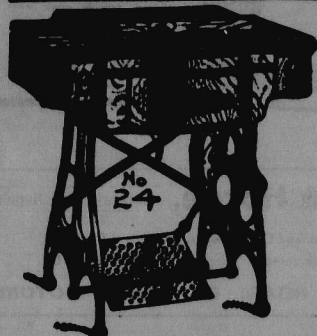


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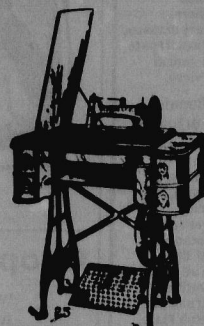
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Current Topics.

For the Third Sunday after Trinity the subject is "The Desire to Pray." In the Collect we plead the fact that our "desire to pray" is itself given to us by God, and we ask Him to hear the prayers which He has Himself inspired, and to defend and comfort us by His mighty aid in all dangers and adversities. The Epistle (1. St. Peter v., 5-11) teaches us to look up to God in all our difficulties and to cast all our care upon Him, for He careth for us. It reminds us of the meaning of these trials, viz., that we may be perfected by them; that God, after we have suffered a while, may make us "perfect, stablish, strengthen, settle" us, and also of the spirit in which we should receive the trials. "Be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." In the Gospel (St. Luke xv., 1-10) the parables of the Lost Sheep and the Lost Coin remind us of the loving care with which God follows lost and perishing sinners, and the "mighty aid" by which He brings them back to their true home. As we think of His wondrous love, surely the "desire to pray," which He has put in our hearts, will be more and more intensified, until prayer becomes to our souls as natural and inevitable as the act of breathing is to our bodies.

The sudden death of Bishop Tucker, at the age of 65, removes from active service in the Church one who can ill be spared, and one whose loss will be deeply mourned. To few men have been granted the stirring and marvellous experiences of the late Bishop. In 1890 he was consecrated as Bishop of Eastern Equatorial Africa, and was the first Bishop to reach Uganda, Bishop Hannington having been murdered when within two days' journey of Mengo, the capital, and Bishop Parker, having died of fever at the south of the Victoria Nyanza.

The journey from the coast occupied Bishop Tucker and his party six months, it can now be done in four days, by rail and steamer. In Uganda were 200 baptised Christians, now there are 90,000. The chiefs lived, like the people, in grass huts, now they have brick villas, with galvanised iron roofs, ride bicycles and have typewriters for their correspondence. Then King Mwanga, the murderer of Bishop Hannington sat upon the throne, now

his son Daudi, as an earnest Christian King rules the country. King Daudi was last year welcomed by the C.M.S. Committee in London in the room where Bishop Hannington was fawelled before he started for Uganda.

Bishop Tucker found a heathen land, and now, although there are many pagans and Mohammedans, there is in Uganda a self-governing, self-supporting, self-extending Church, sending out missionaries into the countries round, where not 30 years ago the Baganda people used to raid for slaves. In the work which led to this wonderful transformation, Bishop Tucker had a foremost part. Those who have read his interesting book, "Eighteen Years in Uganda," will remember how he was "in perils oft," and will recall his weary marches, sometimes walking through swamps up to his neck in water, often in great danger of his life. Doubtless the exposure he so heroically endured has led to his comparatively early death. Among those who have taken part in the extension of God's Kingdom in the world, few have a greater claim to our gratitude and admiration than Alfred Robert Tucker, the third Bishop of Eastern Equatorial Africa, and the first Bishop of Uganda.

There is nothing more remarkable than the complete change of opinion which is observable during the last few years with regard to the value of alcohol to those who have to do hard work, or undergo a severe strain. Thirty or forty years ago it was assumed that by drinking beer or spirits men kept out the cold, and increased their energy. But now all is changed. In the South African War it was conclusively proved that the total abstainers best stood the strain put upon them. Now Sir Edward Shackleton has announced that in the equipment of his new Antarctic expedition alcoholic liquors will find no place. But more remarkable still is the action which has just been taken in America. By a single administrative order the whole of the United States Navy has been turned into what in New Zealand would be called a "Prohibition District." The order runs thus:—"The use, or introduction, for drinking purposes of alcoholic liquors on board any naval vessel or within any yard or station is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order." This new rule is issued on the recommendation of the Surgeon-General on the ground that the use of alcohol lessens the efficiency of officers and men. We are thankful that the support of modern medical science is thus brought to the assistance of temperance reformers. If

it is good to have a teetotal navy, it seems quite certain that it would be good to have a teetotal world. Such a consummation would mean a decrease in suffering, disease, and crime, and would bring untold blessings in its train. The time is not yet, but we are encouraged to see visions and dream dreams with the confident hope that they may one day become realities.

Our London Letter.

(From Our Own Correspondent.)

Evening Communion.

Another of our prominent Evangelical Churches has discarded Evening Communion, not by desire of the people but owing to some occult influence—episcopal or archidiaconal—brought to bear upon the Vicar. It means cutting off a large number from the Holy Communion altogether, as there are many whose position or duties in life prevent them from attending early or morning services. There is considerable opposition to the Vicar's action, not of any avail, however. It is almost impossible to say why these things are done, the reasons avowed always appearing so inadequate. At the writer's Church, nearly 200 are wont to communicate at the evening service once a month, most of whom otherwise would have no opportunity of so doing. With evening Communion decreasing, and the use of Vestments increasing, the drift of things in the home Church can be understood. It is all very sad and does not make for the strengthening of the Church.

St. John's, Highbury.

St. John's Hall, Highbury, otherwise the London College of Divinity, is the largest of our Evangelical Theological Colleges. It has a fine record and roll of names, and its alumni always muster in force at the Annual Re-union, which this year took place on the 6th May. The occasion was made additionally interesting this time by a presentation to Dr. Watts-Ditchfield, consisting of some sectional book-cases now in vogue, contributed to by 300 past and present members of the College. Dr. Watts-Ditchfield's work for the College while he was a Vicar in Bethnal Green, was prodigious, and its strong position and connection with Durham University are largely due to his unwearying and statesmanlike efforts in recent years. The proceedings were naturally largely dominated by the fact of Dr. Watts-Ditchfield's appointment to the Bishopric of Chelmsford, he being a former member and one of the principal leaders of the College. The

Dean of Canterbury (Dr. Wace) is President of the College Council, and Prebendary Grose Hodge is President of the Clerical Union. Bishop Taylor Smith, Chaplain General to the Forces, is also a past member of the College and was present.

An Evangelical Bishop.

It is impossible to overstate the difference it makes to a Diocese whether the Bishop is Evangelical or not. Take the appointment of Examining Chaplains for instance, or the course of study prescribed to Ordination Candidates. It practically means the elimination of sacerdotalism from the Diocese so far as the Bishop can control it. The first person asked by the new Bishop to be one of his examining chaplains was Dr. Greenup, the principal of St. John's Hall, at once a safeguard on the Protestant and Evangelical side of the Church. Then it affects the administrative work of the Diocese, and the canons are not entirely or mainly reserved for the High Church School as they are in most of the Southern Dioceses. It must make all the difference to the preparation and examination of candidates for the ministry. Father Frere and Canon Wakeman will hardly be the authorities recommended to them in the study of the Book of Common Prayer and of Church History, as they are in London and nearly all other of the Canterbury Dioceses. In fact the whole tone and influence of the Dioceses becomes different. Chelmsford, though it is sure to be administered on perfectly fair lines, promises to be a model home Diocese with its 600 parishes and a population of 1,300,000 souls.

An Evangelical Hymn-Book.

The question of an Evangelical Hymnal has recently come up, considerable feeling having accumulated against the Hymnal Companion as being insufficient in scope and lacking in other ways. It is nearly 30 years since the late Dr. Bickersteth's Hym-

nal was given to the Church, and it is undoubtedly desirable that after a generation a revision of some kind should take place. A meeting was recently held under the Chairmanship of the Rev. C. J. Procter, Vicar of Islington, when the outcome of a discussion was the appointment of a strong Committee to take the matter into consideration, with power to seek what professional musical advice found to be necessary.

Y.M.C.A. Hall.

For the first time since its removal from Exeter Hall the Y.M.C.A. building has been used for C.M.S. Anniversary gatherings, and it is likely to become of increasing service in this respect, though not for the very large meetings which can be accommodated only at the Queen's Hall, or Albert Hall. The building itself is of a palatial character worthy of London, and highly creditable to the faith and enterprise of its directors. Mr. Virgo, the Secretary, is not unknown to the Southern Continent, and is labouring nobly for the well-being of the youth of the World's Metropolis. A really wonderful and comprehensive work is being done, not however without financial cares. There remains a debt of £40,000 on the building, which cost over £200,000, and a great effort is being made to collect that sum and present it to the Chairman of the Annual Meeting on Monday next the 18th May, who will be Prince Arthur of Connaught. The occasion will be the seventieth Anniversary of the foundation of the Association, and if the attempt to raise the money is successful, it will lift a heavy burden from those concerned in the management, and free them for fresh advances in their main operations. These are far too numerous for mention in a paragraph, but they make for the uplift of our young men, spiritually, mentally, socially, and physically. Their gymnasium is an enormous room, and among its 571 members there are some fine specimens

of the young British athlete, and indeed of other countries too, for there are twenty-two different nationalities to be found amongst its members.

P.S.—Since writing the foregoing, the meeting has been held with the remarkable response, to the appeal, of £36,604. This during the subsequent few days has increased to £38,100. The Association is now practically out of debt and of financial danger. Some fine figures emerged during the Meeting. The little one of 70 years ago, with 12 young men met together in a little room to consider the spiritual possibilities in London's large business establishments, has become an organization of 8,500 associations in 45 different countries, and a membership of 1,250,000 men. Here at Tottenham Court Road more than 2000 young men will enter the building daily to participate in the advantages there to be found, while last year over 101,000 attended the 2356 religious meetings held for young men.

A CITY RECTOR AND THE DUKE OF ARGYLE.

The late Duke of Argyle was one of the humblest of Christians and most unpretentious of personalities. A London clergyman of our acquaintance, says the "Church Family Newspaper," had occasion some years ago to arrange a memorial service for Lord Northcote. Numerous aides-de-camp from Buckingham Palace, the Embassies and clubs, came down to the Church on the day previous to make arrangements for the proper reception of Royalty and the Ambassadors. The police were engaged to organise the motor traffic, and then our Rector set to work to fit Royalties and personages into proper pews in his limited space. It seemed right that the Dukes of Connaught and Argyle should occupy the same pew immediately behind the representative of his Majesty. But how was he to know whether they could worship together? Having done all that occurred to him as possible, he labelled the pews and decided to take any risks that were left. Half an hour before service he went into Church to take a final look round and see that no undesirable loiterers were hiding behind the high pews. A quiet-looking gentleman in a blue pilot coat was examining the monuments. On being asked whether he had a card for the service and proposed to attend, he replied that he had, and he intended to be present, but why was it being held here? The Rector explained that he had known Lord Northcote in Australia—that was the reason. "I was at school with him," said the unknown. "You're just the man I want. Come along and tell me whether I've planned them right. I don't know very much about these toffs!" "Thank you very much, but I was really rather expecting to meet my sister here." "That's all right. Who is your sister?" "She's the Princess Christian of Schleswig-Holstein." "Would your mind telling me who you are?" "I'm the Duke of Argyle!"

Notes on Books.

The Teaching of Paul in Terms of the Present Day (The Deem Lectures in N.Y. University), by Sir W. M. Ramsay. 12/- Copy received from Messrs. Angus and Robertson, Sydney. This treatise consists of three parts—Preparatory Questions. The Thought of St. Paul. Subsidiary Questions.

In Parts I. and III. we have interesting discussions on such questions as St. Paul's Philosophy, the Hellenism of St. Paul, his training, his relation to St. John, and to the mystery religions, and Deissman's view of St. Paul as an uneducated and illiterate man. This view Dr. Ramsay traverses with the biting sarcasm it deserves. In speaking of St. Paul's claims to interpret the deepest and highest truth of the world, he writes, "This is no humble claim. These are not the words of the unlettered, untrained, illiterate man. The Greek in which the claim is expressed is so direct, so perfect, so comprehensive, and so simple that one can only wonder how Dr. Deissman can compare it with the stumbling, halting, dull, unselected words of those letters in Egyptian papyrus, which for the most part express in modest Greek the superficial ideas of the really illiterate peasant or workman. Dr. Ramsay has no sympathy with the theory of St. Paul's Rabbism—"his doctrine was not a sophisticated development out of the teaching of Jesus"; nor again with the present-day tendency in some quarters to the opinion that the mystery religions had "a powerful and even transforming effect on St. Paul's teaching. In an interesting chapter dealing with this opinion we have a specially helpful discussion of Col. ii. 18, which seem to clear up the meaning of a verse which has ever been difficult of interpretation and at the same time shows St. Paul's disapproval and condemnation of the religious ideas and thoughts embodied in the mysteries."

Dr. Ramsay, by his painstaking travels and long and patient investigations in lands trodden by the Apostles has become one of our first authorities on all matters connected with the life of St. Paul, and has so placed Christian students under deep obligation to him, that we regret to find ourselves out of agreement with him in the main portion of this his most recent book. It takes more than travelling the same country and thinking about St. Paul to get "a mind insensibly tuned into harmony with Paul's," and much as Dr. Ramsay has thrown light on the circumstances of the Apostle's life and preaching, he does not seem to us to have gripped his mind. Two of the most important keywords to the Apostle's teaching are Faith and Righteousness, and the man who looks upon Faith as "the belief in the ideal, the firm conviction that God is good," and that that faith is the driving power of the Christian life, is surely far from the mind of him to whom faith in Christ is a simple trust that takes the Trustworthy at His word, and "makes a void place for Jesus Christ to fill, that He may be man's Merit, Man's Peace, and Man's Power" (Moule). The power of faith to St. Paul was not something inherent in itself, but in Him, the only true object of man's faith. Consequently the writer's view of justification is at variance with what we judge St. Paul's to have been. To Dr. Ramsay "to justify" means "to enable to become righteous." "We want something positive, some energy, in the man who is forgiven, before the 'righteousness of God' is reckoned to him. There is not here involved any fictitious imputing of righteousness (as it were by a 'legal fiction')." How much truer to the Apostle's mind is Dr. Moule's interpretation. "Justification by faith is not acceptance because faith is a valuable thing, a merit, a recommendation, a virtue. It is acceptance because of Jesus Christ, Whom man, dropping all other hopes, receives."

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves, and meet the difficulties of life bravely.—Sir J. Lubbock.

Mrs. Coff is an old-age pensioner. An aged dame who has seen brighter days; She grants me permission to mention her, And to publish her quota of praise. A hacking, dry cough was the bane of her, Which made the nights hard to endure; But she bids me to say she charmed it away With Woods' Great Peppermint Cure.

Victorian Church Missionary Association.

Twenty-second Birthday.

It is a pity that the Victorian Church Missionary Association was born in June, for it means that every birthday is celebrated during the month which, in Victoria, is always cold, and generally wet. This year proved no exception to the rule, and on the appointed day, Monday, June 15, the rain fell steadily, and the weather was very cold. Towards evening there was some improvement, and the Auditorium was fairly filled, some 800 people being present. The Bishop of Gippsland, a constant friend of the Association, presided, and in his opening address spoke with much enthusiasm of the missionary enterprise. He said that the Association had more than come of age, and should be developing a strong manhood, and should look to God the Holy Ghost for a new accession of faith and earnestness. In an advance copy of the C.M.S. "Review," of the year, he noted that while a year ago only £347,000 was available to meet an expenditure of £375,000, now a total amount of £508,215 had been received for the past year, wiping out all indebtedness, and enabling new work to be attempted. We should seek a similar advance in Australia by the blessing and power of God. The Bishop went on to say that more important even than the need of money was the need of missionaries, and appealed for Birthday Offerings of body, soul and spirit, for the great work.

The story of successful missionary effort was always the story of prayer, heard and answered. The greatest need was world-wide, prevailing prayer.

Dean Stephen, the Bishop-Elect of Tasmania, was the next speaker. He said he represented a rival organisation—the "Association for Missionary Service," but that friendly relations existed between C.M.A. and A.M.S., and that the rivalry was stimulating and helpful. The Dean alluded to the Students' Watchword, "The 'Evangelisation of the World in this Generation,'" but said that a divided Church could not convert the world, and pleaded that every possible effort should be made towards unity. Alluding to Kikuyu, he said that the great problem before the Church was growing more acute as converts increased. It was "tragic" that a man becoming a Christian in the sphere of one denomination, should be denied Communion when he moved to the sphere of another denomination. Dealing with the problem of building up National Churches in the Mission Field, the Dean said that the methods of de-limitation and federation were only temporary expedients, and that all should aim at union. The methods to achieve that end were prayer, sympathetic study of reasons for our differences, friendly feeling towards all from whom we differed. The United Church of the future should be wide enough to contain every Christian whether Roman, Anglican, Presbyterian, Methodist, or any other denomination. The world would only be converted by the undivided witness of one Church.

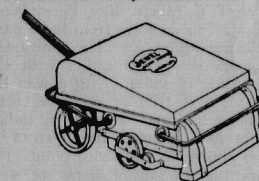
Great applause greeted Dr. C. H. Kellaway, when he rose to speak. A year ago Bishop Pain, at the 21st Birthday Gathering of C.M.A., appealed for an Australian doctor to volun-



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teer to fill the place at Old Cairo Hospital left vacant by the death of his son, Dr. Maynard Pain, and Dr. Kellaway, who was present, offered himself for the work. His brilliant achievements in the medical examinations at Melbourne University opened up before him very bright prospects if he stayed in Australia, and financially he will make a very great sacrifice by going to the Mission Field. His address was full of quiet earnestness, and here the meeting reached its highest point of spiritual intensity. Dr. Kellaway said that the Missionary Enterprise was the greatest weapon of the Church against materialism and agnosticism. Those who for patriotism, or for science, or for commerce, faced hardships in different lands were regarded with admiration, but the missionary was looked upon by many as a fool. There was a great crisis in the lives of those who faced the question of going. They needed to see the multitudes in non-Christian lands as Christ saw them; they must be "moved with compassion." A vision of Christ was also needed, of Christ suffering and crucified for the world, with the resultant resolve "Him must I love, and Him only," and a consecration of life to the Master's Service which was the supreme missionary motive. If this involved sacrifice, it should be remembered that he who suffers most has most to win. To teach the world the reality of religion we must find men and women who will seek to achieve in their lives the supreme purpose of God.

After a time of intercession led by Rev. W. T. C. Storrs, Rev. Percy Webber, C.M.S. missionary from India gave the closing address. He contrasted the prosperity of Australia with the great needs of India. Agra was the centre of a district of recurring famines, but trust funds handled by Indian officials had reduced the horrors of famine almost to vanishing point. For the spiritual famine of India we were entrusted with the Gospel, "The Bread of Life," and should hand on the riches of Christ to meet the great need. The results were wonderful considering the small effort put forth. The missionary enterprise was a good investment, and God had wonderfully blessed it.

A series of lantern views were then exhibited showing various aspects of missionary work in different parts of the world. Rev. A. R. Ebbs, Secretary of the Association gave brief explanations of the various pictures.

Women's Missionary Council.

The annual meeting of the Women's Missionary Council was held on the afternoon of Wednesday, June 17. This is always a very pleasant gathering, and the large number who were present in the Chapter House and afterwards as the guests of the Council for after-

noon tea in the C.M.A. Depot, testified to its success again on this occasion. The President, Mrs. James Griffiths, spoke of some of the different branches of work for which the Council is responsible,—the conduct of the Depot, the profits of which much more than support a missionary in the field, the sending out of the Christmas Boxes to the missionaries, the Ladies' Unions, and the Mission Study in secondary schools—and led her hearers on to think of the value of standing together in the work of the Lord that it may go forward.

The first missionary speaker was Nurse Furness (China), who graphically described the difficulty of her hospital work as it presented itself to her on arrival there five years ago; herself the only English nurse with one Chinese assistant. The work has developed greatly and Miss Furness has now four Chinese nurses whom she has trained, but sorely needs further "foreign" help as she is responsible as matron for both the men's and women's hospitals. Miss Crossley who has spent eleven years in India spoke of the sad life of the Zenana women she visited. One, a Mohammedan woman, reading with her the story of the Crucifixion, exclaimed with tears,—"No such love in the Koran." Miss Crossley concluded by reading a Hindu girl's prayer for the women of her land.

Children's Service.

On the afternoon of Saturday, June 20, a Children's Service was held at St. Paul's. The address was given by Rev. Percy Webber, of Agra, India.

Personal.

Bishop Langley, who recently underwent a serious operation in Sydney, returned last week with Mrs. Langley, to Bendigo.

The engagement is announced of the Dean of Sydney (the Very Reverend Albert Edward Talbot), to Miss Adrienne E. Vere, of Southport, Lancashire. Miss Vere is at present staying with friends in Sydney.

Dean Young, of Adelaide, is leaving South Australia in July on a visit to California. He expects to be away for four months. Rev. F. H. Stokes will act as locum tenens at Unley during his absence.

Rev. J. Jones, General Secretary of the Australian Board of Missions, recently returned to Sydney from West Australia, where he has been organising for some time. He subsequently visited the Synods at Newcastle, and Grafton.

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The Bishop of Grafton announced at the Synod last week that he had appointed two Archdeacons for his Diocese; Canon Charles Frederick Seymour, Vicar of Grafton, and Sub-Dean of the Cathedral, to be Archdeacon of the Clarence, and Rev. Edward Charles Knox, Vicar of Eureka, to be Archdeacon of the Richmond and the Tweed.

Three clergymen, all bearing the honored name of Smith, are the only men sitting for the final B.D. examination of Durham University, at Ballarat. Their names are Revs. A. J. Smith, of Foster (Diocese of Gippsland), S. Smith, of Portarlington (Diocese of Melbourne), and C. E. Smith, of Alvie (Diocese of Ballarat).

Dr. Everard Digges La Touche, delivered a series of five lectures on "The Philosophy of Faith," at the Sydney University last month. These will shortly be published with a preface by the Archbishop of Sydney.

Miss McGarvey, Matron-Superintendent of the Church of England Homes, Glebe Point, Sydney, has been granted six months' leave of absence owing to ill health, and left for Brisbane last Tuesday. She will also visit the northern rivers of N.S. Wales.

Rev. B. D. Lloyd Wilson has arrived from England in West Australia to take up the position of travelling Secretary of the C.E.M.S. in that State.

Archdeacon Calder of Auckland, N.Z., has just completed a tour of the South Seas, and has been visiting Sydney.

Rev. R. Heffernan, Rector of St. Paul's, Canterbury, N.S.W., was, on June 17, presented with a gold-mounted umbrella, and a clock, as birthday gifts from his parishioners.

Rev. G. Cranswick, C.M.A. Missioner, has arranged to conduct an evangelistic mission in the parish of St. John's, Glebe, Sydney, from August 2 to 9. His father, Canon Cranswick, is Rector of St. John's.

Rev. T. A. Hamilton, Vicar of Fendalton, N.Z., has been appointed Honorary Canon of the Cathedral of Christchurch.

Dr. C. M. Sheldon, the well-known American minister, and author of "In His Steps," is expected to arrive in

Sydney on July 27. He will go later to New Zealand to commence a lecturing tour there. The committee of the Australasian Christian Endeavour Convention has been trying to secure Dr. Sheldon for its meetings in September in Sydney.

The Bishop of Melanesia is, according to the latest news from the Solomon Islands, quite restored to health. He is staying at Maravovo. The central school at Honggo has been re-opened, with Miss Wench in charge, assisted by Miss Jones and Miss Bechervaise. Archdeacon Uthwatt has taken charge at Ulawa.

Mr. B. R. Palmer, the recently-appointed Church of England missioner at the navies' camp at Helensburgh, N.S.W., had a trying experience at the inception of his work. He and his wife arrived at their new home on the night of the recent storm, and about 3 o'clock in the morning the roof was completely lifted off the little dwelling. The party was thoroughly drenched, while a part of their belongings was destroyed. In spite of this mishap, Mr. Palmer gives an encouraging report of his work amongst the men.

Rev. G. A. C. Wade, Vicar of Holy Trinity, Kensington, Melbourne, left last week on a six months' trip to England. Rev. D. Sherris will be his locum tenens.

Rev. C. G. Brazier, Vicar of Holy Trinity, Surry Hills, Melbourne, is suffering from a nervous break-down, and has been granted leave of absence for three months.

Rev. F. Berry has resigned the parish of South Woodburn, N.S. Wales.

Rev. W. Wragge, Warden of St. Barnabas' College, Adelaide, has been appointed Chapter Vicar in St. Peter's Cathedral.

Rev. E. D. Fethers will be welcomed at a social at St. Alban's, Armidale, on July 6, when the congregation will take leave of Rev. W. R. Cooling, who has exercised a strong influence for the good of the Church during his locum tenency at St. Alban's.

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Rev. G. W. Kelly leaves Melbourne for Sydney on July 1st. He has done some months' good service in the parish of Mentone.

Rev. Luke Parr, Rector of St. Thomas', Balmain, Sydney, underwent a slight operation a few days ago. He is progressing satisfactorily, and will be able to resume his duties shortly.

Mr. John Kent, accompanied by Mr. and Mrs. Sully, and Miss Heard, will leave Sydney for England by the s.s. "Niagara" on Monday. Mr. Kent is a member of the Standing Committee of the Diocese of Sydney, and has been Hon. Treasurer of the N.S.W. Church Missionary Association since 1892. He is also president of the Sydney Y.M.C.A., of which he has been a member since 1876. Mrs. Sully was Hon. Secretary of the C.M.A. Ladies' Committee from its inception until five years ago, and Mr. Sully is a member of the C.M.A. General Committee. Miss Heard was formerly Secretary of the Sydney Y.W.C.A.

Rev. F. Morrish has accepted the position of locum tenens in the parish of Nambucca Heads, N.S.W.

Rev. W. R. Cooling, who has had charge of St. Alban's, Armidale, Melbourne, during the absence of Rev. E. D. Fethers, will be welcomed back to Mentone on Monday, June 29, and to Mordialloc on Thursday, June 25.

A wonderful story of pluck and determination is revealed by the announcement that Mr. Annand Mackenzie is one of the new Masters of Arts of Cambridge. Mr. Mackenzie is deaf and dumb, and is the first individual so afflicted to take the degree of M.A. at an English University. His record is still more remarkable owing to the fact that he paid the fees out of his own earnings. Mr. Mackenzie, who is 42, has a deaf wife, a descendant of the "Rebel Kett," of Edward VI.'s time, but their little son is perfectly normal.

It may interest our readers to know that Mr. Mackenzie is licensed by the Bishop of Ely to conduct services in his parish church for the deaf and dumb. The Church and parish where he is at present working is that of St. Philip's, Cambridge, where the Rev. C. Howard, brother of the Rector of Gladesville, Sydney, is Vicar.

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Islington Conference in Melbourne

For some years past a Conference of Evangelical Clergy has been held annually in Melbourne at the time of the C.M.A. Birthday Celebrations, on the lines of the Islington Conference in London, though, of course, only on a small scale. The Conference was held on Tuesday, June 16, in the Chapter House, under the presidency of the Bishop of Gippsland. There was first a celebration of Holy Communion in the Cathedral, at which Canon Gason was the celebrant, assisted by Rev. H. T. Langley.

The Bishop opened the Conference, which was attended by about 50 clergy, with a few words of welcome. He said that they were to have a time of fellowship with each other, and with their Lord, and they were to discuss matters which were fundamental to their faith, that they might have clearer views of the teaching of the Word of God.

Canon Archdall, of Sydney, read the first paper, on "The Doctrine of the Church." He said he only had time to deal with the positive side of the subject, and quoted from the 19th Article, from the Bidding Prayer, the Baptismal Service, and the Te Deum, to show that the Holy Catholic Church was a visible society composed of individual Christians. This Church was a spiritual organism, in which each true member was joined to Christ and to other Christians, and would not be fully manifested until the coming of Christ, and the revealing of the sons of God. Christ left the Church free to unfold its energies, and express its life. He founded a visible Church; the form of ministry was not determined in the New Testament, but the ministry was to be continued. Ministerial succession was the backbone of the Church's continuity, and episcopacy was the final form of the Apostolic ministry, but this did not imply the later idea of "Apostolic Succession." Episcopacy was of God by His providential guidance. The Church was endowed with a supernatural life which expressed itself in outward organisation. The Roman Catholic idea of the Church was from within out; but the Protestant idea from within out—not through the Church to Christ, but through Christ to the Church.

Rev. B. Newport White followed with a paper on "The Doctrine of Baptism." He began by quoting the statements in the 27th Article and in the Catechism, as defining the lines within which loyal Churchmen must remain. The words quoted spoke of two things—the privileges and the conditions of Baptism. The Sacrament admitted to the visible society of the Church of Christ, but it was also a sign of regeneration, and the conditions of repentance and faith must be fulfilled. The right to the spiritual blessing was given once for all in Baptism, but the individual must claim and use the right which is thus pledged. Baptism was the investiture with the rights, privileges, and powers of the Kingdom of God, whatever use might be made of them afterwards. The spiritual rights were given by the Sacrament, but the spiritual mind was only given by the Holy Ghost. Baptism was a covenant (not a bargain between two persons), but a sovereign act of God creating a new relationship with Himself.

An interesting discussion followed, after which the Bishop and clergy adjourned to the C.E.M.S. rooms for lunch.

In the afternoon the Rev. A. J. H. Priest spoke on "The Church's Use of the Press." He said that every great cause had its newspaper to express its policy, to bind together those who were of one mind, to win fresh converts. Evangelical Truth was a great cause for which they were prepared to live, and suffer, and, if need be, to die. To maintain that cause within the Church in Australia, a weekly paper was necessary, and to meet that need the "Church Record" had been started. He spoke of the difficulties which had to be faced, and called upon the Evangelical clergy and laity to rally to the support of the paper, and do all they could to put it on a self-supporting basis. The matter was discussed, and it was resolved to initiate a forward movement to increase the circulation of the "Record."

Rev. D. W. Weir then read a paper on "The Need of Literature." He spoke of the need of suitable literature for those who were not clear as to the true Christian position, who were an easy prey to the wiles of sectarian proselytisers, and said that we had very little literature which suited the average man. He suggested that a committee should be appointed to consider, classify, and recommend suitable books, and advocated that senior classes in the Sunday Schools might study them. He also suggested that clergy should comment on books in their sermons, or illustrate them by the use of lantern slides; that reading circles should be formed, and the parish papers used for short articles on theological questions. The object of the Church was to win people to Christ and to build them up in the Faith, and good literature might be a help towards both of these ends. A committee was appointed to consider the question of suitable literature.

A devotional address was then given by Rev. J. Carrington, based on Ezekiel, 47, 9: "Everything shall live whither the river cometh." In earnest words he spoke of the need of the living water of the Gospel for each soul, which should flow out to others at home and abroad, bringing life and immortality to light.

The Bishop summed up the results of the Conference in a few words, and pronounced the Benediction.

Meeting of Lay-People.

In the evening a meeting of the laity was held in the Chapter House. Rev. A. J. H. Priest again spoke on the subject of the "Church Record," and it was resolved to begin a three months' campaign to increase its circulation. Several ladies gave in their names as workers, and a further meeting was to be held on Friday, June 26, to arrange the details of the enterprise. Canon Archdall then delivered a stirring address, dealing with the dangers of Romanism and Modernism which were attacking the Church, and especially advocated the support of such institutions as Ridley College, in which candidates for the ministry were trained in the principles of Evangelical Truth.

SALVATION ARMY CONGRESS.

According to a report in the Australian "War Cry," the delegates attending the Salvation Army Congress in London, speak 34 languages. At the great welcome meeting in the Royal Albert Hall, representatives of 54 nations marched on to the platform and saluted General Bramwell Booth and Mrs. Booth; the appearance of the remnant of the Canadian contingent was an impressive incident. The procession through London stirred the city. About 10,000 Salvationists and 65 bands participated in the march, and the newspapers described it as the most brilliant scene, apart from the great State spectacles, London had witnessed. At Hyde Park, speakers from twelve platforms addressed the huge crowds simultaneously.

Words are mighty, words are living; Serpents with their venomous stings, Or bright angels crowding round us, With heaven's light upon their wings; Every word has its own spirit, True or false, that never dies; Every word man's lips have uttered Echoes in God's skies.—A. A. Procter.

Some London Museums.

(By A. F. French.)

Need of Discrimination.

If you treat a museum with absolute conscientiousness, and make a point of seeing every exhibit, Dr. Dryasdust will assert his sway, and unutterable weariness ensue. Leg-weary and brain-fagged, you will wish never again to see another museum. But you make a careful selection of choice objects and quietly note these, you can acquire interesting knowledge that the memory can readily retain.

Tower Armoury.

The Tower of London contains an admirable museum adjoining the noble Norman Chapel of St. John. Its main contents are weapons and armour of all periods, including some finely wrought suits that belonged to Henry the Eighth, and bill-hooks used at Sedgemoor by the ill-fated and ill-armed west countrymen who sided with Monmouth. A gruesome reminder of troublous times is seen in the heading axe, with its broad, heavy blade, which has shorn off many a valiant and often innocent head. One of the most striking objects is certainly a plain, greysish cloak, with its ominous stains; upon this General Wolfe died in the moment of that victory on the Heights of Abraham that resulted in the inclusion of Canada within the British Empire. It will be remembered that the dying hero

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directed that the soldier to whom the cloak belonged should be furnished with a fresh one. As one passes out of the building, a small protected enclosure in the centre of a courtyard catches the eye, here Anne Boleyn, second wife, and Katharine Howard, fifth wife of the royal Bluebeard, were executed, and here the still more hapless Lady Jane Grey met a similar fate in her seventeenth year.

Public Record Office.

A collection of public records might seem to give assurance of dullness, but that is not one's experience here. That glass case in the centre of the room contains an unique volume, Domesday Book, from childhood upward, regarded as a book apart from all others. Its leaves are of vellum, and the writing is in Latin, clear and small, in double columns. County by county, details of English property in the eleventh century are recorded, to the very pigs on each estate. The book is about 27 inches high by 15 inches wide. The spelling is sometime quaint, Wirescire, for instance, representing Worcestershire. Then one comes across a document signed "Jane the Quene," one of the very few of Lady Jane Grey, the queen of nine days. "Marye the Quene" furnishes a remarkable exhibit, a passport prepared for a messenger whom she expected to send to the King of Portugal to announce the happy birth of a prince. Poor Mary Tudor, no child, may we not say happily, was to be born of her union with Philip of Spain, as she had fondly imagined. Near by, is a letter signed "John Knox, with his one foote in the grave." It was written to Cecil, and advocates stern measures against Mary Queen of Scots. The strange warning, written on a scrap of paper, to Lord Monteagle, which frustrated the Gunpowder Plot, is here, a fascinating object. Then follow two signatures of Guido Fawkes, one firm, before his examination, the other trembling from the torture. Oliver P., as Protector of the Realm, signs another document, and his Latin Secretary, John Milton, another, in which he refers to his approaching blindness from overwork. A back-handed signature of Nelson and Bronte, testifies to the loss of Lord Nelson's right arm; the latter contains the words "my heart is warm, my head is firm, but my body is unequal to my wishes."

Royal United Service Museum.

As with the Tower Armoury, the building itself in which the treasures of the Army and Navy are housed is replete with interest. It is the famous Whitehall Banqueting House, designed by Inigo Jones, and decorated by Rubens, the scene of many a

revel in the days of the first Stuart and of that grim tragedy when on a cold winter morning his unhappy son crossed its floor, and passed out through a window to the platform of execution. His son, in his turn, the last of the Stuart Kings, thirty-nine years afterwards, watched with keen anxiety a weather-cock that he had purposely caused to be erected on the roof of the Banqueting House, in order that he might learn if a Protestant wind was blowing William of Orange to the shores of England. The easterly breeze came and dashed the hopes of James the Second, who incontinently departed from the neighbourhood of Whitehall. The exhibits in the museum number over 6000, so that the remarks at the outset of this sketch apply with special force. A few of the more noteworthy objects will illustrate the type of exhibit. One may see the lower part of the mainmast of the "Victory," the flagship at Trafalgar, with a hole through it, caused by a round shot, fired from the French battleship "Redoubtable;" the swords of French and Spanish admirals who surrendered themselves at that battle; the telescope used by Napoleon at Waterloo and the skeleton of his favourite war-horse "Marengo;" the Prayer Book used at the burial of Sir John Moore, and his blood-stained silk sash which was used to lower his remains into the hasty grave at Corunna. One is reminded of a dark page in history by seeing the sword used by Cromwell at the siege of Drogheda, with marks of two musket balls on its blade. Then again, the memory is stirred by the sight of the field trumpet sounded at Balaclava to order the famous Cavalry charge. Captain Cook's chronometer has an honourable niche, and one sees the Prayer-book used by John Adams, the repentant mutineer of the "Bounty," which he put to good service at morning and evening prayer on Pitcairn Island. A small plain, wooden chair is a souvenir of the downfall of Napoleon the Third at Sedan. It is one of the two chairs on which the defeated Emperor and Bismarck sat in the cottage when completing the surrender. The Khalifa's black flag taken at Omdurman is a sombre object, and the miserable cage in which Mrs. Noble was imprisoned in China, reminds one of the similar fate that at the same time befell Mr. Henry Loch, long afterwards the popular Governor of Victoria.

Big things are only little things put together. It is encouraging to think of this when confronted by a big task. Remember always that it is only a group of little tasks, any one of which you may easily do. It is ignorance of this fact that makes some men afraid to try.—W. P. Warren.

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The Church Record.

JUNE 26, 1914.

FOR WHAT DOES THE CHURCH OF ENGLAND STAND?

The Bishop of Zanzibar, some months ago, propounded to the world in somewhat strenuous tones an important question: "For what does the Church of England stand?" We have since heard much of this question in connection with the Kikuyu Conference, and the Mission Field, but it is equally applicable to the Home Church, and to the Church in Australia.

The Bishop of London has been addressing his Diocesan Conference on the subject, and has given a threefold answer to the question. The Church of England, he says, stands for "Scriptural Truth, Catholic Order, and Evangelical Zeal." With this statement we fully agree, only claiming our right to interpret the three phrases in our own way.

(a) **Scriptural Truth.** None who study our Prayer Book can doubt that the Church of England stands for Scriptural Truth. Its services are saturated with Holy Scripture. It has been computed that if the Prayer Book Services were divided into five parts, three of the five would be Holy Scripture. Not only have we passages which are taken directly from the Bible, in Epistle, Gospel, Psalms, and Lessons, but our Collects, Versicles, and Exhortations are full of Scripture. It may be said that the services of the Church of England contain more of the Bible than the services of any other Church in the world.

Besides this use of Scripture in Public Worship, the Bible is made the final standard of belief for clergy and laity. "Whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation," and even things ordained by General Councils "as necessary to Salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." This constant appeal to Scripture is the glory of our Church. It is a close following of the example of our Lord, whose final decision was thus expressed, "It is written."

On both sides in our day we find within our Church those who are breaking away from the foundation of Scriptural Truth. There are the modernists who claim the right to retain their emoluments as clergymen, while denying the foundation truths of the Virgin Birth, and the Resurrection of Christ, which they constantly affirm when reciting the Creeds. There are also the extreme Anglo-Catholics, who are inculcating, as necessary to salvation, many things which have no foundation in Scripture, and are making the Word of God of none effect by their tradition. It is our solemn duty to maintain the supreme authority of Holy Scripture to study that Holy Word, to build our lives upon it, as well as to insist upon it as the foundation of our Church's life.

(b) **Catholic Order.** Sometimes we are told that "the Church gave us the Bible," which statement is absolutely untrue. "The Church from her dear Master received the gift divine." But it is true that the Bible was given to the Church, that Christ founded a visible Society, to proclaim the Gospel to the world.

Where God's Word does not speak plainly it is the custom of the Church of England to ask what was the practice of the primitive Church, and to cling firmly to "Catholic Order." Under this head we classify such things as the use of a liturgy, the round of the Church's seasons, and especially the government of the Church by Bishops. It may be well to confine ourselves to the consideration of the last subject only, as much has been said of late on the subject of episcopacy.

At the Reformation, the Roman Church kept Catholic Order at the expense of Scriptural Truth; many of the Protestant Churches retained Scriptural Truth and lost Catholic Order; but the Church of England kept them both.

The Prayer Book leaves us in no doubt as to the position of our Church with regard to the ministry. "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that, from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereinafter following, or hath had formerly Episcopal Consecration or Ordination." (Preface to the Ordinal). These rules are universally obeyed within the Anglican Communion. No Bishop, whatever his views, fails to observe them. No clergyman invites a Minister, lacking episcopal ordination to celebrate the Holy Communion in his Church.

But these rules are expressly stated to be for "the Church of England," and our formularies nowhere condemn Protestant Churches which have a different order, nor pronounce their ministry and Sacraments invalid. On the question of Orders the Scriptural test is not finally decisive, and our Church does not claim that episcopacy is necessary to the "being" of a Church, though holding strongly that it is necessary to its "well being." Episcopacy seems to have been a development in Christian history undoubtedly in Apostolic times, and with Apostolic sanction, but there is no

direct evidence that it was ordained by Christ Himself. Bishop Lightfoot in his last Congress Sermon said: "Under the Church which shall be found to have Catholic Order in one hand and an open Bible in the other, Christendom one day will have a chance of being re-united." With this sentiment we fully agree. We need not condemn as invalid non-episcopal ministries, because we ourselves cling to the "Catholic Order" of our Church, as Apostolic, Primitive, and in full accord with Scripture, and the teaching of Christ. We can hold firmly to "Catholic Order" and yet extend a loving hand of fellowship and co-operation to all who love the Lord Jesus Christ in sincerity.

(c) **Evangelical Zeal.** We wonder if the Church of England really does stand for Evangelical Zeal. We agree with the Bishop of London that it ought to stand for it, but does it so stand, especially here in Australia? We gladly acknowledge that the Bishop himself is conspicuous for evangelical zeal. He says that if the Church had stood for it in the eighteenth century we should not have lost the Methodists, and he implies that it does stand for it now. We rejoice that he also says: "How much we owe for that revival to those among us who love to call themselves Evangelicals. They have led us in spiritual fervour at home, and they still lead us in missionary zeal abroad."

We are thankful for this testimony, and we think it proves that "spiritual fervour" and "missionary zeal" are the direct product of Evangelical principles. It is well to have "Catholic Order," it is better still to have "Scriptural Truth," but we should also cultivate "Evangelical Zeal," seeking to spread the simple Gospel both at home and abroad. Dangers beset the cause of Evangelical Truth in our Church both in England and in Australia. It behoves us all to be up and doing, to be much in prayer and study of God's Word, to be solicitous for purity of doctrine, as well as for holiness of life, to build up the younger generation in Gospel truth, to train a faithful Evangelical ministry, to unite in the spread of Evangelical principles both at home and abroad and thus to "contend for the faith once delivered to the Saints."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The King's School.

The Annual Prize-giving at the King's School, Parramatta, took place on Wednesday, June 17. The Headmaster, Rev. P. Stacy Waddy, M.A., presented a very satisfactory report, in which he said: "I take the greater pleasure in presenting this report because I can claim for myself but a small share in it. For I was absent on leave from June to Christmas last year. It is said that the best testimonial to a good organiser's work is that it should go on without him as well as when he is present. If that is so, I can claim it; for during my absence this school in no way lost in efficiency or spirit. The debt which this school owes to the acting headmaster is one which, growing year by year for 18 years now, has come to its climax in his recent command of the school during my absence, and is greater than anyone knows except myself and his colleagues on the staff. I allude to Mr. D. J. Thomas. It so happens that during my absence I have been very close to sudden death. Such an experience sets a man thinking as to the things worth while doing, worthy of occupancy

NEWCASTLE.

Diocesan Synod.

The Synod of the Diocese of Newcastle was in session last week. The Bishop, in his opening address, revived the question of the official residence of the Bishop of the Diocese. He pointed out that the house at Morpeth was most unsuitable, and inconvenient. He continued: "If the Bishop, as such, is any use, and he is expected to exercise oversight over the work of the Diocese generally, the Diocese should find an official residence of a modest but convenient character within reach of his working centre. The laymen of the Diocese should take it up, and see it through. All this led up to the conclusion that they wanted a sum of at least £10,000 to be raised over a term of four or five years, £4000 for Church extension, £3000 towards paying off the Cathedral debt, and £3000 for a house for the Bishop. He believed they could raise it if they did their part."

The Bishop announced with thankfulness a further generous benefaction from Mr. E. P. Capper, of West Maitland, who had transferred to the trustees of Church property securities of the value of £3000. The interest on £1000 of this amount was to be paid to the Maitland branch of the British and Foreign Bible Society. This was in addition to his previous gift to missions. The interest on the second £1000 was for a holiday fund for the clergy, thus making £2000 available for this purpose. The third £1000 was set apart for the benefit of the parish of St. Paul's, West Maitland. He had also, the Bishop said, to record a gift by Mr. C. H. Dight of £100 for the endowment of All Saints', Singleton. Mr. Dight, in forwarding the amount, said that he had prospered financially, and had desired to make acknowledgment by a thank-offering. Mrs. Bode had forwarded, through Mr. Walter Parnell, a donation of £100 for the benefit of the widows and children of clergymen deceased. In the list of donations to the Cathedral there appeared a sum of £250 from Mr. E. R. White, of Merton, Denman, which was a great help and encouragement to the then Dean of Newcastle.

The Archbishop presented the prizes at the Grammar School for Girls. The Archbishop presented the prizes at the Church of England Grammar School for Girls on Thursday, June 18. In the course of a speech, which was referred to by the Archbishop as "a masterly analysis of the education system, giving much food for thought," Miss Badham, the Principal, strongly criticised the regulations of the Department of Public Instruction for New South Wales. Her closing words were as follows:—

"Whatever may be the decision of our council, whatever the result of our letter to the department, I am glad to have had this opportunity of showing my reasons for wishing, after 18 months' trial, to give up the attempt to follow the course prescribed by the department, and to return to our peaceful obscurity. If our representations to that body cannot prevail, and council supports me in a refusal of future registration under the present intolerable conditions, then I suppose we cannot look to the Government to defray the expenses of any of our girls who may proceed to the University; though we pay the taxes which provide the funds, we shall get none of the pickings. But as far as this particular school is concerned, we are not likely to send up many more girls than we have done in time past, and we ought not to sacrifice the many to the few."

Miss Badham's remarks have led to considerable discussion of the subject in the daily papers, which will no doubt tend to improvement in the regulations of the department.

Second Advent Conference.

We would again remind our readers of the Second Advent Conference, to be held at All Souls', Leichhardt, next Monday, June 29. The arrangements are as follows: Holy Communion, 9.45 a.m.; Sessions of Conference, 10.30-12; 2.15-3.30; 4.15-5.15. All are invited.

Christ Church, Kiama.

The new pipe organ was dedicated on Friday, June 19. The instrument cost £300, the amount being raised by direct giving in a little over twelve months. At a special meeting of Church people, the builder, Mr. E. Ladegast, was congratulated on his workmanship. Rev. E. N. Wilton, Precentor of St. Andrew's Cathedral, preached the dedicatory sermon.

Sunday School Institute.

The annual meeting of the Sunday School Institute was held in the Chapter House last Tuesday evening, the Dean presiding. The report was presented and the committee elected for the year. An address on Sunday School work and methods was given by Rev. Horace Crotty.

C.M.A. Drawing Room Meeting.

A drawing room meeting in connection with the forthcoming celebration of the 21st birthday of the C.M.A. Women's Department was held last Monday afternoon at the residence of Mrs. Sandy, Burwood. Fifty-seven ladies were present, and Mrs. Wright, who presided, referred appreciatively to the advance of women's work, both in connection with C.M.S. and C.M.A. Miss Marshall spoke of her experiences as a Missionary in China, and Miss M. Harper gave a short account of the progress of the C.M.A. Women's Department since its inception, and indicated various ways in which help might be given. A good many of the ladies present took thank-offering cards.

Church of St. Peter at Sutton. These take the form of a new oak Communion Table, new curtains, and carpet.

Map of the Diocese.

An up-to-date map of the Diocese has just been published, by authority of the Bishop, to commemorate the fiftieth anniversary of the Church Society. The boundaries of the Diocese and of the Federal Territory are clearly defined, many of them for the first time. These maps may be had from the Organising Secretary of the Church Society



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for the very reasonable sum of 15s. each, the proceeds of which sales will enhance the revenue of the Society. It is hoped before long that it will be possible to issue a companion map delineating the boundaries of the parishes and parochial districts.

Germanton.

The Rector and Churchwardens propose to place in St. Paul's Church, Germanton, a memorial tablet to the memory of the late Rev. J. E. Done. The Acting Rector, the Rev. J. E. Done, will be leaving this parish for Sydney Diocese at the end of this month, his place as locum tenens will be filled by the Rev. H. A. Peek, at present at Gladstone, Macleay River.

CRAFTON.

(From Our Own Correspondent.)

The Synod.

The first Synod of the new Diocese was preceded by a quiet day, conducted by Rev. W. F. Wentworth Shields, of St. James', Sydney. Owing to the rough weather no motor cars were able to run from the Macleay, effectually preventing clergy, etc., from travelling, otherwise the attendance was excellent. In a scholarly and deeply spiritual series of addresses, Mr. Wentworth Shields took for his theme the subject of the "Upper Room" and its teaching, citing the gifts Christ came to give, i.e., "Peace" and "the Holy Ghost," and our responsibility to "love one another." It was a large upper room, furnished; they were told "to make ready." So we have a large upper room a sphere of labour, a Church already furnished by the Master; yet we have to make ready, i.e., to complete it. In his final address the preacher (dwelling on the diverse gifts and personality of Peter and John who were told "to make ready" the upper room for the Passover feast), made a powerful appeal for Unity and Brotherly Love, recognising the duty of each man to give his quota for the common good and the glory of God. In our great work, envy, jealousy, and disloyalty were our worst enemies. Peter, the practical servant, and John the mystic, were both needed; so too in our own time there should be diversity of thought and feeling, but unity of purpose with brotherly love.

Subsequently a vote of thanks was accorded to the preacher by the Bishop and Canon Seymour.

The evening service was attended by Clerical and Lay Members, Canon Seymour being the preacher, who, from the text "All hail," spoke a few words of welcome to Synod members. Crafton, apart from being the Cathedral City, and in a central position, was the second place (Port Macquarie the first), where the Gospel was preached and service held on these Northern Rivers, and therefore most fitting to initiate Diocesan life and progress.

On Saturday a corporate Communion was held in the Cathedral, with the Bishop as celebrant. The inaugural address was then given by the President, who was very warmly received. In opening his address he referred briefly to Irish and Welsh affairs, and touched on the Marsden centenary in New Zealand to be held in February next. He said that the new Diocese started with 34 clergy working in 18 parishes, and 15 Parochial Districts. He would give them these motto words: 1st, Inwardness, i.e., first things first. 2nd, Comprehensiveness, i.e., that men of different types might unite in one happy family. 3rd, Expansiveness, i.e., the aim to be a true missionary Diocese. The fact of their missionary offering at his Installation Service was an earnest of future missionary work. He asked the Diocese to raise £1000 for the Church Extension Fund this year. In conclusion, he sketched the legislative proposals before the Synod.

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and Presbyterian Churches had large representation, and the Aborigines were not forgotten. Rev. H. J. Harvey conducted a large foreign market. The local executive, consisting of Rev. F. T. C. Reynolds, hon. sec., Mr. Curwen Walker, president, Canon Colebrook, Miss Eddington, and others, is to be heartily congratulated upon the excellent arrangements made, and the results so far attained.

BENDIGO.

(From Our Own Correspondent.)

Return of the Bishop.

We are glad to report the return of our Bishop in greatly-improved health, and gratefully express our gratitude to our Heavenly Father for graciously sparing him to continue his episcopate amongst us. The Bishop resumed his official duties on Monday last, June 22, but will need to proceed leisurely lest his strength (impaired by the serious nature of the operation just undergone), be overtaken.

Movements of the Clergy.

Rev. A. H. Constable was welcomed to St. John's, Malmesbury, on Monday, June 15, when the parishioners said farewell to Rev. L. L. and Mrs. Wenzel.

On the following evening a large number of the parishioners of St. Peter's, Eaglehawk, assembled to bid good-bye to Mr. and Mrs. Constable, who were the recipients of several presents in token of the esteem in which they were held by the members of different organisations connected with the Church.

Mr. and Mrs. Wenzel received a very cordial welcome to the Parish of Christ Church, Echuca, on the evening of June 19th.

The appreciation of the work of the Rev. J. C. and Mrs. Herring was shown by the presentation to them on the same evening of several useful gifts, and hearty expressions of good wishes for their future.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Synod.

The opening services were largely attended, better than ever before. At Evensong Rev. H. H. Dixon delivered an able sermon. He took as his text, Heb. 12, 26 and 27. In the temporary hall, the President (Ven. H. F. Le Fanu), delivered his opening address. He referred to the absence in England of the Archbishop, and predicted for him a hearty welcome upon his return in September. He dealt with the Clergy Pensions Amendment Canon and the fire insurance scheme. The clergy now numbered 100, as against 66 six years ago. He congratulated the University Senate upon securing a permanent site for the University in Victoria Park, and pointed out how useful the Hall bequest had been for educational work. The Clergy Sustentation Fund, which was now being attempted, with every appearance of success, under the able management of Archdeacon Rivers, was referred to, and the immigration work of the Church Mission. He also touched upon the Kikuyu controversy.

The Synod expressed regret at the departure of the Governor (Sir William Mac-

Gregor). An animated discussion took place regarding the Yarrabah Mission Station. The Home Secretary had recently visited the Mission, and criticised the management adversely. The President spoke of the present site as unhealthy, but hoped they might be able to move the buildings. They had in Mr. Lyons an admirable officer who had had mission experience in a malarial district in Central Africa. He was certain they were on the right lines, so far as the Mission was concerned.

The Home Mission Fund showed an increase of £242 on normal receipts. The President referred to the growth of the port of Brisbane, and the scope there was for extending the Church Seamen's Mission. The report of the C.E.M.S. showed that the Society was growing. There were now 48 branches. It was intended to establish a first-rate club in connection with the movement. A motion was passed that a Fire Insurance Fund should be formed to come into force when a guaranteed capital fund has been raised which in the opinion of the Diocesan Council shall be deemed meet. The Council is also requested to appoint a Diocesan organiser for the finances of the Diocese. A committee was formed to undertake aggressive temperance work. After an interesting discussion a motion was passed to make provision of hostels at centres where the Government have established high Schools.

Home Mission Meeting.

The Home Mission Meeting was crowded. The speeches were excellent. Alderman J. Allen (Mayor of South Brisbane), Canon Jenkyn, Rev. A. Davies, and the Administrator spoke. In the absence of the Archbishop the Administrator made an admirable chairman, and his keenness and geniality in no little way have helped to make matters so successful.

Beauresert.

A pleasant ceremony took place at Lahey's Sawmill, when the Rev. J. B. Scott, who has recently held a mission in the district, was presented with a solid leather dressing case. The presentation was from the employees of the mill as a mark of appreciation of the dinner-hour mission services conducted by that gentleman. Rev. H. E. Hone, Rector, and Mr. J. Hawthorne also spoke.

SOUTH AUSTRALIA.

ADELAIDE.

The Rights of Child Life.

The Social Service Committee has arranged a series of four sermons on "The Rights of Child Life" to be delivered in the Cathedral on the Sunday evenings of July, as follows:—July 5th, Canon Hornbrook, "The Right to Live." July 12th, the Rev. J. Warren, "The Right to learn." July 19th, the Rev. R. P. Jewgill, "The right to obey." July 26th, the Rev. W. Wragge, "The right to worship."

TASMANIA.

(From Our Own Correspondent.)

Annual Meetings.

Annual meetings are in the air—recently the Y.M.C.A. held theirs, preceded as usual, by a tea, for which pleasing function

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Moore College.

To the Editor "Church Record."

Sir,—It was with unqualified pleasure that I read recently that two students of Moore College are being trained for bush work. I say "unqualified pleasure," but there is something in the news that causes a real pang of sorrow. Moore College is doing a noble work. Those of us whose privilege it was to be there in the days of Principal Canon Jones, and Vice-Principal G. A. Chambers, will carry their memory through life; and every thought and deed will bear the imprint of their work of training.

The St. Barnabas' Association, an auxiliary of the A.B.M., has also been having well-attended annual meetings, and at the time of writing the G.F.S. is holding its annual festival. Moreover, next Tuesday will see (D.V.) the annual meeting of the Egypt General Mission, which has special interest for us, because one lady from Hobart, Miss Perkins, late of Sandy Bay, is now doing very valuable work in Egypt under this mission.

Rev. K. E. Hamilton.

We gladly welcome to our island Diocese, the Rev. K. E. Hamilton, recently a missionary in the Sudan, who has lately come to St. John's, Launceston, where we hope and pray a very fruitful ministry awaits him. Especially will he be valuable in stirring up missionary enthusiasm, which needs to be increased in parts of the Diocese, and he makes a welcome addition to the missionary-minded clergy of Tasmania.

NEW ZEALAND.

WAIAPU.
A Great Free-will Offering.

In the parish of Gisborne, of which Rev. L. D. Thomas (formerly on the staff of St. John's, Darlinghurst, Sydney) is Vicar, a great free-will offering has been given for the work of the Church. At a social tendered to the Bishop, one parishioner offered to pay the debt on a Church Hall in the parish, amounting to £400, if the congregation would on the following Sunday contribute £1100 to clear off the bank overdraft. It seemed impossible, but, by God's blessing, it was accomplished. Mr. Thomas was able to announce at the close of the evening service that the full amount had been given, and the congregation rose and sang the Doxology.

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The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

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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Organisations in connection with the Association are: The Gleaners' Union for adults, The Young People's Union, which embraces the Sowers' Band and Girls' and Boys' Missionary Bands

method which he suggests to counteract them. A militant policy has in the past done grievous harm to the Evangelical cause in the Church of England. Such is calculated to harden our opponents, and, instead of helping them to see where they are wrong, will only make them more determined. I am certain that the vast majority of Evangelicals are opposed to militancy, and there is also that great body of Church people who cannot be said to belong to the Evangelical school, but who are without doubt Protestant to the core. We should in all things act so as to secure their sympathy and co-operation, not forgetting that many, even of the High Church school, do not like the practices of extreme members of their own party, and desire to see them more loyal to the Prayer Book.

Our methods should not be negative but positive—we should aim, not at seeking for error and exposing it, but should teach the truth. This we can do by disseminating literature (not of a violent tone) at Church doors, as was recently suggested by a writer in this paper; through Evangelical periodicals, and in our Sunday School classes; by supporting colleges for the training of candidates for the ministry where we know Evangelical truth is taught; but at all times let the details of our policy be positive. Let us desire, not to have a large percentage of Evangelical Bishops in our Church, but let us wait earnestly upon God, in season and out of season, and He will grant us real abiding power. "Not by might nor by power but by My Spirit saith the Lord of Hosts." C. FORBES.

Candidates' Ordination Fund.

We have received the following additional donations towards a fund for training candidates for Holy Orders at one or other of the Evangelical Colleges in Australasia, Evangelical 5s., J. E. McE 1s.; H. A. Young, 13s., C. R. Barry 3s.; total £1 2s. The sum of 8s was previously acknowledged, making in all £1 10s

To Correspondents.

Tasmanian Bushman.—We cannot publish any letter which is not accompanied by the name and address of the writer (not necessarily for publication, but as a guarantee of good faith).

The Woman's Page.

WHAT CANNOT A WOMAN DO?

Manager of an Iron Foundry.

By M. E. J. Y., in the "Sydney Morning Herald."

Never since the world began has the feminist movement taken such a forward leap as in this 20th century. Each century has had its women, who have stood in the front rank among its workers and notables. But no century can show such a long list as the one in which we now live. If the past decade is noted for the advance of the suffrage movement throughout the world, it is no less noted for the number of women who stand in the front ranks of industry, arts, business, manufacture. Particularly is this so in the United States. In every great mill town, in all the large cities, in New York, that vortex of the business world, women hold many responsible positions as designers, chemists, agents, manufacturers, doctors, attorneys, architects, editors; indeed, the list is practically endless, and may be added to day by day.

Readers of Margaret Deland's book, "The Iron Woman," made the acquaintance in fiction, of a master manufacturer of iron, who was a woman. Among the many captains of the real feminist movement, few take a more prominent place than Mrs. Harriet White Fisher Andrews. So well known is she in America, so sought after at the conferences of the master manufacturers and experts, that within the past few months several English and American magazines have given accounts of the work of this almost unique woman.

For the past nine years she has owned and managed an iron foundry, which has quadrupled its business since she took charge. Her anvils are found in the machine shops of every American workshop. In every workshop along the Panama Canal are anvils made by this remarkable woman. The Fisher anvil is known in China, Australia, Africa, South America, Europe, in every quarter of the globe.

Of strict Puritan stock which had never demeaned itself by adopting trade, Harriet White, on completing her studies at home and abroad, became the wife of Clark Fisher, who took over his father's foundry, where for over 50 years the Fisher family had made anvils. It was only when her husband was stricken seriously ill, and the works seemed about to collapse, that she took to the business of necessity. The foreman, proving himself inefficient, she took matters into her own hands, mastered every detail of the work, learning to do each process herself, and to-day she is the owner and manager of the largest anvil works in America.

Clad in a big fitting overall, which prevents her skirts from being drawn into the machinery, she makes a tour of inspection each day. It is told that when one of her workmen crushed a finger, and was advised by a mate to get a day off on account of it, he remarked, "The boss smashed two of hers, yet she stayed on the job," then he resumed his work. She has never asked a man to do anything she was not able to do herself. If she could accomplish the work he set, it is safe to say that no man was going to let himself off by doing less. This is the spirit that has helped her all through. The works have never been shut down, the men have never lost a day's pay, and such a thing as a strike is unknown. She takes a keen personal interest in the welfare of her men and of their wives and families, and of their dogs. For the past nine years she has been at her post from whistle to whistle. When her day's work is over she seeks recreation at her poultry farm, four miles from the works, where she lives. Recently she has

re-married—a gentleman of the Argentine Navy, Mr. Andrews—and, as is so often done in America, she keeps all her names, Harriet White Fisher Andrews.

The Power of Example.

Each of us, old and young, in every station of life, has been given a great power by God. It is the power of example.

Whatever you do, either good or evil, acts as an example for others; and your example, whether for good or for evil, will be followed. It has far more influence than you can imagine. We all know the saying, "Example is better than precept." If you do what is evil, you are showing all your neighbours the way to do evil also.

What a power of example parents have! There is no use in preaching to children unless one practises. There is little use in telling children to go to Church unless you go yourself. Example is what children follow; if they see their elders are seeking God, they will seek Him also; but if they see their elders are careless, they will become careless as well.

You are made in the image of God. Do not blot out that glorious image by sins. Do not let the light that should be in you be turned to darkness. Ask the Holy Spirit to make you a bright example to those around you. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Mothers' Union Journal."

Helps for Quiet Moments.

A Great High Priest.

We have not a High-priest that cannot be touched with the feeling of our infirmities.—Heb. iv., 15 (R.V.).

There is no sorrow, Lord, too light

To bring in prayer to Thee;

There is no anxious care too slight

To wake Thy sympathy!

Thou, Who hast trod the thorny road,

Wilt share each small distress;

The love which bore the greater load

Will not refuse the less.

There is no secret sigh we breathe

But meets Thine ear divine,

And every cross grows light beneath

The shadow, Lord, of Thine.

—Jane Crewdon.

The Power of the Holy Spirit.

The power of the Holy Spirit!—an everlasting spiritual presence among men. What but that is the thing we want? That is what the old oracles were dreaming of, what the modern spiritualists to-night are fumbling after. The power of the Holy Ghost, by which every man who is in doubt may know what is right, every man whose soul is sick may be made spiritually whole, every weak man may be made a strong man—that is God's one sufficient answer to the endless appeal of man's spiritual life, that is God's one great response to the unconscious need of spiritual guidance, which He hears crying out of the deep heart of every man.—I hope that I have made clear to you what I mean. I would that we might understand ourselves, see what we might be, nay, see what we are. While you are living, a worldly and a wicked life, letting all sacred things go, caring for no duty, serving no God, there is another self, your possibility, the thing that you might be, the thing that God gave you a chance to be.—Phillips Brooks.

It is easier for the higher to stoop to the meaner in the scale of being, than for the meaner to rise to the higher.—F. D. Maurice.

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Coming.

It may be in the evening,
When the work of the day is done;
And you have time to sit in the twilight
And watch the sinking sun.
While the long, bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me;
While you hear the village children
Passing along the street—
Among those thronging footsteps
May come the sound of My feet.
Therefore I tell you, Watch.
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed:
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Of the golden sun.
Which draweth nigh;
When the mists are on the valleys, shading
The river's chill,
And My morning-star is fading, fading
Over the hill:
Behold, I say unto you, Watch;
Let the door be on the latch
In your home;
In the chill before the dawning,
Between the night and morning,
I may come.

It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door;
With the long day's work before you,
You rise up with the sun,
And the neighbours come in to talk
A little.
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from all your busy work
For evermore;
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come.

THE BISHOP OF MADRAS AND CO-OPERATION.

At the C.M.S. meeting in London the Bishop of Madras gave the following remarkable testimony, on the promotion of unity and co-operation in the Mission Field.—
"When I first went to India thirty years ago," he said, "I was strongly opposed to co-operation with bodies who are outside the Church of England. Now, thirty years' experience has made me a complete convert."

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Young People's Corner.

How He Got His Place.

The boy who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:—

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question: "Can you give me anything to do?"
Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, said: "If you want to work half an hour or so, go downstairs and pile up that kindling wood. Do it well, and I'll give you twenty-five cents."

"All right; thank you, sir," answered the young man, and he went below. As the store was about closing for the afternoon he came upstairs and went to Mr. Stone.
"Ah, yes," said that gentleman, somewhat hastily. "Piled the wood? Well, here's your money."
"No, sir, I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till the next morning, when he chanced to be in the basement, and recollecting the wood pile, glanced into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin.

"Hullo!" said Mr. Stone, "I didn't engage you to do anything but pile up that wood."
"Yes, sir, I know it," answered the lad; "but I saw this needed to be done, and I would rather work than not. But I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself, clean and well brushed, for his pay.

Mr. Stone passed him his quarter.
"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

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"Well, I want you to work for me." Here"—writing something on a slip of paper—take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that downstairs, and—that's all!" And Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling wood for twenty-five cents. Faithfulness has been his motto. By it he has been advanced step by step, and has not yet by any means reached the utmost round of success. He is sure to become a partner some day, either with his employer or in some other business house.—Selected.

Use Your Chances.

The builder of the great Tay Bridge, Sir William Arrol, went out to work when he was only nine years old as a "piecer" in a cotton factory.

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Arrol worked hard and used all his chances until he made a great business for himself as a bridge builder.

He died the other day a rich—and what is far better—a very much respected man.—"The Scout."

Faith is the root of works. A root that produceth nothing is dead.—Wilson.

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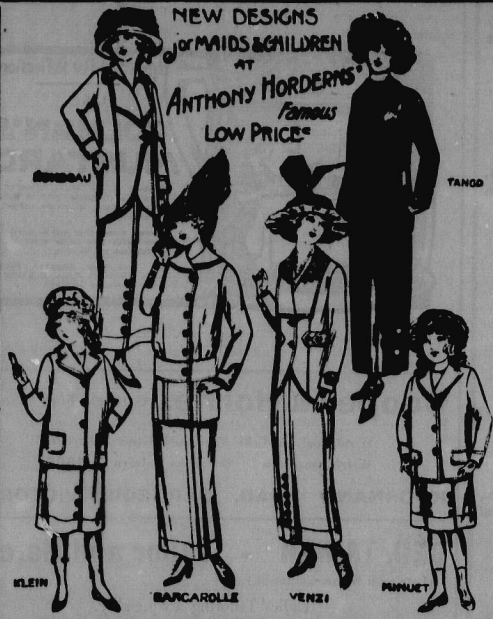
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Current Topics.

The subject of our thoughts for the Fourth Sunday after Trinity is the contrast between "things temporal" and "things eternal." This contrast is set forth by St. Paul in the Epistle (Rom. viii. 18-23), where he says:—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Fourth Sunday after Trinity, July 5.

In the Gospel (St. Luke vi. 36), our Lord teaches us to show mercy to our fellow-men, even as God our Father is merciful to us, and reminds us that with what measure we mete it shall be measured to us again. Then by the illustration of the mote and the beam He bids us put away all known sin out of our lives so that we may "see clearly to pull out the mote" out of our brother's eye. Such clear vision implies that the temporal and eternal are viewed in their right perspective, the latter being of much greater importance than the former. In the Collect, allusion is made to both Gospel and Epistle. We pray for the "mercy" of which the Gospel speaks, and, with regard to the teaching of the Epistle, we ask that "we may so pass through things temporal, that we finally lose not the things eternal." We may well add, in the concluding words of the Collect, "Grant this O Heavenly Father, for Jesus Christ's sake, Amen."

Something like consternation has been caused in England by the publication of a pamphlet entitled "Bishop Gore's Challenge to Criticism," by Dr. Sanday, Lady Margaret Professor of Divinity at Oxford. It will be remembered that the Bishop of Oxford recently published "An Open Letter on the Basis of Anglican Fellowship" in which he asserted that clergy, who denied the doctrines of the Virgin-Birth, and the Resurrection of our Lord, had no right to retain their positions as officers in a Church which required of them a constant recitation of the Creeds.

Everybody knew that there was a small body of clergy who took the position indicated by the Bishop, but Dr. Sanday, as Dr. Wace put it, was regarded "as a scholar whose sound and impartial learning was an invaluable bulwark to the Faith of which he was an earnest and devout representative." But in his pamphlet Dr. Sanday deliberately takes his stand with those whom Bishop Gore condemns. To quote Dr. Wace again: "Dr. Sanday no

longer accepts the belief, which the Church has always held, that our Lord's birth is correctly described in the Gospels of St. Matthew and St. Luke; he does not accept the belief of the Church respecting the resurrection of our Lord's body from the grave, and he thinks the accounts in the Gospels of the Nature-miracles ascribed to our Lord are due to the imagination of the Early Church, and are not historically true."

Those who know Dr. Sanday well are inclined to think that in his chivalrous desire to support those scholars whom the Bishop of Oxford condemns, he has been led to say more than he quite means, under the stress of strong feeling. We trust it is so but in any case it is deplorable that such teaching should be given by one in a responsible position in our Church. We do not often find ourselves in agreement with the "Church Times," but we cordially endorse the views expressed in the following paragraph:—

"The Creeds state as facts that our Lord was born of a Virgin-mother, and that He rose again the third day, and returned to His Father. If, as Dr. Sanday says, 'the mind of to-day cannot possibly correspond with literal exactitude to the wording of the Creeds,' this only means that the mind of to-day denies what the Church corporately, and its members individually, affirm to be facts. The plain man, therefore, is not without justification. In thinking that a group of scholars is endeavouring to show how it is possible for a priest or a layman to affirm publicly a belief in the Virgin-birth and the Resurrection on the third day, and privately to interpret these statements in a sense that deprives them of their reality as expressions of facts."

Our copy of the "Record" of May 15, not only failed to arrive by the proper mail, but even in the following week it reached us too late to deal with under "Current Topics" in our last issue.

In it is published in full the Bishop of Mombasa's reply to the Bishop of Zanzibar's charges, and as we expected, it is most satisfactory. Bishop Weston said that Bishop Peel, when visiting Zanzibar in 1900, refused to administer Ordination on the ground that the Diocesan teaching concerning Communion and Absolution was incompatible with loyalty to the Church of England. To this the Bishop of Mombasa replies that it is quite true that he declined to ordain two persons, Africans, of whom he had no personal knowledge, and whom he had no time to examine. He felt the responsibility too great for him, as he had at that time never ordained anybody. Bishop Weston's second charge was that in the Diocese of Mombasa Christians from Zanzibar were warned that if they made the sign of the cross before

their Communion they would not be permitted to communicate. Bishop Peel replies that he had never heard of a single instance of the kind alluded to, and that both he and his clergy had often administered the Holy Communion to persons making the sign of the cross before partaking of the bread and wine in the Lord's Supper.

We felt certain when we read the statements of the Bishop of Zanzibar, that the Bishop of Mombasa would have something satisfactory to say in reply, and we feel that he has thoroughly justified his action with regard to the ordination which he declined to take, and has also refuted the baseless charge of alleged persecution with regard to the Christians who made the sign of the cross before communicating.

Once more we have reached a critical stage with regard to the subject of Home Rule for Ireland. On July 1st the second reading of the Amending Bill was to be moved in the Imperial Parliament, and much will depend upon the attitude of the various parties concerned. No plan for self-government in Ireland can be successful which is not based on the general consent of the whole people. Mr. Asquith, in the Amending Bill, has embodied the proposals which he made some time ago, and which Sir Edward Carson characterised as "a deferred sentence of death for Ulster." But the Prime Minister seems to be ready to accept any plan of settlement which would provide a satisfactory solution of this difficult problem. Whether such a result can be achieved is exceedingly doubtful, but the alternative, in the light of the present attitude of the Government, (which, failing some satisfactory compromise, is determined to enforce the Home Rule Bill) is the coercion of Ulster. This is a policy abhorrent to the Empire as a whole, and it means civil war. We ought to be very earnest in prayer at this time, that God, who alone can order the unruly wills and affections of sinful men would be pleased to give to the people of Ireland some settlement of the present problem which would bring peace with honour.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—Ruskin.

Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.—Epictetus.