studying for Holy Orders. 5,000 shillings will gain a man three years' thorough training at Ridley College, Melbourne, Moore College, Sydney, or Bishopdale, Nelson. Evangelicals, wake up. We want Men.—Yours etc.,

EVANGELICAL LAYMAN.

New Zealand.

February 27, 1914.

[We shall gladly receive and acknowledge any sums which may be sent to us for this important work.—Editor].

No-Licence in Victoria.

To the Editor "Church Record."

Dear Sir,—Perhaps the most tragic and gigantic wrong that the Australian people are guilty of in this modern century is, that in view of the unanimous testimony of science, against the reiterated warning of the judges of the land, in opposition to the findings of medical congresses and political economists, in direct antagonism to all philanthropic reformers, and against the interests of the highest and best manhood, we, the people, persist in making it legal for men and women to make and dispose of goods which degrade manhood, sully virtue, debauch character, debase morality, blast homes, make criminals, ruin women, and cause more suffering to the weak and defenceless than all other evils put together, and cost the State nine-tenths of the whole

upkeep of police, prisons, asylums, destitute homes, and such like institutions, together with the largest part of old age pensions, whilst the people of the Commonwealth waste in purchase of the goods about seven times as much as they spend for bread, and for this they get no valid return, unless headaches, heart-aches, bruises, and shame can be called such.

Against this tragedy of life a few men have always worked, and in 1917 we in Victoria are to reap some of the fruit of their labours in "Full Local Option," and a tremendous effort is to be made to make the production and sale of these goods illegal. Parliament has already clearly decided that a referendum is to be taken, and the people are to be given the opportunity of saying whether the evil trade is to be continued or abolished. But the people need to be informed of the facts and of the opportunity, and aroused from their lethargy, and so a Great Forward Policy is being inaugurated, and funds are urgently needed, and for this purpose we are making a special appeal for help towards carrying this great work to a successful issue. Remember, Parliament has already enacted that in 1917 the people are to decide the issue. Will you help us to arouse them to their responsibility and privilege? It may not be known that the Victorian Alliance, which is composed of representatives from each of the religious bodies, Women's Christian Temperance Union, and each of the Temperance organisations, has no constituency to which it may appeal other than the people interested, and to them we do appeal, and assure them that we mean work, work to the finish against one of the greatest and deadliest of Australia's foes. The Victorian Alliance has within recent date been reorganised, and quite recently an Organising Committee has been formed, and we are engaging a capable and efficient organiser, and for this forward campaign we confidently appeal for funds. We, the people, have hitherto through our Parliamentary representatives made it legal to produce and sell alcoholic liquor. We must now make it illegal by voting "No-Licence" in 1917. Contributions for this great work will be received and acknowledged by

JOHN VALE,

Dist. Sec. I.O.R., Treasurer,
Hon. Organising, Committee Victorian Alliance.

Rev. C. BENSON BARNETT,
Congregational Church,
Brunswick.

or Mr. E. LEE NEIL, c/o Myers, Flinders Street.

Amounts received and acknowledged by "The Church Record."—Editor.

Owing to pressure on our space we are obliged to hold over two letters on the "Bystander."

Notes on Books.

Pulpit, Platform, and Parliament, by Rev. G. Sylvester Horne, M.P.; Hodder and Stoughton, 6s.; copy received from Messrs. Angus and Robertson, Sydney.

Whitefield's Church in Tottenham Court Road, London, has in the last ten years been made the centre of an aggressive Christian propaganda by the Congregational Church. Rev. Sylvester Horne has been the Superintendent, and in this book has given a most interesting account of its achievements. The work has been based on the foundation of brotherhood, and spiritual principles have been applied most successfully to social conditions. The workers at Whitefield's have made the world around them a better place to live in, and have been the means, under God, of transforming many lives. Mr. Horne also tells of visits to the Continents of Europe and America, and something of his work as a member of Parliament. We cannot always agree with his point of view, but his book is most valuable, especially for those who are facing the social problems of our age.

The City Youth, by J. Thain Davidson, D.D.; The Man to Man Library, 2s. 6d.; copy received from Messrs. Angus and Robertson, Sydney.

No one who did not love young men, or without an intimate knowledge of the dangers and pitfalls of city life, could possibly write as Dr. Davidson does in these excellent addresses. He knows what kind of help a young man needs, as he steps out of his home in the country into the busy city, where all is new to him. He is a stranger in absolutely novel surroundings; he has nothing to occupy his spare time, and no friends to visit in the evenings. So out he goes to find relaxation in the street, or the theatre, and then he is treading on very dangerous ground. It is just here that the helping hand is needed. If anyone will keep his eye on a city youth fresh from the country, he can do a good thing, and these addresses of Dr. Davidson's will do a great deal if he can be led to read them.

Books to Read.—A reference list of inexpensive literature for students of Christianity, with a preface by the Archbishop of York. (Paper covers, pp. 48. London: Longmans, Green and Co., 6d. Obtainable at Angus and Robertson, Ltd., Sydney.)

This is a bibliography of Christian literature issued by a committee which met, in April and July, 1913. The members of the committee were, with one exception, Clergy of the Church of England, and the introduction is signed on their behalf by the Rev. Wm. Temple, Headmaster of Repton. The list is intended to meet the spread of literature which tends to undermine the Christian Faith. The books named in the pamphlet are all inexpensive, nearly all of them costing less than 1s. 6d., and few costing more. Several cost only one penny. There are books on the Inspiration of the Bible, books giving general information about the Scriptures and Christian Doctrine, books on Church History, Foreign Missions, and Social Questions. The list is classified according to subjects, and each section is prefaced by a few general remarks. On the whole the work has been well done, and various points of view are fairly represented. Still, Griffith Thomas' "The Catholic Faith" (1s.) and "English Church Teaching" might have been included, and also "The Layman's History of England" (G. R. Balleine), which, however, appeared after the list was completed. Used with discrimination, the booklet will be found most useful in work amongst men.

Israel's Iron Age, or Sketches from the Period of the Judges, by Marcus Dods. (London: Hodder and Stoughton, pp. 225; 2s. net.) Copy from Angus and Robertson, Sydney.

This is a reprint of a well-known book forming one of that excellent series, "The Expositor's Library." It consists of a series of vigorous sketches of certain characters that appear in the history of Israel between the time of their entry into the Promised Land and the end of the theocracy. The books of Joshua and Judges are sometimes regarded as below the usual level of Scripture in their spiritual significance. Dr. Dods convincingly shows that very direct and practical lessons may be drawn from them for our use to-day. Moreover, he has provided delightful reading as well as stimulating thought. The book is a treasury of suggestive exposition, and appeals strongly to Bible students.

Life's Ideals, by the Reverend W. Dickie, D.D. "Man to Man" Library. (London: Hodder and Stoughton, pp. viii and 247; 2s. net.) Copy from Angus and Robertson, Sydney.

The author says in his preface: "This is not a book of useful information offered, nor is it a book of pious, but gratuitous, advice on the do and don't principle." It is offered as a volume of Essays dealing with subjects which, though familiar, and, to some minds, even commonplace, are ever fresh and inviting to those who are interested in the development of their moral and spiritual life. The first two essays deal with Ideals and Idealism. The ideal life is then viewed in relation to Religion and Doubt, and as affecting, and affected by, the perennial problems of Work, Pleasure, and Amusements. Hereafter two of the great formative forces are discussed—Friends and Books; and lastly, two of the disintegrating elements, which act as solvents upon all ethical and religious ideals, are brought under review—Gambling and Drunkenness.

This is a book for young men of all ages. Give it to a young man, and he will read it more than once. It will not gather dust on a shelf. It will make him think and help him to form and hold the highest ideals.

MAGAZINES.

The Churchman.—The February number maintains the interest of this magazine. The Editorial Notes, and the Missionary World, are thoroughly up to date. Dr. Chadwick continues his series of articles on "The Church and the Poor." Dr. Montgomery Hitchcock writes on "Modern Christological Problems." A useful article on the life of the Clergy is provided by Rev. Charles Courtenay, entitled "On Guard." Rev. Harrington Lees begins a series of Studies on Texts. Under the title "The Image of Gold and the Feet of Clay," Mr. W. A. Dallas writes on the subject of "Spiritual Ideals." Mr. George Lowe gives an appreciation of the "Genius of Jane Austen," and Mr. Charles Bailey deals with the Temperance Question under the heading, "Forty Years and Not Yet." We recommend all Evangelicals to read the "Churchman." (Robert Scott, Paternoster Row; 7s. 6d. per annum.)

AN ETERNAL DIFFERENCE.

Death is indeed a mighty leveller, but there is one thing that even he cannot level, and that one thing is character. Beyond the grave there still remains that most emphatic of all differences, the difference between him that serveth God, and him that serveth Him not.—J. B. Pearson.

He who lives but to enjoy never enjoys anything.

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Having heard so much about the good Vitadatio is doing I thought I would try it, and to my great joy in due course I found myself cured, and can go about my work as driver of a laundry wagon with perfect comfort, which before had been a misery to me. I am pleased to give you this testimonial as an appreciation of my cure by Vitadatio, when I had thought I should never be really well again.

Yours sincerely,

(Signed) N. GIBSON.

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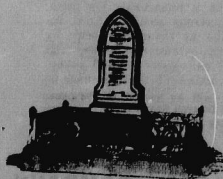
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March 13, 1914.

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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.

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The Church Record.

MARCH 13, 1914.

INDUSTRIAL UNREST.

For a long time there has been a growing uneasiness of mind on the part of the "general public" of Australia. This uneasiness arises from the continuous industrial unrest which seems to prevail in several parts of the Commonwealth, but which is most in evidence just now in New South Wales. Sydney has been suffering from a meat famine for over a month. The strike of the butchering employees has given a severe set-back to an important primary industry which touches very closely every grade and group of society. There is serious trouble among the ironworkers, and unrest seems chronic among the waterside workers and miners. There have been many agitations among the rural workers, and an important group of transport workers is increasingly uneasy.

These phenomena are not wholly peculiar to Australia. There has been a very serious stoppage in New Zealand. Startling events have occurred in South Africa. Industrial troubles are reported in several districts both in North and South America, while it is known that in the countries of Western Europe there is a seething mass of discontent among wage-earners. Evidently the causes of this unrest are not peculiar to Australia. They are prevalent in all countries where modern industrial conditions are to be found. This unrest seems to be a disease of our modern civilisation, and its ultimate source must be sought in that touch of nature (is it nature?) which makes the whole world kin. Individual and local circumstances may determine the form of manifestation in a particular district, but there is also something wrong with modern society as a whole which alone can really account for this universal unrest.

It is strange, however, that industrial troubles should be so virulent in Australia and New Zealand, which have been regarded in some quarters as a kind of working-man's paradise. In both these areas there has been provided legislation and machinery for the prevention of industrial troubles. Strikes are illegal. Trades unions enjoy a recognition far beyond anything of the kind elsewhere. Yet strikes are frequent, and even chronic. Wages

go up steadily, hours of labour are reduced, conditions improve, but the unrest seems to grow worse. What is the matter?

The most disquieting features of these unending disturbances are—(1) the persistent defiance of the law, (2) the failure of the trades union authorities to exercise an adequate discipline over their members, (3) the disregard of agreements and awards, and (4) the consequent uneasiness and uncertainty which threatens to throttle trade and industry owing to the constant dislocations. Modern society is held together by a vast number of contracts written and unwritten, and by the observance of general principles of morality of which the most important is that all obligations, whether implied or specified, must be carried out. It is the apparent absence of any sense of obligation that is the most ominous symptom of disease in modern society. In a word, the root of the evil is selfishness, a twofold selfishness, of individuals and classes.

In Australia it is a commonplace remark that the country is prosperous. Prosperity is harder to bear than adversity. The abundance of material wealth is so obvious that it pre-occupies the mind and absorbs all energies in the endeavour to make hay while the sun shines. The pity of it is that no one seems to be making hay except at someone else's expense. In days of old men fought with sword and spear and bow and arrow for lands and wealth. To-day the struggle goes on with less obvious barbarity, but with even greater keenness. The weapons have changed, but the essential selfishness still prevails. Competition is the keynote of trade and industry. Modern business is war, a war as keen in its intensity of struggle, as crushing in its tragedies of defeat, and as blatantly self-assertive in its triumphs as any ancient or mediaeval devastations with fire and sword. Greed and hatred flourish. Money-grubbing is regarded as the real business of life. And over all this hustle and bustle, this turmoil and struggle, this restless race for riches, this absorption in material gains, this business of the muck-rake, there hangs above, the vision of the kingdom of God. The contrast between the ideal and the actual is painful. There is the world as God made it and would have it to be, and here is the world as it is.

Selfishness is the disease. Hence arises the fierce clash of immediate interests between employer and employer, between buyer and seller. The rich want to be richer as quickly as possible. The poor want to be rich. Men are keen to get as much and to give as little as possible. The investor wants big dividends, the worker demands high wages. There has been an immense development of production of commodities of all kinds. Society is organised for government. Political development has advanced very rapidly, but social development has lagged behind. Modern industry is organised very thoroughly for the production of wealth, but the distribution of wealth among the various agents of production is scarcely organised at all. Hence there is an enormous waste in modern society, a waste of wealth, and, above all, a waste of prosperity arising from the haphazard and therefore uneven distribution of wealth. The problems of industrial unrest are

really phases of the problem of waste. That is the economic side of the question.

But underneath all this there is the religious problem. The selfishness that is the curse of modern society arises from a lack of adequate ideals. Where there is no vision the people perish. Wealth is regarded as the be-all and end-all of existence. Material goods are however, but the means to an end, the glory of God through the welfare of man. Men are too busy getting for themselves. They ought to get in order to give.

The duty of sincere Christians is clear. They hold the key to the situation, the Gospel message which calls men to the true end of life. Men and brethren, what shall we do? First of all, let us proclaim the true end of life—let us set forth the claims of God upon men. Let us put before men the ideals of the kingdom of God. Let us proclaim the message of repentance from sin, the shifting of the centre from self to God. Let us proclaim in word and deed the true scale of values, putting first things first. The problem of industrial unrest is the ever-present problem of human sin—self-assertion against the will of God. It must be approached in both ways—by the conversion of individuals and the leavening and transformation of society. This is the work of the Holy Spirit, but we are the instruments through which the Spirit works. The Gospel must be preached and practised in all developments of human effort. The kingdom of God must be set forth before men. Their ideals must be uplifted. Society must be run for God. The sense of duty towards God and towards man must be stirred into fresh and increasing activity. Christians must take the lead in all public-spirited actions. Society will follow that lead. The Gospel of Jesus Christ is the only cure for industrial unrest, and it is our business to apply it.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

Writing in the "Sydney Diocesan Magazine" for March, the Archbishop says: "Serious anxiety is felt by many who are loyally wishful to strengthen our national life. They regret the weakening of many habits that tended to maintain a high source of public morality and duty. Our Synod Committee for promoting Sunday observance and social welfare asked me to issue a Lenten Pastoral calling attention to the need for prayer and effort on the part of Churchmen to stem the widespread drift. I have not seen my way to issue such a Pastoral, but I take this opportunity to urge Churchpeople to incorporate in their Lenten intercessions prayer that every member of the Church in his vocation and calling may truly and godly serve God, raising the standard of obligation each in their own circle by their personal example. I also commend to you all the careful and conscientious observation of Holy Week, and in particular of Good Friday. This is essential if Easter is to bring its fulness of message to you."

Home Mission Festival.

Canon Martin, in the "Sydney Diocesan Magazine," says:

"The date of the Diocesan Festival is fixed for Tuesday, May 19th. Place as usual—at the Town Hall, Sydney. Speakers will be announced later. Last year the Festival was a great success, and as our motto is 'Forward,' this year we must make it an even greater success. This can be done if

March 13, 1914.

all the Clergy and Churchworkers throw themselves with enthusiasm into the movement.

Exhibition of Gifts.

The third exhibition of gifts under the auspices of the Ladies' Home Mission Union will be held in the Chapter House on Thursday, April 30. Prior to the exhibition a thanksgiving service will be held in the Cathedral, to which all Churchwomen are cordially invited.

Mission Study School.

A School for mission study will be held at Springwood during Eastertide. Among the speakers will be Revs. Dr. Radford, Dr. Digges la Touche, J. G. Whelan, N. J. Cocks, and Principal Thatcher. Mr. J. W. Dovey, of Primrose Buildings, 255 George Street, Sydney, is making arrangements, and persons wishing to attend the school should communicate with him.

Memorial of First Service in Australia.

A meeting of the Committee of the First Christian Service Memorial was held in the Registry last week. It was reported that £130 was in hand for the Memorial Cross. A design was submitted by the architect, Mr. Blackett, and it was estimated that nearly £300 would be required for its erection.

Development of C.M.A.

In order to meet the increasing demand upon its present staff, the Church Missionary Association has decided to appoint another officer, who will give special attention to Deputation work. Assurances of support are forthcoming, and the Committee anticipate little difficulty in meeting the monetary obligations entailed by the new departure. The C.M.A. has also arranged with Miss Florence Nevill for work among the Young People's Unions. Although for some time holding this position in an honorary capacity, Miss Nevill will now devote herself as a subsidised worker to the growing needs of this branch of its organization. Work among young people in our day requires special equipment, and with a view to supplying this, classes for kindergarten instruction are being carried on at the C.M.A. rooms in the Strand, where instruction is being given.

St. Luke's, Burwood.

The Foundation Stone of a new Branch Church in the Parish of St. Luke's, Burwood, at the corner of Parramatta and Concord Roads, is to be laid to-morrow (Saturday, March 14) by the Archbishop at 3.30 p.m. All are cordially invited to be present.

NEWCASTLE.

Progress of Diocese.

Speaking of the Diocese, the "Newcastle Churchman" says:

"It has been a quiet year. Waratah has subdivided, as also Muswellbrook; and Gosford has the experiment to its credit; West Wallend took (or seemed to take) a meteoric upward leap—and is contemplating, as assets, a Rectory, and parish pump and dog-cart; and that is about the sum-total of it all—if we add delimitation between Wickham and Islington. A quiet year. Next year will not be like unto it. Changes at the Cathedral will, in one way or another, reflex and reflect themselves—first on the suburban parishes, and thence outwardly. We are all a year older than when the last set of annual meetings came off—another year must begin to justify, for instance, the Mission Church at West Maitland, and a number of new positions for Curates. Let happen what may, the Diocese grows—by division and subdivision—in to proportions unexpected ten years ago.

GRAFTON AND ARMIDALE.

(From our own Correspondent.)

Division of the Diocese.

The Grafton portion of the Diocese is preparing for the installation of its first Bishop, on March 26th. Funds are being collected to make two presentations, i.e., to Bishop Cooper and Bishop Drutt, as a farewell to the one and a welcome to the other. The Secretary is Rev. C. J. Armstrong, Vicar of South Grafton.

Armidale.

Rev. W. P. Best, of Manilla, has been asked by Archdeacon Lewis to act as his locum tenens at Armidale whilst he is acting Dean of Ballarat. Mr. Best is advertising

for a "locum" to take his parish of Manilla to enable him to go to Armidale. It is understood that Rev. Clive Dickens, who has been Acting Registrar of the Diocese, has been appointed to that position.

A Generous Response.

The Vicar of West Tamworth (Rev. L. Gabbott) reports thankfully that there has been a generous response to the appeal made for funds towards restoring the Church at Duri, wrecked by the cyclone in January last. So far there has been £183 received or promised. This includes £25 received from "the Walter and Eliza Hall" Trust. The architect's estimate to repair and complete the work, if the cost of replacing some furniture is included, is £215. This does not include the debt of £100 on the Church. It has been decided to put the work in hand at once, with the belief that the remaining money will be sent.

VICTORIA.

MELBOURNE.

C.M.A. Annual Report.

The Report for 1913, submitted to the Annual Meeting at the Chapter House last Monday is most encouraging. The income for the year was the largest on record—£9440. The whole of the expenses were met, and the deficit reduced from £1660 to £1220. The number of missionaries on the roll is the same as the previous year, viz., 46. At the Roper River the first three converts have been baptised. The work in the Diocese of Adelaide has made much progress, and a depot has been opened in Fremantle, W.A. Tasmania has contributed over £500 to the fund. In Victoria all the organisations have shown vitality, and on every side there is much cause for thankfulness to God.

St. Philip's, Abbotsford.

This Parish is doing well. The year opened with a debt of £680. The Mayor of Collingwood organised a movement which resulted in £400 being realised within a month. Other efforts were made and the Church is now out of debt. It is proposed to erect a new Sunday School at a cost of £2000. The Vicar, Rev. H. B. Hewett, is making his mark at St. Philip's. His Vestry passed a unanimous resolution to raise his stipend from £300 to £325, but in view of the large expenditure involved in the erection of a new Sunday School, Mr. Hewett has courteously declined their offer.

St. Matthew's, Prahran.

It has been decided to celebrate the Diamond Jubilee of the Church during 1914. As a thanksgiving it is intended to raise the sum of £900 to pay off the debt due on the Parsonage. A Committee has been formed to make and carry out all the arrangements. It has been arranged to have reunions of old parishioners and former Sunday School teachers and scholars.

Holy Trinity, Coburg.

At the Annual Meeting, Rev. F. W. Newton, the Vicar, spoke of the great opportu-

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ity for service at present opening up in the Parish, and appealed for whole-hearted support. Among other things to be undertaken this year are the building of a new Vicarage, a new Sunday School, to cost £1500, and repairs to the Church, to cost £200. It has been agreed to establish an institute to be called the League of Oswald, for urgent work among boys.

St. Stephen's, Richmond.

The annual meeting of St. Stephen's Church, Richmond, took place in February. The report states that the experiment of again having a Deaconess on the staff proved successful, and the meeting considered the question of appointing a second Curate. The total income for last year was £1478 5s. 10d., and there is a balance of £50 5s. 10d. in the bank. St. Thomas' Church, worked in conjunction with St. Stephen's, has also had a satisfactory year.

C.E.M.S.

In connection with the effort to raise £400 in six weeks the Church of England Men's Society in Melbourne has adopted a novel

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means of recording results. The money is to go towards furnishing the new hostel, and the campaigners have divided themselves into eight groups, each pledged to raise £50. In the lunch hall of the C.E.M.S. room, at St. Paul's Cathedral, eight huge thermometers are shown on the wall. As the collections come in the "mercury" rises, so that it can be easily seen—rises to show the progress made by the competitors. Each group is anxious to reach the "red hot" point first, and an interesting struggle is expected.

St. Mary's, N. Melbourne.

The foundation stone of a new Parish Hall in connection with St. Mary's Church, North Melbourne, was laid by the Archbishop last Saturday afternoon in the presence of a large assemblage of the parishioners. Rev. J. H. Frewin, Vicar, welcomed the Archbishop, who was received by a guard of honor composed of the boy scouts attending the Sunday school. The hall will provide seating accommodation for 500 people, and will cost about £1700 to erect. It will also be used as a Sunday school. A sum of £170 was laid on the stone, and the Archbishop placed a further sum of £200 upon it as a gift from the diocesan authorities.

BALLARAT.

A Forward Movement.

At a meeting of the Ruri-Decanal Chapter held at Mildura, it was decided that the Rural Deanery of St. Arnaud, consisting of eleven parishes, should take steps to support a missionary student at St. Aidan's College, Ballarat. As each successive student completes his course he will go into the foreign field and another student will take his place in the College.

BENDIGO.

(From our own Correspondent.)

Home Mission Fund.

The Council of the Diocese, acting on a resolution of the last Synod, have decided to appoint an Organising Secretary for the Home Mission Fund. Rev. G. H. Matthews, Vicar of Newstead, has been selected for the post. He will commence his campaign at once. Mr. E. S. Yeo, Th.L., will act as locum tenens for Mr. Matthews for the remainder of this year.

Appointments.

Rev. A. Malley, Curate to Rev. J. Carrington, of Christ Church, Daylesford, has been appointed Minister of the Parochial District of Trentham. His place at Daylesford will be filled by Rev. F. Hutchinson, who arrives this week from Ireland, where he has been ordained to the Diaconate for this Diocese by the Archbishop of Armagh.

Theological Hall.

Canon Watson, Warden of the Theological Hall, has been away on holidays during the month of February. The Canon and Mrs. Watson spent most of their time at Undera and Yea, on the Goulburn River, Victoria. During their short vacation several of the students of the Hall very kindly painted the exterior of the Lecture Hall. The work has been executed in a highly creditable manner.

Girls' Grammar School.

Girton College—the Church of England Grammar School for Girls—has commenced work again under the Principalship of Miss Cocks, late Chief of Staff to the Geelong Girls' Grammar School. The prospects of the College are steadily improving.

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QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Clerical Meeting.

Rev. E. M. Baker, Warden of St. John's College, was the host on the last occasion when the Brisbane Clerical Society met. An admirable and comprehensive paper on the Book of Job, by Canon Pattinson, was read at the morning session. In the afternoon the Society was called together by the Administrator (Ven. H. F. Le Fanu), as a Ruridecanal Chapter, when various matters of interest were discussed.

Farewell to Miss Walker.

A very pleasant little function took place recently at St. John's Cathedral Schoolroom, when a farewell tea was given to Miss Irene Walker prior to her departure for England. Miss Walker's friends were anxious to show their appreciation of her generosity in having worked for six years as the Honorary Secretary to the Brisbane Corresponding Board of Missions, and to mark their appreciation they arranged the farewell to her, and also presented her with a beautifully-fitted tortoise-shell-mounted travelling bag. Many eulogistic references were made to Miss Walker, who thanked her friends for their gift and other good wishes. Mrs. Bancroft will act as Hon. Secretary during Miss Walker's absence.

St. Mark's Warwick.

the tolling of St. Mark's Church bell, Warwick early on Wednesday, March 4, announced the passing of Mr. William Bailey, who for a great many years had acted as Verger. The late Mr. Bailey, an Englishman, was over 80 years of age; he had been in Australia for the past 60 years or more, and the greater part of that time was spent in the Warwick district. He was a miner in the early days, but later resided in Warwick, where he became well-known and was highly respected. He was unmarried.

Corporate Communion.

Before leaving for England the Archbishop expressed a wish that all those who had been confirmed by him should meet together for a Corporate Communion. This is being carried out, under Archdeacon Rivers' organisation. The Archdeacon also hopes to form a "Loyalty Roll," to be signed by all communicants who will undertake to attend celebration with regularity.

NORTH QUEENSLAND.

Community of St. Barnabas.

The Retreat for the members of the Community of St. Barnabas, in the district of Hughenden and Cloncurry, was held in February. The place of the Retreat was the Rectory, Hughenden, and the conductor the Rev. the Warden (R. C. Halse).

Movements of Clergy.

Rev. R. C. Halse has returned to Herberton from Hughenden.
Rev. S. F. H. Robinson is in charge of the Parish of Mackay during the absence of the Rev. J. R. Norman.

SOUTH AUSTRALIA.

ADELAIDE.

Sub-division of the Diocese.

In a Pastoral, read in the Churches of the Diocese, the Bishop appeals for the comple-

Bible and Prayer Union.

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tion of the endowment of the new Diocese during Lent.

Jubilee.

On February 28 the Parish of Clare celebrated its jubilee. There have only been four Rectors during the 50 years—Revs. S. Dutton Green (father of the Bishop of Ballarat), J. A. Boabe, Canon Webb, and Rev. E. A. Radcliff.

Bible Society.

There is likely to be a deficit in connection with the accounts of the British and Foreign Bible Society for this year of about £12,500. The South Australian auxiliary has already made an effort to meet this, and Mr. Sexton, the general secretary, who leaves shortly for England, will take with him a donation of £540 towards the probable shortage. One supporter of the society in Adelaide promised £ for £ collected up to £1000, and it is expected that £2000 will be made available before the end of the year.

WEST AUSTRALIA.

PERTH.

The Chapel at Guildford.

The Chapel at the Church of England Grammar School, Guildford, is nearly completed. It will be consecrated on March 25 (the Festival of the Annunciation). The consecration will take place at the Communion Service at 8.30 a.m., when the Bishop of Perth will officiate, and there will be a Thanksgiving Service at 4 p.m., when the Archbishop of Melbourne will preach.

TASMANIA.

From Our Own Correspondent.

Annual C.M.A. Meetings.

These meetings continued to be, under God's good providence, most successful: on Sunday, March 1, Rev. A. R. Ebbs preached at St. George's, Hobart, in the morning, at Claremont in the afternoon, and at St. John's, Newtown, in the evening, while Rev. K. E. Hamilton preached at St. Stephen's in the morning and St. George's in the afternoon and evening. In each case there were good, and in some cases large, congregations. On Monday evening we tried an innovation. Hitherto the C.M.A. meetings have been held at St. George's, with the result that the Association has been looked upon as a parochial organisation, and has not taken its place as a diocesan society. So we arranged a lantern meeting in the centre of the city, and that, too, not in a parish room, but in the Synod Hall. The Dean most kindly presided, and besides him there were 10 other Clergy, and a really good audience. Mr. Hamilton, aided by most excellent lantern views, gave a splendid lecture on his life and work in the Sudan, bringing home to us many details and many aspects of the work which hitherto we had failed to grasp, the audience frequently showed its appreciation by hearty applause, and the Dean, when in closing, he warmly thanked Mr. Hamilton, simply echoed the wishes of the meeting.

Reviewing as a whole this missionary campaign in our midst, we can only thank God that so much has been done, and we believe much seed has been sown which will, we trust, bring forth fruit in the future.

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Mr. Hamilton is now lecturing and speaking in the Midlands, and then goes to the mainland for further work. May God's blessing go with him.

Special Session of Synod.

Members of Synod are much surprised at Synod being again called together. The fact is, it has been found necessary to hold a special Synod to correct a formal omission in the proceedings of the recent Synod, and the Bishop points out that the proceedings do not necessitate the attendance of full Synod.

Resignation of Rev. C. Allen.

We very much regret to announce the resignation of the Rev. C. Allen, B.A., from the parish of Richmond. Mr. Allen has laboured for several years in the Diocese, and will be missed by all—not least because he is one of our all-too-few Evangelical Clergy.

We earnestly wish him God-speed where-ever he may be led to in the future.

Ordination.

On Friday, February 20, in the Cathedral, the Bishop held an Ordination, when Messrs. C. T. Lynch and Bernan Davies were made Deacons, and the Revs. S. Armon, W. K. Douglas, H. Sargison, E. A. Salisbury, G. E. Moore, W. Greenwood, and T. A. Moore-Campbell admitted to the Priesthood. Mr. Lynch becomes Assistant Curate of All Saints', Hobart, and Mr. Bernan Davies, of St. John's, Newtown. Mr. Armon has been appointed by the Bishop as Vicar of Kempton from March 31, and Mr. Douglas Vicar of Esperance. Mr. Sargison remains in charge of Tasman's Peninsula, Mr. Salisbury of the conventional district of Exeter in Beaconsfield Parish, Mr. G. E. Moore of Strahan, Mr. Greenwood as Assistant Curate of Ulverstone, and Mr. Moore-Campbell of Holy Trinity, Launceston.

NEW ZEALAND.

Bishop Averill Enthroned.

On February 10 Dr. A. W. Averill was enthroned as Bishop of Auckland, in St. Mary's Cathedral, Parnell. The ceremony was performed by the Commissary, Archdeacon Calder. In the course of his sermon, Bishop Averill said:

"I lay claim to no party labels, but come amongst you as Bishop of the Church and Father-in-God to all, ready to sympathise with and help all who love the Lord Jesus Christ in sincerity and truth and are striving to maintain the unity of the Spirit in the bond of peace. I desire earnestly that all should covet the best gifts, and the highest and best gift is the more excellent way of Christian love which 'thinketh no evil,' but 'believeth all things' and 'hopeth all things.' I cannot hide from myself the need in Auckland for more Evangelistic and Mission work, and surely the best way to realise the unity of the Spirit is common desire and effort to bring light and hope to them that sit in darkness and in the shadow of death. Passion for soul-saving is the antidote to paltriness and detail worship, which sometimes cling to the religious life like a parasite. The religion of an individual, or congregation, or diocese, can always be gauged by the infallible test of self-sacrifice."

Work resumed
FEBRUARY 2ND.

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

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The Woman's Page.

Lessons of the Kindergarten.

To many mothers, especially in districts where homes are small and money is scarce, even the little habits of cleanliness and daintiness learnt by children when they first attend kindergarten are a revelation, and only gradually do they understand that such ways, when persisted in each day, slowly but surely increase the health and comfort of a home and its occupants, says a writer in the "Kindergarten Magazine." Careless mothers learn from the loving training given to their children by a big-hearted, enthusiastic director, that care in little things means the establishment of good habits for life instead of bad ones. Tooth-brush drill, clean faces, clean hands, and clean handkerchiefs, are daily object-lessons of the better way, which helps so largely towards self-respect and the respect of others.

Wisdom for Mothers—and Fathers, Too.

By a Pastor

As your boys grow up, make companions of them; then they will not seek companionship elsewhere.

Let the children make a noise sometimes. Their happiness is as important as your nerves.

Respect their little secrets. If they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echoes.

Remember that without physical health mental attainment is worthless. Let them lead free, happy lives, which will strengthen both mind and body.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Find out what their special tastes are, and develop them, instead of spending time, money, and patience in forcing them into studies that are repugnant to them.

Impress upon them that actions have results, and that they cannot escape consequences, even by being sorry, when they have acted wrongly.

As your daughters grow up, teach them at least the true merits of housekeeping and cookery. They will thank you for it in later life a great deal more than for accomplishments.

Remember that, although they are all your children, each one has an individual character, and that tastes and qualities vary individually.

An International Gathering at Rome.

The great international gathering of women, which is held every five years, will take place in May this year at Rome, and thither will go the delegates from the National Councils of Women in all parts of the world. New South Wales will be well represented by no fewer than five delegates—Miss Edith Fry, who will read the paper on "Suffrage and the Rights of Citizenship," written by Miss Rose Scott; Mrs. Arthur Lasseter, who will read the papers on "Laws Affecting Women," by Miss Scott, and on the "White Slave Traffic," by Mrs. Nolan; Mrs. Vickery, who will read Mrs. Barff's paper on "Immigration"; Mrs. Martin Donohoe, who will read Dr. Grace Boelke's paper on "Health"; and Miss Sutherland, who will read the paper on "Education," written by Miss Fidler, M.A. There

will be delegates from the other States, and Mrs. Henry Dobson, Australasian president, will be present.

"But a Little Way."

He did but float a little way
Adown the stream of time,
With dreamy eyes watching the ripples play,
Or hearkening their fairy chime;
His slender sail
Ne'er felt the gale;
He did but float a little way,
And, putting to the shore
While yet 'twas early day,
Went calmly on his way,
To dwell with us no more!
No jarring did he feel,
No grating on his vessel's keel;
A strip of silver sand
Mingled the waters with the land
Where he was seen no more:
O stern word—nevermore!

Full short his journey was; no dust
Of earth unto his sandals clave;
The weary weight that old men must,
He bore not to the grave.
He seemed a cherub who had lost his way,
And wandered hither, so his stay
With us was short, and 'twas most meet
That he should be no deliver in earth's clod.
Nor need to pause and cleanse his feet
To stand before his God:
O blest word—evermore!
—From Lovell's "Threnodia."

Young People's Corner.

Rules for Scripture Competitions.

1. Write on one side of the paper only.
2. Put your name, full address, and age last birthday, at the right-hand top corner of the first sheet.
3. Your answers must be written without help from anyone.
4. You may use the references on the margin of the Reference Bible in answering questions, but you may not use a Concordance.
5. Cut out and sign the statement which is printed at the foot of this page, and send it in with your answers. If there are several competitors in one family, they can all sign the same statement.
6. Post to "Editor, 'Church Record,' 64 Pitt Street, Sydney." The answers for more than one week may be sent together, if desired, but the printed statement must be sent with each set.

QUESTIONS.

11. Conceived by the Holy Ghost, Born of the Virgin Mary.

Last week we thought of "Jesus Christ, God's only Son, our Lord." Now we remember how He came into this world, and was born of a human mother, in order that He might live and die for us.

Put the Title, "I, Conceived, Born," at the head of your paper.

Juniors (under 12).

1. Write out a text in Romans I. which tells of what family our Lord was born, and another in Hebrews VII. telling the tribe to which He belonged.
2. Write out a verse in Micah V. which tells where Jesus was to be born.
3. Write out a verse in Isaiah IX. and another in Isaiah VII. showing that Christ would be both God and man.

Intermediate (under 15).

1. Write out a verse in 2 Corinthians which speaks of the Lord Jesus who was

STATEMENT TO BE SIGNED BY COMPETITORS.

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

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

Yours faithfully,

Date.....

rich becoming poor. What were the riches He gave up?

2. In St. John I. we are told that Jesus was God, and became man. Write out the two verses.

3. Write out two verses in Galatians IV. which tell why the Son of God became the Son of Man. Explain the verses.

His Father's Prayer.

A fourteen-year-old boy was given a task by his father. Just then some companions came along and enticed him to go with them, and the work was not touched.

When the father came home in the evening he said to his son, "Frank, did you do that job?"

"Yes, father."

He told an untruth, and his father knew it, but said nothing. The boy's conscience troubled him.

Next morning his mother said to him, "Frank, your father did not sleep all last night."

"How was that, mother?"

"He spent the whole night praying for you," she replied.

The arrow of conviction went straight to Frank's heart, and he straightaway confessed his sin.

"I can never be sufficiently grateful to my father for those prayers," he said, when years later he was known as Bishop Warne, "for to them I owe my decision for Christ."

—Geo. A. Angus, in "Our Boys' Magazine."

One Way Forgotten.

A man, taking his boy with him, went out early one morning to steal turnips from a field that was near at hand. When he got to the field, like Moses, he looked this way and that way, north and south, east and west, and said to his sharp-sighted boy:

"Jimmy, can you see anybody coming?"

"No, dad," was the reply; "but there is one way you have forgotten to look."

"Which way?"

"You have looked this way and that way; but you have never looked up."

The father was so conscience-stricken by the little boy's remark that he left his stolen turnips in the field, and hastened home again as fast as his legs could carry him.

Mother and Father.

Last week we published a poem, "Nobody Knows but Mother." A friend thinks something should be said for Father, and sends the following verses:

Nobody knows—but mother?
Oh, somebody helps to carry the load
Side by side on the weary road,
And "somebody" is father.

Somebody chides in a sterner voice,
With kindness and firmness rather;
Somebody takes to his heart his child,
Somebody—even father.

Somebody toils for the daily bread,
And rejoices, together with mother,
That all are cared for and taught and fed,
Somebody—only father.



Somebody thinks of a future time,
And plans for one and another;
Two hearts for children's affection pine,
Father—as well as mother.

Somebody bows at the Throne of Grace
To ask that the children may rather
Be noble and good, than fair of face—
Mother—and also father.

"Mother and father" the little ones greet,
For each share the love with the other;
Even Heaven would lack if we failed to meet
Father—as well as mother.

Present Position of the Evangelical Lay Churchman.

By G. A. King, M.A., at the Laymen's Conference, London.
(Abridged.)

For What Does the Church of England Stand?

In considering our position as members of the Church of England, we may wisely ask ourselves—even if others did not shout the question at us from afar—What does this Church stand for? To adapt a phrase from a book by the Bishop of Sodor and Man which is probably familiar to all here (and if it is not it ought to be), may we not say that it stands for centrality among Churches? As regards older episcopal bodies, it deliberately avoids the deficiencies of Greece and the excesses of Italy, and as regards other Reformed Churches it retains and employs the three orders of bishops, priests, and deacons without on the one hand countenancing either pride of prelates or a superior sacerdotal caste, or on the other abandoning the advantages of regular and ordered system. It is the Church of a nation which stands for the shouldering of the white man's burden more completely than any other, and which has won its place in the world by its unswerving fidelity to its spoken word. Not unnaturally, the Church of such a nation stands for downright reality in religion, for the recognition of individual as well as corporate responsibility, for an instructed and responsible laity which will neither devolve its duties on any smaller body, however devoted, nor be content to have its thinking done for it by any class, however learned. Still more, it stands for no restricted or insular notions of obligation, but, recognising its supreme trust in relation to the world as herald and healer, it acknowledges, even if it does not always adequately discharge, the duty of serving for their good less fortunate peoples. Of a Church which is all this and more, the Evangelical Churchman is well content to be a member, and from the bottom of his heart to say, "The lot is fallen unto me in a fair ground: Yez, I have a goodly heritage."

What is an Evangelical Churchman?

A brilliant Canon, sufficiently "prominent" or sufficiently "promising" to find a place on the platform of the Islington clerical meeting, at a subsequent dinner defined his own position as being "neither Low, Latin, nor Latitudinarian," but it is impossible not to feel that such merely negative descriptions may perhaps sparkle for a moment but are insufficient for practical lighting the situation. Our wisdom is surely to see what our own position involves constructively, not merely what we find to criticise in the position of others. It is no mere play upon words to say that the determining characteristic of an Evangelical Churchman is that he has an Evangel, is (in a single sentence) the conscious possessor of a mastering and transforming message to the Church and to the world. He knows that he is entrusted with a revealing message based upon and sufficiently contained in God's Word written, a transforming message warranted by his own personal experience. Does it seem to some that such a description would entitle others than those

who are commonly labelled as "Evangelical Churchmen" to claim that honoured designation? Does that make it any the worse, if it is a true one? Fifteen years ago a revered leader who is presently to speak to us, in what was probably the most impressive speech ever delivered to a Church Congress, spoke of experimental religion as flourishing most naturally in Evangelical soil. But in the very next sentence his large heart and wide experience made him doubt whether he might not be interpreted in too narrow and exclusive a sense. Would he not say, and say with thankfulness, that he feels so even more strongly today?

Do you say, is that all you have to give us? Have you no clear-cut definition of an Evangelical Churchman which we can use to vindicate our own adoption of the title and conclusively to deny it to others? Do you say we wanted a stone and you have only given us a piece of crusty and ancient bread—we wanted something with a sting in it, and you have only given us a small fish, flabby, and mostly bones? I answer, I am afraid that that is so. The position of an Evangelical Churchman today is, I believe, the position of a man with the qualities which I have so inadequately described within the confines of the Church of England.

The Strength of the Evangelical Position.

What, then, is the strength of our position? Are we not first of all strong in our position historically? Mere continuance is no test of truth; but a position beaten out in conflict and standing the test of centuries of criticism and opposition possesses a strength of its own by virtue of its endurance. An institution which in changing circumstances and in ever-opening opportunities exhibits at once adaptability and expansion, gives evidence of a vitality which compels respect. Is not such a position ours historically? Are not the qualities of genuine and sober churchmanship for which we stand the outstanding characteristics of our Church's Prayer Book and Articles? We have no quarrel with them; we have no private and personal table of errata and corrigenda which we seek ingeniously, if not ingenuously, to introduce upon our own authority. And the more we study the actual contents of our authorised documents, the more fully we appreciate the dangers which they deliberately avoid and the ideals which they deliberately present; the more conscious are we that whoever may share the rights with us we at any rate are in the succession of those wise and genuine men whose heroic self-forgetfulness and whose patient and judicious toil secured them for us as our inheritance.

If our position is thus strong historically, is it not also strong actually and in the present? And this in three directions. First of all in our centrality. Does a middle position seem to us to lack the excitement of the extreme ends of a see-saw? It is the boy who stands in the middle who is in the position of control. Does the spice of naughtiness add attraction to eccentricities. It is only the jaded appetite which needs such coaxing—the plain food it is which sustains. Of course, a centrality which is merely the judicious and cautious balancing of other men's opinions, that exclaims with an air of irritating superiority "a plague on both your houses," seldom accomplishes much that is worth doing. But a centrality which comes from an aim so definite, and a purpose of reaching it so determined that it tolerates no deviation from the shortest way there, indifferent either to fears or to lures, is as strong as most things.

Such a centrality results naturally from that which constitutes the second feature of the strength of our present position, an all-absorbing conviction of its rightness, a deep sense of our privilege and a high notion of our duty. Such convictions may, it is true, be erroneous, but they are never a source of weakness. It is by men who hold them or rather are held by them, wholly and self-forgetfully, that great enterprises are generally brought to a successful issue. The man who cares is more than half way towards becoming the man who can.

And close upon the heels of this second element comes the third—the strength of comprehension. It may seem a paradox to say so, but the man with the strongest convictions as to his own position is as a rule the man who is most ready to respect and appreciate the convictions of others, just as it is the man who has most completely consecrated the whole of his powers to the task which is his, who most readily recognises the part of others with differing faculties and varied opportunities in the accomplishment of their common aim. The man who is using his powers to the utmost is the man who is most conscious of his limitations, and so most ready to welcome the complementary or supplementary work of others. If he is sure of the rightness of his own position for himself, he is not distracted by the concurrent enterprises of others, nor attracted from his own work by the consideration of other men's plans.

But the real strength of our position is, after all, something stronger and more enduring than any of these; it is the consciousness of being in one's appointed place, in which fidelity is of greater moment than immediate success, for that place is on a plan framed by infinite wisdom and backed by infinite resources.

BOMBARDED.

Recently a certain Bishop was a guest at a dinner party, when a lady, noted for her witty remarks, said to him:—
"Do you know there are times, my lord, when it is positively dangerous to enter a Church?"

"When is that, madam, may I inquire?" responded the Bishop in his most dignified tones.

"Why," said the lady, "it is when there is a Canon at the reading desk, a big gun in the pulpit, when the Bishop is charging his Clergy, the choir murdering the anthem, and the organist trying to drown the choir."

LESSON FROM A BANK NOTE.

These curious lines were found written on the back of a Queensland Government £1 note, numbered A/1876110, when paid into the bank:—

This piece of paper in your hand Declares to you, that on demand, You twenty shillings will receive. This simple promise you believe, It sets your mind as much at rest As if the silver you possessed. So Christ, Who died, but now doth live, Does unto you this promise give, That if you on His Name believe, You shall Eternal Life receive. Upon the first you calmly rest; Which is the surest and the best? The bank may break, Heaven never can; 'Tis safer trusting God than man.

THE BYSTANDER.

We regret that, owing to pressure on our space, we are compelled to hold over the Bystander until our next issue.

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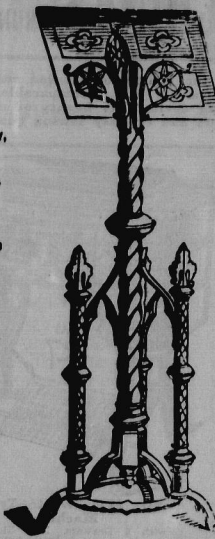
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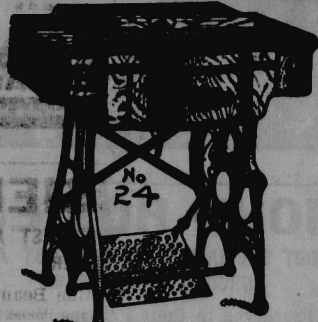
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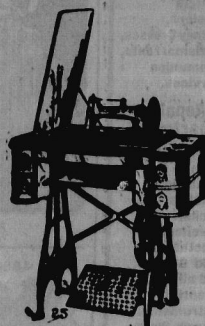
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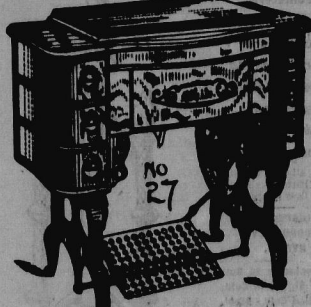
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Current Topics.

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

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

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

The name of "Lady Day" formerly applied to this festival, but implying undue exaltation of the Virgin Mary, has rightly been omitted from our Prayer Book. The title "Blessed" is based on St. Luke, 1: 48, "all generations shall call me blessed;" also on the words of the angel Gabriel, St. Luke 1: 28, "Blessed art thou among women;" and is, of course, distinctly Scriptural. The sub-

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

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

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

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

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

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

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

Exeter
Railway
Accident.