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Current Topics.

The Fifth Sunday after Easter is also called "Rogation Sunday" from the three Rogation Days occurring during the week. The special subject for the Sunday is "Inspiration." In the Collect we acknowledge that all good things come from God, and ask that by His holy inspiration we may think those things that be good, and by His merciful guiding may perform the same. In the Epistle St. James reminds us that we must be "doers," and not merely "hearers" of the Word. The Gospel contains the Lord's promise that whatsoever we ask in His name the Father will give us, and is appropriate in connection with the gifts of Pentecost, and the Rogation Days which follow this Sunday. It also announces the coming Ascension: "I leave the World and go to the Father."

The Monday, Tuesday, and Wednesday before Ascension Day are called the "Rogation Days" or "Days of Asking." They derive their name from the fact that Mamertus, Bishop of Vienne (A.D. 460) appointed special litanies to be used on these days. No special service is provided for Rogation Days, and the custom still existing in England of perambulating parishes, or "beating the bounds," is a survival of the old processions formerly observed. These have been revived to some extent in recent years, with the special object of asking God's blessing on the growing crops. The Collect, framed in 1680 shows the idea of the service which was proposed in 1661, and in 1680, but was not adopted. "Almighty God, Who hast blessed the earth that it should be fruitful, and bring forth everything that is necessary to the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, &c."

The festival of the Ascension has been observed from early times. St. Augustine reckons it as of equal importance with Good Friday, Easter, and Whit-Sunday. (We would naturally add Christmas to his list of seasons). The word "The" before "Ascension Day" was omitted in 1559, and restored in 1662, but in ordinary speech it is generally

not used. The framers of the Prayer Book evidently intended Ascension Day to be celebrated with special honours, for it has assigned to it Proper Psalms and Lessons, a special Collect, Epistle, and Gospel, and a Proper Preface. In the Collect, after confessing our belief in Christ's Ascension into heaven, we pray that we may ascend thither in heart and mind, and with Him continually dwell. We shall deal in our Leading Article next week with the great truths involved in the Ascension of our Lord.

In a previous issue we noted the publication of a series of "Kikuyu Tracts," and now we have received four of these manuals from the publishers, Messrs. Longman, Green and Co., per Messrs. George Roberston and Co. The writers of the tracts do not attempt to discuss the actual points raised at the Kikuyu Conference, but "rather aim at giving help towards clear thinking on the larger questions which lie behind." The Bishop of Durham writes on Unity, "That they all may be one," and, as is usual with him, he takes us up into the "heavens," dealing with the great bond which underlies unity, viz., union of all true Christians with the one Lord. Dr. Guy Warman deals with the subject of the "Ministry and Unity," proving that the Church of England, while insisting upon Episcopacy within her own borders, nowhere condemns the lack of it in other Christian Churches. Dr. G. Watkin's Tract on "The Confirmation Rubric" is lucid and convincing; he makes it plain that the rule of Confirmation before Communion is a domestic regulation for members of our own household and does not apply to guests. Chancellor Smith writes a valuable pamphlet on "The Limits of Ritual and Ceremonial in the Anglican Communion."

These tracts are issued at one penny each, and are well printed. We hope that they will be widely read, and especially that the Evangelical clergy will do their utmost to bring them under the notice of their people, for the topics with which they deal are of vital interest, and the whole future of the Church depends upon the satisfactory solution of the problems which have been raised at Kikuyu.

No one who has studied the history of great religious movements can doubt the value of suitable literature as a means of advancing the cause which men have at heart. The Tractarian Movement is a specific instance; its

very name reminds us of the Tracts which were issued consecutively, until after Tract xc., they were discontinued. The successors of the Tractarians have not failed to learn their lesson; the "Anglo-Catholic" movement has produced a multitude of popular little books, Mirfield Manuals and the like, and in every Church Porch, where this party reigns supreme, is to be found a supply of booklets, to be taken by those who attend the Church, and who are asked to place their pennies in a box provided for the purpose.

This method has also been adopted by many more moderate Churchmen, but so far only a few Evangelicals have taken it up. Is there anything against it? There is plenty of suitable Evangelical literature available. Penny books such as the English Church Manuals, have been published both in England and Australia, and now the Kikuyu Tracts are a welcome addition to our supply. A writer in the "Record," Rev. S. R. Cambie, gives his own experience thus:—

"When I was Vicar of Felixstowe, with a Church always open and visited in the course of the year by literally thousands of people from all parts of the globe, I distributed hundreds of Evangelical publications. I had a home-made frame—a large board covered with baize and fitted with pockets of the same material, and I kept this filled with the Penny Manuals and with booklets upon a variety of subjects. Rev. E. W. Moore's little book on Christian Science, for instance, was in great demand, and Dr. Jessop's Penny History of the Church of England was evidently popular. Besides, I had pamphlets on inspiration, betting and gambling, and other subjects. These brought me many interesting conversations with visitors, and letters from all sorts of people. Once or twice a year I hunted round Paternoster Row in search of what I thought would be useful, but I am quite sure it was well worth while. The box which I now use is a great improvement on my frame, and I hope that many will be encouraged to circulate Evangelical literature in this way. I found that people more than paid for what they took."

We shall be glad to receive letters dealing with this method of circulating Evangelical literature in Australia, and to learn what our readers think on the subject.

Evidently the missionary spirit is steadily growing in our Church in Australia. Both our great missionary organisations report that the past year has been one of progress. The money test is not the

highest test, but it has the advantage of being easily applied, and speaking generally the increase of monetary gifts signifies an increase in interest, prayer, and personal service.

The year's income of the Australian Board of Missions, from Australian sources, reached £13,098, and the

total receipts of the Church Missionary Associations amounted to £15,970 (N.S. Wales, £6,530; Victoria, £9,440). These results are the highest yet achieved by our Church. But while we thank God for the blessings He has given us, these blessings in themselves constitute a call to advance.

We are face to face with a unique opportunity in the world to-day, and Church people in Australia should take a much greater part in the missionary enterprise than they are yet taking. Mr. Oldham, in the "International Review of Missions" says: "God is at work in our day creating a new world. To those who know Christ to be a sure refuge amid the storms of change, the source of fresh springs of life, there is a deeply moving appeal in the reaching out of many thousands in the non-Christian world, towards what they dimly apprehend to be a fuller life, and in the eager search of Eastern peoples for a spiritual foundation on which the new order may be built." The "man of Macedonia" is still saying to those who know Christ, "Come over and help us." From many parts of the world the call comes. May there be a glad and willing response in prayer, and gifts, and personal service from the Christian people of our land.

WHAT IS A PILGRIM?

A Sunday-school teacher asked his class to give him the definition of a "pilgrim." One little fellow said: "Please, sir, I think a pilgrim is a man who travels a great deal." This did not exactly suit the teacher, so he said, "Well, I travel about a little, but I'm not a pilgrim." "Oh, sir, but I mean a good man," eagerly replied the little one.

Laugh, and the world laughs with you,
Sneer, and your friends all groan,
For this old earth has need of your mirth,
It has colds and coughs of its own.
Cough, and you spread the coughing,
Kill it with process sure;
Laugh—you shall with pleasure
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Evangelical Churchmanship.

In the "Churchman" for April, Dr. Griffith Thomas writes a most interesting article entitled, "What is Evangelical Churchmanship?" After a short introduction, and a section dealing with "Churchmanship," he goes on to say, "But it is time to ask precisely what 'Evangelical' means?" and answers his own question as follows:—

"Not Bethlehem, but Calvary."

1. It means an emphasis on the theme of the New Testament "Evangel." Evangelicals have always proclaimed and concentrated attention on the Atonement, the sacrificial work of Christ for sinful man. They believe with Dr. Denney that "in the New Testament the centre of gravity is not Bethlehem, but Calvary," and they have ever made the Cross, or rather Christ crucified, the centre of their preaching and life. The great Evangelical hymns like "Rock of Ages," and "When I survey the wondrous Cross," are a fine testimony to this fact. It is, of course, quite easy to caricature the belief of Evangelicals about the Cross, and this is often done; but, caricature or not, the fact remains that the preaching of the Cross does its work. The truth that "Jesus died for me" is the simple yet sufficient message of Evangelicalism, and it carries us into the heart of the New Testament Gospel. The Cross is at once the manifestation of Divine righteousness and the evidence of Divine love. What God's justice demanded His love provided. And in Jesus Christ "mercy and truth are met together, righteousness and peace have kissed each other." This is Evangelicalism, and the glory of it is that it can be preached and lived and exulted in. Dr. Denney points out that any doctrine of Atonement which cannot be preached is not true, because it is not that word of the Cross which St. Paul describes as God's power unto salvation. A testimony to this is borne by a modern writer, who tells of a conversation with the late Professor Pfeiderer, to whom he gave an account of a dying quarryman, absolutely illiterate, resting with satisfied conscience on the simple story of Jesus Christ as his substitute. Says the writer, after telling the story: "I can never forget Pfeiderer's emotion as he replied in effect, 'If a doctrine really meets a deep human need, it must be true.' This is the Evangelical view of the Cross, and I make bold to say that it is the essential view of the New Testament; and if a man caricatures this he is not merely caricaturing Evangelicals, but St. Paul and the other inspired Apostles."

The Authority of Holy Scriptures.

2. It means an emphasis on the source of the New Testament Evangel, the Bible. Evangelicalism has always made prominent a belief in the Bible as the rule of faith, as something Divinely given, historically trustworthy, supremely authoritative, and personally redemptive. Evangelicals take their stand on the great Reformation position of the supremacy and sufficiency of the Holy Scriptures according to Article VI., and in spite of all that modern thought has to say on the Bible—indeed it may almost be said, all the stronger (though by contrast) because of this—Evangelicals are more convinced than ever in their allegiance to the Bible as the supremely authoritative Word of God.

Simple and Spiritual.

3. It means an emphasis on the character of the New Testament Evangel. This is regarded as at once simple and spiritual. (a) Its view of Religion is simple and spiritual. It brings the sinner face to face with Jesus Christ, and allows nothing and no one to come between. Justification by faith is taught because it introduces the soul to God and leaves it in God's presence. (b) Its view of Worship is simple and spiritual. Ornateness of building and ritual is known to possess the danger of spiritual distraction; and while there is no necessary connection between Evangelicalism and bareness, still less between Evangelicalism and tawdriness, less still between Evangelicalism and slovenliness, and least of all between Evangelicalism and dirt, there can be no doubt of the need of perfect simplicity of adornment in ritual and service. I remember my beloved old Rector, Canon Christopher, justifying his expense in the building of St. Matthew's, Grandpont, by saying he wished members of the University to see that an Evangelical building could be of the very best quality and construction; and I recall the words of a former Simeon Trustee, the late Prebendary Tate, who said that while in his village Church of Kippington the music of necessity had to be simple, yet he arranged for it to be of such a quality as that the most sensitive musical ear should not be disturbed by it. This is Evangelicalism in worship, at once simple, spiritual, and Scriptural. (c) Its view of the Church is simple and spiritual. The Evangelical, following the New Testament, teaches that the true view is "Through Christ to the Church," not "Through the Church to Christ," and herein lies the fundamental difference between Evangelicalism and

Rome. A good many years ago the late Bishop Eliott pointed out with convincing force that the question of the relation of the individual to the Church was at the basis of everything between us and Rome. And within the last few years a leading Roman Catholic theologian has said the same thing, pointing out that in the Roman Catholic system the proper order is Christ, the Church, the individual; while in Protestantism it is Christ, the individual, the Church. He added that as long as there was this fundamental disagreement there could not possibly be any reconciliation. This opinion we heartily endorse, and are particularly glad to find ourselves in exact agreement in regard to the fundamental and insuperable difference between New Testament Evangelicalism and the Church of Rome.

(d) Its view of the Ministry is simple and spiritual. The minister is not a ruler, for the laity have their rights and privileges. The clergyman is a pastor, not a priest; a medium, not a mediator; a mouth-piece, not a substitute. With Lightfoot, Evangelicals say that the Kingdom of Christ has no sacerdotal system, and they maintain that those are the real "Low" Churchmen who hold the sacerdotal view; for instead of the truly "High" Church view of the Epistle to the Ephesians, they are not in the New Testament sense "High" Churchmen, but, if one may put it so, high-ministry men.

(e) Its view of the Sacraments is simple and spiritual. In opposition to anything like the medieval view of spiritual magic, the Evangelical emphasises the Word, and the response of faith thereto in connection with the Sacraments. Ministers are described in Prayer-book terms as Ministers "of the Word and Sacraments," never of the Sacraments and Word. Sacraments are at once simple, symbolical, significant, and sufficient as pledges of God's love, and means whereby we receive the same, but they derive their benefit from being the pledges and guarantees of Divine grace mediated through faith in Him and His Word.

Results in Service.

4. It means an emphasis on the outcome of the New Testament Evangel. Evangelicalism means evangelisation at home and abroad, and no Churchmen have been so prominent in connection with Missions of all kinds as Evangelicals. The existence of the Church Pastoral Aid Society and kindred organisations proves this in regard to home missionary work; indeed it is only the Evangelical who can really tell the man in the street that he must be born again. Anyone who wishes to know what Evangelicalism stands for in regard to home evangelisation should read that striking and convincing little booklet by my honoured friend, Canon Hay Aitken, "The Importance of Divine Evangelical Teaching." So also with foreign missions; the C.M.S. is itself one of the great proofs of Evangelicalism, and it is well known that in all parts of the foreign field Evangelicalism is very prominent as compared with work which is not Evangelical. In our own M.S.C.C. in Canada, it is simply true to say that if Evangelical Churches severed their connection with it, the work of the Society would be very appreciably less, and would tend towards non-existence. Further, the interest shown towards Canada in England in recent years has been due more to the efforts of one man than to any other cause, and I make bold to say that the Archbishops' Western Canada Fund owes more to Principal Lloyd than to any other single individual.

As to philanthropy and social reform, it is sometimes said that Evangelicalism does nothing to alleviate conditions and to bring about social regeneration. But, first of all, it should not be forgotten that the personal interest in social and moral questions is due more than anything else to the Evangelical individualism which starts from "Ye must be born again." It is familiar almost to triteness that "the soul of all improvement is the improvement of the soul," and as long as Evangelicalism keeps to this, it will be doing much for social uplift. But further, we must not forget that the slave trade was abolished through Evangelicals, like Wilberforce and Buxton. Many social reforms were brought about through one who gloried in being an Evangelical of Evangelicals—Lord Shaftesbury. And in spite of Mr. Winston Churchill's "The Inside of the Cup," there is no incompati-

bility between a loyal adherent to the orthodox creed and a thorough sympathy with social reform. There is nothing more ludicrous in that now well-known book than its readiness to show that the hero only took up social work when he had shed all his orthodoxy, such as it was. This shows that neither the hero nor the author has any conception of the connection between Evangelicalism as the cause, and the uplift of life as the effect. A recent work from one who is at once an Evangelical and a social reformer will show the proof of this. I refer to Dr. Clow's book, "Christ in the Social Order." Evangelicalism insists on the fact that whatever may be done for the masses, it will not be identical with the ushering in of the Kingdom of God. Pulling down the rookery and building the model dwelling is often absolutely essential, but it will not destroy the fascination for crime. There will still remain the need of that new birth which is the foundation of Evangelicalism, and which always makes Evangelicalism so hard for the ordinary man. This is essential Evangelicalism, and if it be said that others as well as Evangelicals hold and proclaim these truths, the fact is readily admitted, though at the same time it is contended that there is such a thing as proportion and prominence, and we believe that nowhere, as in Evangelicalism is the proper proportion of the New Testament emphasised and urged. To quote again from the Bishop of Durham:

"To his own thought and heart the 'school' here dealt with has long approved itself, on the whole, as faithful in essentials to the all-important test of the scale of Christian verity as presented in the Holy Scriptures. It places, as it seems to him, 'the first things first,' as the things of salvation are set before us in the Divine Book of Appeal."

Helps for Quiet Moments.

Compensation.

Oh, deem not they are blessed alone
Whose lives a peaceful tenor keep
The power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears,
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night,
And grief may bide an evening guest,
But joy will come with early light.

And thou who o'er thy friend's low bier
Sheddest the bitter drops like rain,
Know that a brighter, happier sphere
Shall give him to thine arms again.

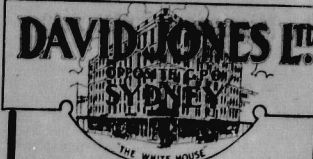
Nor let the good man's trust depart,
Though life its common gifts deny
Though with a pierced and wounded heart
And spurned of man he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here.

Christ's Regenerating Power.

An unbeliever was lecturing in a North of England town, taking for his subject, "Jesus of Nazareth a Myth." When he had finished a man at the far end of the hall stood up and said: "My friends, you know me; I have lived among you for thirty years. Twenty-five years ago I was a drunkard—a slave to passion; my home was a den of misery and wretchedness; I was a terror to my wife and children. I heard Jesus of Nazareth preached. He opened my eyes, I saw my condition; I fell at His feet, He forgave me my sin, I became a changed man. You know the life I have lived among you since then. If Jesus of Nazareth be only a myth, as the lecturer has told us, will he kindly explain me, and account for my change of life?" There was no reply.

We ought to be as cheerful as we can, if only because we be happy ourselves is a most effective contribution to the happiness of others.—Sir John Lubbock.



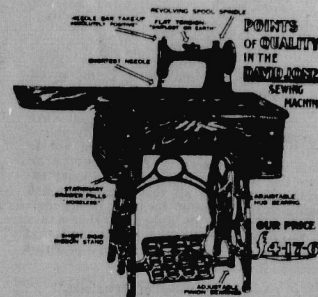
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The Missionary Enterprise.

A Wonderful Record.

On the 12th of April (Easter Day) the Church Missionary Society completed the one hundred and fiftieth year of its history. The Society was one of the most important fruits of what is known as the Evangelical movement. In a first floor room of a hotel in Aldersgate Street (the "Castle and Falcon"), on Friday, 12th April, 1790, sixteen clergymen and nine laymen met together and founded the Society, which has since sent out two thousand clerical and lay missionaries and one thousand women (not counting wives), and has stations in West, East, and Central Africa, Egypt and the Soudan, Palestine, Turkish Arabia and Persia, India and Ceylon, China and Japan, and North-West Canada. Fifty-nine C.M.S. missionaries have been raised to the Episcopate. The native clergy ordained in connection with the Society number 900, and of these 450 are still in its service. The native Christian adherents in its missions number 425,000, and in 1912 over 28,000 (half of whom were adult converts) were baptised.

The Swing of the Pendulum.

Recent news from China proves apparently that the pendulum has commenced to swing back, and the new year opened much the same as it used to under the old Government. A missionary writes in the "C.M.S. Gazette" for April: "The Chinese are too philosophical not to see that the wild plunge into radical reform of the Revolutionary party was not 'Chinese' and could not be maintained. And so the reaction which has begun need not necessarily mean decline, though it certainly, in the case of the Republic, means failure to establish itself on the lines first contemplated. One after another of the old officials is being given office, Confucian rites are re-enacted; Confucian temples are redecorated; the worship of the dragon and the festivals of past days are permitted. It is said that in many places Christian missionaries are requested not to preach in the streets. Parliament is no more; the Republic has ceased to exist except in name. But all this does not mean reaction in the sense of decline. It is generally admitted that in due time Democracy and Imperialism will take hands, and that a real advance will be made on the ruins of the first Republic."

A Governor's View of Missions.

To begin to learn to read is the first rung of the ladder in becoming a Christian in connection with the C.M.S. Mission in Uganda. Every candidate for baptism must first learn to read. The Uganda Government has repeatedly recognised the work of the Society, and in the Uganda report presented to Parliament in January last, the Governor, Sir F. J. Jackson, K.C.M.G., says: "The wide scope of the educational work carried out in the Protectorate is evidence of the great debt which Uganda owes to the activities of the mission societies. When it is remembered that the civilised existence of Uganda began less than twenty years ago, and that the greater part of the funds expended on education have been provided by philanthropic endeavour, the progress made is very remarkable. It is gratifying to note that the system followed by the mission societies has, on the whole, been eminently sound in theory and practically justified by its results."

SELF-SATISFACTION.

Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—Quarles.

Personal.

Archdeacon Dove died in Adelaide on May 5. He was in his 82nd year, and was one of the most highly respected clergy in South Australia. He had been 58 years in Holy Orders, of which 55 years were spent in the Diocese of Adelaide where he worked under four Bishops—Short, Kenyon, Harmer, and Thomas. For 49 years he was Rector of St. Andrews, Walkerville, retiring in 1911. He was appointed Canon in 1874, and was Archdeacon for 39 years.

Rev. F. W. Wilkinson has returned to the Diocese of Adelaide, and has taken up his work again at the Morgan end of the River Murray Mission. He has been for a trip to England, during which he did some deputation work for S.P.G.

Bishop Frodsham, late of North Queensland, will represent the Commonwealth Government at the Conference on national health to be held in London this month.

Rev. P. J. Sharp, Curate of All Saints' Cathedral, Bathurst, has been appointed chaplain to the Bishop of Goulburn. He will be ordained priest by the Bishop of Bathurst on Trinity Sunday.

Dr. Headlam, Professor of King's College, London, who has just delivered the Moorhouse Lectures in Melbourne, will preach in St. Andrew's Cathedral, Sydney, next Sunday morning, May 17, and will address the clergy on May 18.

Bishop Golding-Bird is expected to reach Kalgoolie before the end of this week, and his enthronement will follow immediately after his arrival.

Rev. T. A. Colebrook, Vicar of St. Paul's, Ballarat East, has been elected as Canon of Christ Church Cathedral. Mr. Colebrook has done, and still is doing, a great work for the Diocese, and he richly deserves the honour which has been conferred upon him.

Archdeacon Hindley, writing to his friends in Melbourne, says that he broke his journey to England by a stay of four weeks in the South of France, as he feared the extreme cold of the English winter. It is not likely that he will return to Melbourne before the end of the year. He is in excellent health.

Rev. W. M. Wilkinson, of the Diocese of Carpentaria, left Tanami on his long overland journey into the centre of the Northern Territory at the end of March.

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Mrs. John Selwyn, widow of the late Bishop Selwyn, of Melanesia, who, with her daughter, is paying a visit to Australia, was entertained last week at a Garden Party at St. Paul's College, Sydney, by the Women's Auxiliary of the Australian Board of Missions. Dr. and Mrs. Radford acted as host and hostess, and many friends were present. After spending a month or two at Bodalla, Mrs. and Miss Selwyn will go on to Norfolk Island in June.

The Bishop of New Guinea hopes to reach Sydney early in July and to proceed to his Diocese by the "Matunga," leaving about July 14.

Rev. J. R. Norman has returned to his work in the parish of Mackay, North Queensland, and is much improved in health.

Rev. B. P. Robins, Senior Curate of St. Margaret's, Ilkley, England, is to take up work for five years in the Diocese of North Queensland. The parishioners of St. Margaret's are providing £40 per annum towards his stipend.

Rev. A. J. Wilkins, Rector of Mount Magnet, W.A., died on April 17. He was ordained in India by the Bishop of Madras, where he worked for 14 years as a medical missionary. He has been in West Australia since 1887.

Rev. G. S. Richmond is leaving the Diocese of Goulburn to take up city work in Sydney under Rev. R. B. S. Hammond.

Rev. T. Ockerby Hurst was inducted as Rector of Harve, with Brunswick and Mornington, by the Bishop of Bunbury on April 21. The parish has been without a resident clergyman for two years.

Rev. Percy Webber, C.M.S. Missionary at Agra, India, was to arrive in Sydney by the P. & O. steamer "Maloja" yesterday. Mr. Webber has been working in India since 1897 and is now taking this voyage to Australia under medical advice.

Rev. J. J. E. Done, of the Diocese of Goulburn, has accepted the position of Superintendent of the Mission to the Chinese in Sydney, under the Church Missionary Association.

St. Catherine's, Caulfield, Victoria, has said farewell to Rev. M. Kelly to whom some farewell tokens of esteem were given at a recent social. On the same occasion the Rev. A. P. Schwiager was welcomed by the congregation and a number of visiting clergy.

Rev. G. E. Shaw has taken charge of the new parochial district between St. Mary's, Caulfield, and All Saints',

St. Kilda, Melbourne. He is holding service in the St. John's College buildings, near which the new Church is to be situated.

Rev. Seafeld Deuchar, of the Diocese of Bendigo, has secured an excellent pass in recent Cambridge matric. examinations. He has, in spite of heavy pastoral duties, succeeded in gaining a second class.

Rev. Canon Archdall, M.A., will read a paper at a conference of clergy in the Chapter House, Melbourne, on June 16.

Mr. Matthew Wilson, B.A., one of the senior masters of the Melbourne Church of England Grammar School, has been appointed Head Master of the High School at Perth. Mr. Wilson has been a leading figure in Public School life in Victoria, and will be much missed in Melbourne. The Perth High School was founded in 1855; it has an attendance of over 100 boys, and is about to be re-built at a cost of £20,000.

One of the most notable figures in the musical life of Melbourne has passed away in the person of Mr. Ernest Wood, organist of St. Paul's Cathedral, who died at his residence at Toorak last Saturday afternoon. Mr. Wood had been suffering from heart trouble for several months, and the end was not unexpected. He was a Yorkshireman, and received his training at Lincoln Cathedral. He came to Melbourne 24 years ago to fill the post of organist at St. Paul's, which he held at the time of his death. His work placed him in the front rank of his profession, and he trained many of the organists who are holding the most important positions to-day. He was for many years conductor of the Metropolitan Liedertafel Society, and his musical activities covered a wide range. Mr. Wood leaves a widow, but no family.

Dr. Headlam's Moorhouse Lectures.

Dr. Headlam concluded his series of lectures on "Miracles" in St. Paul's Cathedral, Melbourne, last week. In his fifth lecture he dealt with the "Explanation of Miracles." He examined in detail the Gospel records, which speak of miracles as incidents, inseparably bound up with the life and teaching of Christ. Having dealt with the various rationalistic explanations of the Gospel miracles, Dr. Headlam said: "The ultimate question is whether the explanations or the miracles are the more probable in the conditions under which the events happened. We have to remember that we are dealing with the beginnings of a religion which has had a most profound influence on the world. We have to remember the belief which the Church has always held. As to the person of our Lord,

if this belief be true, the difficulty of believing in the miracles vanishes; the difficulty of believing in these explanations will always be equally great; they will only gain an appearance of probability if we have already made up our minds that miracles cannot have happened. If it is assumed that the miracles are untrue, it is necessary to discover a theory which will explain how the stories grew up. It is only under such conditions that these explanations are likely to appear credible. They are not the reasons which have led to the miracles being disbelieved; they are arguments which are discovered to support a belief which is already assumed."

The subject of the final lecture was, "What are Miracles?"

Dealing first with the question of defining a miracle, Dr. Headlam said that he did not know that he was yet prepared to give a formal and precise definition of what a miracle was, but it might be possible to go so far as to suggest a description of what was meant by the miraculous. He would do it in the words he had used when discussing the matter before the Church Congress—"A miracle means really the supremacy of the spiritual forces of the world to an extraordinarily marked degree over the mere material."

"If I am asked whether this or that miracle is credible or not," said the lecturer, "the answer that I would give would be this—I do not see that we can set any limits to the power of God's Spirit. I cannot limit the power of God to suit the limitations of my own imagination."

The concluding points of the lecture were the consideration of the evidential value of miracles at the beginning of Christianity and at the present day. At the beginning of Christianity miracles were a part, and a very important part, of what made people believe in Christianity, while at the present day the facts of history, the phenomenal changes related, all pointed back to one point—the coming on earth of a new and inspired teacher, a great outpouring of spiritual power, shown in an abnormal and miraculous supremacy of the spiritual over the natural, and the intensification of the spiritual experiences of human life.

"And I would ask you, in conclusion," finished the lecturer, "quietly to ponder over, and think of all these phenomena, and to consider whether they do not harmonise together, and form in their harmony very strong evidence. The marvellous manifestation of spiritual life is witnessed to by its effect on the world, and is the natural result of the life of Him who came amongst men. Clearly there was something that happened, something which had an immense influence on the history of mankind. The answer which Christian history gives to the question, 'What was it?' is—'The manifestation of Jesus Christ, the Son of God, and the new power that He brought into the world.'"

THE VALUE OF WORK.

Thank God every morning when you get up that you have something to do that day that must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.

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Correspondence.

They Have Taken Away My Lord.

(To the Editor of "The Church Record.")

Sir,—Abelard's letter in your issue of 8th instant is the second example in your columns of the kind of anonymous attack to which anyone who attempts the most distasteful task of awakening the Church to the Rationalistic conspiracy—which, by a plentiful economy of truth, is seeking to take away the Christian's Lord from the organised Christianity of to-day—is exposed. I must be pardoned, if I should hereafter adopt the attitude of refusing to notice anonymous criticisms. Criticisms which affect the personal reputation of people ought either to be signed or to be adopted officially by the paper in which they appear.

1. The attempt to couple my statement about the Empty Tomb with Guy Thomas's miserable and immoral novel, eulogised by the Bishop of London, is simply an attempt to create prejudice by an appeal to the Protestant sympathies of your readers—of which a second example is to be found in the reference to the Bishop of Zanzibar. The statement that the Gospel springs from the Empty Tomb is simply a commonplace of apologetic theology, and is one of the admitted facts in the Rationalistic controversy. Does "Abelard" suggest that there is any reason to believe that the Resurrection-Faith did arise, apart from the Bodily Resurrection? If so, am I wrong in stating that in his conception, historical Christianity is based upon apostolic delusions?

2. Your correspondent asks: In what form did the Risen Lord appear? The obvious answer is, in a recognisable form. One sufficiently resembling His earthly form for them to perceive its identity. Our inability to understand the details of the Resurrection Body follows from our entire lack of knowledge of the conditions of the hereafter. I am asked: What do I mean by the physical Resurrection? I simply mean what all Christians have always and everywhere believed—that the crucified Body of our Lord Jesus Christ was raised from the dead, re-united with His human Spirit, and underwent such changes as have enabled it to be glorified at the right hand of God on our behalf. With regard to your correspondent's riddles respecting the Resurrection Body, I have nothing to say. Not being wise above that which has been written and revealed, I neither add to, nor subtract from, the truth as it is in Jesus. The question relative to the post-resurrection reeking, I shall discuss at an early date. To do so now would make this letter too long.

3. Are my charges of disregard of the ordinary obligations of personal honour "reckless"? Would it be regarded as consonant with personal honour in any other profession in the world to receive position and emolument by undertaking to do certain work and then doing the exact opposite, or even so much of it as we saw fit? Such action on the part of a clerk in an office would be rewarded with dismissal, if not severer punishment. Yet the clergyman of the Church of England solemnly undertakes to teach a whole series of doctrines, and yet, according to "Abelard," is quite within his rights in doing all in his power to undermine faith in the very facts which he has sworn to teach as the truth of God! A leading business man, one of our most eminent Sydney Christian leaders, said to me some time ago that clergymen had a lower sense of the binding character of an obligation than would be tolerated in ordinary business circles. If we are free to say in the Reading Desk—"I believe"—He rose again from the dead!—and all the time to believe that His Body has mouldered away to dust in far off Palestine, it would seem as though there was some justification for the statement.

4. "Abelard" holds that the writers of Foundations "have the merit of honesty and unflinchingly facing the facts," thus identifying himself with their acceptance of the negative criticism of the New Testament

records. Our ideas of "honesty" differ too much for there to be any hope of agreement, and so, apparently, with our conception of what "the facts" are, and what "unflinchingly facing" them means. I do not, of course, imply that they are unfaithful to the principles governing their inner lives; but, judged by the moral principles of my life and, as I understand them, of Christian ethics, their actions demand the obnoxious characterisation. I am old-fashioned enough to conceive honesty as involving scrupulous adherence to the terms of any engagement, and not as a mere willingness to adopt the latest crazes of a naturalistic criticiser. Fourteen years of incessant study of Christian evidences have convinced me that, quite apart from such facts as Inspiration and Revelation, which the Christian ought not to leave out of account in forming his judgments, there is no legitimate ground for disputing the trustworthiness of the New Testament records and, while I am perfectly ready, should necessity so require it, to revise this view and say publicly that I have revised it, I am not prepared to do so and continue to hold the position of a clergyman of the Church of England. These are the only differences between my position, and that of "Abelard" and his friends.

5. I most certainly do assert that the Virgin Birth belongs to the deposit of faith, and no Christianity, which denies it, is known to history. Did "Abelard" ever read St. Luke's statement that the purpose of his Gospel was to set in order "the things most surely believed among us"? Does he think that St. Paul's travelling companion could possibly have written that statement and known that St. Paul did not believe in the Virgin Birth?

6. I may, perhaps, be permitted to ask one or two questions on which "Abelard" may be able to give us some light.

(1) Does he believe in Inspiration? If so, is it not a guarantee of ordinary historical truthfulness?

(2) He evidently does not consider the true Resurrection of our Lord to be an essential part of Christian faith. Is he prepared to say the same about the Deity of Christ? If not, why not?

7. Your readers will see clearly from this correspondence that I am not creating much ado about nothing in attempting to awaken the public consciousness to the present denial of the Christian verity within the circles of the Christian Church; but that I am contending for the fundamental Christian verity. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

8. May I, Sir, once again suggest that writers of Rationalistic polemics should, at all events, sign their names? It is a sad sign of the declining sense of moral responsibility in the community that writers of evident ability should seek to propagate the views advocated by "Abelard" without being willing to identify themselves personally with them.

EVERARD DIGGES LA TOUCHE (dk.)
Hornsey.

The Ministry of Absolution.

(To the Editor of the "Church Record.")

Sir,—I am moved to raise a point with regard to the interpretation of the Prayer-book, arising out of the correspondence in your columns, re the practice of Confession and the power of the priest in the ministry of Absolution.

Dr. Digges La Touche said that "for 110 years after the Reformation, the Deacon or Lay-reader pronounced the Absolution at the morning and evening services." When asked for evidence, he replied that evidence is "to be found in the rubric governing the absolution,—the well-known attitude of the Reformers on the matter"; and also there is some Irish verification on which he cannot lay his hand.

The fact of the case is, of course, (as he afterwards states) that the word "Minister" in the rubric was changed to "Priest" in 1661. Having regard to the ambiguity of the

word "Minister," it seems obvious that the change was made simply to get rid of the possibility of misunderstanding. "Minister" might be held to include Deacon or Lay-reader. Priest, is clear and decisive. That is what stands in the Prayer-book to-day, and debars a Deacon from reading the Absolution.

"But this," says the writer, "appears to be a mistake, because the absolution itself is a non-sacerdotal pronouncement compiled from Lutheran-Calvanistic sources"; besides, "Bishop Jewell's semi-official defence," ordered to be chained in all Parish Churches, "vindicates the power of the laity to absolve sins."

What has all this to do with the matter? We are governed by what the Prayer-book says now; not by what it said 350 years ago, before it was altered; nor by what Bishop Jewell may have semi-officially thought. Nor are we entitled to read "Lutheran-Calvinism" into our Absolution, because some of its phrases may have come from Lutheran-Calvanistic sources. Our formularies are derived from many sources, Old Anglican, Gallican, Roman, and Greek. We must not pick out phrases from any one source, and set them up as a standard to which all else is to conform. Yet that is what Dr. Digges La Touche does. By him, the Prayer-book is to be rigorously interpreted in the light of the opinions of certain particular reformers, and its rubrics in the light of older ones which were deliberately altered. Another writer may equally contend that the Absolution in the office for the visitation of the sick commits us all to the Mediaeval view of Priestly Absolution, and that the rubric of 1540 (enjoining its use in all cases of private confession) retains its force, though subsequently omitted.

There is exactly as much to be said for the one position as for the other. Both points of view are comprehended in the Prayer-book, and it must be interpreted as allowing for both. Nothing but aimless controversy is gained by reading into its pages one narrow interpretation to the exclusion of all that represents the other side. It is impossible to make a partisan book of our Prayer-book, and it is a great pity that the attempt should be made in the honoured name of Evangelicalism.

The root fallacy in this method of dealing with the Prayer-book seems to be this:—It is taken for granted that the Prayer-book

is to be interpreted in the light of the opinions of certain particular reformers, and its rubrics in the light of older ones which were deliberately altered.

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"intends" or "means" or "presupposes" one and one only clear-cut line of thought and worship. It does not, and it never did. A book has no intention, other than the intentions of those who compiled it; and in the case of the Prayer-book we have many different strata of thought and intention, many authorities drawn upon, and fragments of different "uses" superimposed or lying side by side. It is a rough practical combination representing the variant views of those who took part in the long-drawn-out synthesis, of which the general aim was comprehension and toleration, a much higher goal than uniformity.

And nowadays, when we are all praying for unity, it is disastrous that men of different ways of thinking should insist "The Prayer-book means what I say, not what you say," when it obviously allows room for both. What is the use of a writer trying to make out that the Prayer-book takes a "Lutheran-Calvinistic" view of Holy Orders—in the teeth of the Ordinal itself? Such an attitude merely draws out triumphant reprisals, and perpetuates the old controversies of which the world is sick. It reminds one of the people who bricked up the town gate because it was too wide for little folk to get through. Most disastrous of all is it for men who call themselves Evangelical to take this line, for if the Gospel is to be narrow and exclusive, what hope is there for the world?

C. W. CARRINGTON.

The Deanery,
Christchurch, N.Z.

The Leaven of Balaam.

(The Editor, "The Church Record.")

Sir,—There was a fuss made by some "partisans" because the use of the Christ Church Cathedral, New Zealand, was granted to one of the clergy of our part of the Catholic Church. That clergyman is a member of the Church Socialist League. The service is said to have been attended by some 1,200 men.

"J.L." in "The Church Times" of March 20, 1914, points out that in America where the Initiative and Referendum has been tried, there is a "conservatism," at the heart of the people, and votes have gone against what might seem to be "predatory proposals." There seems to be what a writer calls "an instinct for justice." In our midst, what defeated Local Option? Was it this rough and ready reckoning? That placard: the rich man's club open—the poor man's "club" shut? The idea that it is fairer to compensate an ejected publican? "J.L." points out indeed that the Referendum works much more fairly for what are sometimes called "vested interests" than the party system does.

"J.L." says, "The Church has suffered because the artisan classes have come to the opinion that Churchmen generally are on the other side of the political issue." I myself have had that said to me not once nor twice. He finds a way of escape in the Referendum, saying, "Mandates so-called are mixed and confused, and as time goes on they will probably be more mixed, and social problems will torment the Churchman who finds that he is either asked to forfeit his love for the Church or his particular ideals of social righteousness."

Is he not right? Why should "Home Rule" and "Welsh Church Plunder" be "mixed" with "Old Age Pensions," "Sick Relief" and "More Fresh Air"?

It is almost a wonder that the Bishop of London keeps his reason. It must be only his faith which keeps him in the fight against the sin, poverty and distress of great London, for he knows that the Church, with its message of forgiveness through the

Blood of Jesus—as a matter of fact the only message that does save the self-condemned from blank despair and suicide—is the only thing really capable of grappling with it all. Such questions as the Initiative and Referendum, Proportional Representation, etc., might be dealt with by our politicians without their being merged into mere party expediency.

As for us Churchmen, let us remember that the Blood of Jesus is the very "essence" not merely the "bene esse" of the Church. There is absolutely no other way that can be really effective, though we should work for better conditions for the poor—they had good environment in Eden. The Second Adam must conquer the First.

G. L. W. ROOKE.

Lauriston.

A Moderate Course.

The Editor, "Church Record."

Dear Sir,—Your article on the formation of a new Parish in last issue, contains some sound advice to those who are facing the difficulties of extension of the work of our Church in new centres. The suggestion, however, that a moderate course should be steered in gathering together conflicting schools of thought, should, I think, receive more consideration, in view of the alarming growth of the High Church Party in the Homeland, as well as in Australia.

I think that where a Parish or new district is Evangelical, every care should be taken to keep it as such, experience having shown that so-called "moderation" has been the means of changing Parishes which were originally Evangelical, into strongholds of High Church and even Ritualistic activity. The process, of course, was gradual, but the simple alteration, unimportant in itself, led to innovations of a serious nature, and therefore, considering the Romeward drift of our beloved Church, our safety lies in retaining the plain, reverent service, for which the reformers sacrificed so much.

G. L. SYMONS,
Hurlstone Park.

[We think our correspondent has to some extent misunderstood our Article. The exact words are these: "He must lead and around him gather perhaps conflicting schools of thought. He will be well advised to steer a moderate course." There is no suggestion here of compromise on essentials. The Evangelical Rector will be true to his colours, but his Church is not for Evangelicals only, but for all kinds of Church people. In minor matters therefore which are not concerned with convictions, but only with opinions, he may well "steer a moderate course" so that he may win, and not alienate those committed to his care.—Ed.]

Holy Communion and the Unconformed.

(To the Editor of the "Church Record.")

Sir,—My attention has been drawn to the fact that Bishop Hine states in the "Church Times" of March 13, that the members of other Churches who were reported to have communicated at a Service conducted by him, did not really do so.

They came to the service, but did not communicate. The case of Bishop Mackenzie apparently still stands uncontradicted.

Hobart. DONALD BAKER.

HEAR BOTH SIDES.

No maxim would be better worth engraving on one's mind with a pen of adamant than this—never to judge till you have heard both sides.—Buxton.

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

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

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The Church Record.

MAY 15, 1914.

HOME MISSIONS AND A NATIONAL CHURCH.

The Sydney Diocesan Festival, which is to be held next Tuesday in the Sydney Town Hall, having for its object the focussing of public interest on the work of the Home Mission Society, and the Mission Zone Fund of that Diocese, draws our attention to the subject of Home Missions generally. The cause is one which is popularly supposed to appeal to that section of Church people who are rather indifferent, if not actually hostile to the work of Foreign Missions. But like many other popular notions, it is altogether a misconception. A glance at the subscription lists reveals the fact that it is those who show most zeal in the matter of missionary enterprise abroad, who are foremost in their sympathy with the Church's efforts to solve local problems.

There is nothing surprising in this, because the two causes are fundamentally one. Each is an integral part of the one great problem of winning the world for Christ, and in either case the only true motive is zeal for the extension of the Kingdom of God. There is no room for choice as to which side of the Church work we should support, or which is the more urgent. Both are urgent because their business is the glory of the Lord and the salvation of souls. Both have the same claim upon our support, because, both alike are essential parts of the fulfilment of the Lord's command "make disciples of all nations." Wherever there are more disciples to be won for Christ, whether it be in Sydney or Uganda, in Kalgoolie or India, there the command applies and urges to aggressive work.

The primary duty for which every Diocese in Australia should feel a share of direct responsibility is that of the effectual evangelising and edification of the aborigines of this land, for they are a very Lazarus at our gate. But that subject needs special treatment, and must be left on one side for the present. Our special concern in this article is the work amongst our own people. While our nominal membership amounts to over 38 per cent. of the population of the

Commonwealth, it is doubtful whether we are in effectual touch with more than 15 per cent. The problem roughly divides itself into the world-wide one of "reaching the lapsed masses" in the cities and larger towns, the effectual following up of "the man on the land," and the linking up of the stream of immigrants with local Church life. Into the intricacies of these questions we do not propose to enter now, but only to indicate a few of the main lines along which progress seems to us to lie.

In regard to work in our cities, experience here as well as in England, points to the necessity of united aggressive effort over and above what is being accomplished by ordinary parochial machinery. Sydney showed its appreciation of this fact some 16 years ago in the creation of its Mission Zone Fund to provide for the sending of special workers to the crowded areas of the city. Similar efforts are now being put forth in Melbourne. Development along these lines is needed in all our large centres of population. Ordinary parochial methods will never reach the slum dwellers. Neither must work be single-handed. There is room for city brotherhoods, clergy houses or other similar ventures, and this means that the men and women of our Church who have the requisite gifts and opportunities for this work must be prepared to hear the call of self-sacrifice. And the background to this again is an awakened Church setting before her people an inspiring vision of the possibilities of aggressive missionary work at home, and by supporting these efforts in every way, because she realises that the responsibility is a corporate one, at once doing her best to kindle enthusiasm to the highest pitch, and at the same time witnessing to "the masses" that the Church does care for them. We may disagree as to methods, but there is no room for disagreement, either as to the fact of our corporate responsibility, nor as to the spirit in which it should be discharged.

The same idea holds good with regard to work in the bush. If it is true that the development of Australia depends upon the extent to which the people settle on the land, it is also true that the Church's future greatness and glory are wrapped up with the question of how she ministers to the spiritual needs of these people. Here again there is call for missionary-hearted zeal, and a readiness to make sacrifices for the spread of the Gospel. The various Bush Brotherhoods have been conspicuous illustrations of this spirit. In this matter too, there may be disagreement as to the way of doing things, but there can be no question that the problem must be faced immediately with courageous self-sacrifice.

That this call has not yet deeply stirred the soul of the Church in Australia as a whole, is perhaps nowhere more sadly exemplified than in the extent to which our Theological Colleges seem to pour forth the majority of their newly ordained men into the well-to-do parishes. Here, if anywhere, there is need of an awakening. The average candidate for Holy Orders in Australia seems to need reminding that his ambitions should soar towards service rather than preferment, or perhaps we should say there should be a

clearer ideal of what preferment in the Church of Jesus Christ means.

With regard to welcoming our immigrants, we believe that the work of the Church Welcome Agencies is on the right lines and they are deserving of a wider support and co-operation than they at present receive.

What is needed is a deepening of the sense of the responsibility of each man's Churchmanship in these days of vast and urgent problems in the midst of a rapidly expanding national life. In most parishes the few who are looked to for everything, are left to do all thinking and praying, as well as the giving. The phrase "slack churchman," is ideally an impossible one, but is too often true in practice. The Church cannot afford to do without the contribution of the enthusiasm of each of her members; no one is exempt and each must do his part, however little it may appear to him to be.

Much thought is often given to the subject of an appropriate name by which to designate the national character of our Church. But of far greater importance is the question whether our works shall stamp us as a truly national Church. And this in turn depends upon the zeal and self-sacrifice which every member of the Church in his vocation and ministry puts into solving the problem of Home Missions.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Home Mission Festival.

The Festival will be held in the Sydney Town Hall on Tuesday, May 19th. The programme is as follows:—4 p.m.—Annual Service of Home Missions, in the Cathedral. Preacher: Rev. Horace Crotty, M.A., Rector of St. Thomas', North Sydney. 5.30 p.m.—Tea, in the Basement of the Town Hall. 6.30 p.m.—Second Sitting.

Between the Tea and the Evening Meeting the Rev. S. D. Yarrington will show lantern views of the work in the Mission Zone, and also of the Cathedrals of England, in the large Hall. 7.45 p.m.—Evening Meeting. Chairman: Rear-Admiral Sir George Patey, K.C.M.G. Speakers: The Archbishop of Sydney, Archdeacon Bartlett, M.A.; Hon. J. S. T. McGowen, M.L.A.

The tickets for tea which give early admission to the Evening Meeting are 1s. each, and may be obtained through the Clergy of the different Parishes, or from Mr. Hole at the Chapter House. Eighty-seven tables have been given for the Tea, as compared with seventy-six last year.

University Christian Union.

The Sydney University Christian Union has instituted the idea of a series of lectures dealing with fundamental aspects of the Christian Faith. Dr. Digges La Touche, who has given similar addresses at other Universities, has been asked to deliver the first series. His subject will be "Philosophy of the Faith," and the first lecture was given on Monday afternoon at 4 o'clock in the new Union Hall, Sydney University.

Moore College Commemoration.

The Annual Moore College Commemoration will take place on Tuesday, May 26, in the Hall of the Deaf and Dumb Institute, King Street, Newtown, at 3 p.m. The Archbishop will preside, and an address will be delivered by the Bishop of Newcastle. The Principal and Mrs. Davies will hold an "At Home" afterwards at the College.

Australian Board of Missions.

The A.B.M. Annual Sale for the Diocese of Sydney is to be held on September 15th, in the Concordia Hall. A strong committee of ladies have already commenced work, and

it is gratifying to note the enthusiasm displayed.

St. Barnabas' Day, June 11, will be observed as a day of special intercession for Melanesia.

The Annual A.B.M. Festival, in Sydney, will be held on Monday, July 13. Bishop Wilson will preach in the Cathedral at 5 p.m., and will speak at the evening meeting, when the Archbishop will preside. The Bishop of New Guinea will also give an address.

Miss Kitchen has been compelled to give up her work at Yarrabah on account of fever.

NEWCASTLE.

Supply of Clergy.

The Bishop, writing in the "Newcastle Churchman" in support of the Home Mission Fund, says:—

"I am expected to produce clergy, young, active, good visitors, skilled in horse management, musical, good-looking, if possible, and good preachers. They have to be trained, and mostly their parents are too wise to spend much money on preparing them for a profession in which they can never hope for much more than a bare subsistence, and in which they will probably, the hardest strain of all, be unable, if they have children, to give them the education they would desire. But the young men come, and offer themselves, and they must be very much in earnest to do anything so entirely foolish from the world's point of view. And this Fund is the only source of supply. We are at the present time helping, or entirely training, six men. If you do not support this Fund, you have no right to expect clergy, unless you will give your sons, and train them yourselves, as was the rule in England."

The Synod of the Diocese will meet on June 16th.

GROSFORD.

Steps are being taken to renovate and extend the Rectory, which has got somewhat behind the times. A working bee of twelve handy men assembled with various implements on March 24, and accomplished a great deal of preliminary work before sundown, under the leadership of Messrs. G. Crewe and Leake, Churchwardens. It has been decided to expend £130 in adding suitable kitchen premises, and a further sum of £60 or £70 in general renovation. The former sum is in hand. It is hoped to have the work finished by the end of May.

BATHURST.

Grenfell.

During his recent visit to Grenfell, the Archbishop of Sydney was presented by the Rector, Rev. Edward Walker, on behalf of his parishioners, with a handsome casket, bound in Morocco leather, lined with blue velvet, and containing one sample of gold, six of wool, and ten glasses of wheat and other cereals, products of the district, and bearing an illuminated address on the inside of the lid, printed in gold on white silk, the whole forming a very unique present.

Orange.

At the Annual Vestry Meeting of Holy Trinity, Orange, a most satisfactory report was presented, showing progress in all directions in the work of the Church. It was resolved that the stipend of the Rector, Rev. H. Walker Taylor should be increased, and the Churchwardens accordingly presented him with an Easter gift of £30.

CRAFTON.

Lower Macleay.

Harvest Festivals were held at Kinchela and at Frederickton on May 3, the preachers being the Vicar, Rev. C. J. Chambers, and Mr. H. A. Betts, of Bellbrook. Overflowing congregations attended the services. Sales of produce were held at both places during the week, the financial results being highly satisfactory.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Dr. Headlam.

Dr. Headlam delivered a most exhaustive lecture on the Virgin Birth to the Clergy in the Chapter House on Monday, May 4th. We never realised the mass of evidence

there was for this most primitive element in the Christian Creed. The "Argus" gave excellent reports of the Moorhouse Lectures, but could find no room for a report of this lecture which will, however, be printed along with a lecture on the Resurrection in the forthcoming volume on Miracles. The volume is to be published by John Murray, and will be awaited with keen anticipation.

Apparently there are some Roman Catholics on the "Argus" staff. Churchmen were amazed to read that Dr. Headlam gave a lecture on "the Immaculate Conception and the Virgin Birth." This was startling news. We hope the learned Doctor will not be inhibited for heresy on his return to King's College. We may as well record in his favour that we never heard him even mention the "Immaculate Conception," but the reporter may take the stand Mr. Fisher did over the land tax, and say it was his notes.

Society for the Visitation of the Sick.

A successful Garden Fete was held at Bishops Court last Saturday afternoon in aid of the Society for the Visitation of the Sick. The weather was perfect. Lady Stanley in a few graceful words declared the Sale open. The Secretary, Rev. R. J. E. Hayman, expressed the hope that Lady Stanley's many labours would not interfere with her health. But he assured her if she ever did fall ill, he would send his six chaplains to minister to her (laughter). Rather an alarming prospect even for a Governor's wife! No doubt she is more than ever determined to keep well.

C.E.M.S. Quiet Day.

The C.E.M.S. held a "quiet day" at St. Thomas', Essendon, on Saturday afternoon last.

St. Albans.

A link with the early history of the Church at St. Albans has just been broken by the death of Mrs. J. Scott. She and her husband, who died six years ago, were the principal founders of the pretty little Church which was opened by Bishop Goe, 15 years since. The ground was given by the Messrs. Manifold, and both Mr. and Mrs. Scott worked zealously for the building, and for the support of the Church. The Vicar, Rev. T. Quinton, preached a memorial sermon on Sunday, May 3, and a wreath was placed on the grave by the congregation and the Women's Evangelical Guild, of which Mrs. Scott was a member.

Church Missionary Association.

Miss Mary Armfield returned to Melbourne from West China on 3rd instant, on furlough. She has been through all the trials of the Revolution, and had to leave Meinchow for some months when the rebels were threatening the lives of all foreigners. The Annual Report for 1913 has now reached us. It occupies 84 pages, and gives complete details of all the work of the Association. We learn from its pages that the two Associations (N.S. Wales and Victoria) support 70 Missionaries and raise an income of £15,071.

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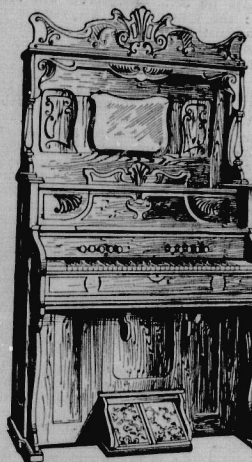
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From the Victorian C.M.A. Annual Report we observe that the following parishes contributed over £100 to the funds of the Association during the year, 1913:—St. Matthew's, Prahran, £423; St. Mary's Church, Caulfield, £400; St. Hilary's, East Kew, £225; St. Thomas', Essendon, £198; Fern Tree Gully District, £153; St. Albans', Armadale, £130; Christ Church, St. Kilda, £127; St. Clement's, Elsternwick, £115; Holy Trinity, East Melbourne, £115; St. Stephen's, Richmond, £113; All Saints', Northcote, £107; St. George's, Hobart, £100; Christ Church, Geelong, £101; Surrey Hills, £101.

BALLARAT.

Diocesan Synod.

The Synod was in session last week. In his opening address the Bishop said, inter alia:—

Our Synod Session of this year has been purposely brought as near as possible to May 1, the festival of St. Philip and St. James, the day on which our Diocese came into being, in 1875. We have now entered upon the 40th year of our diocesan history. Ballarat was the eleventh Diocese established in Australia. Twelve more Sees have been constituted since 1875, Grafton and Kalgoorlie having been added to the roll since last we met. Kalgoorlie will make possible the formation of a province of Western Australia. From this date onward the Diocese of Ballarat will naturally be looking forward to the celebration of its Jubilee. Let me throw out the suggestion that the Diocese ought to aim at marking in some worthy way so unique a celebration. What could be better than the resolve to complete the eastern portion of the Cathedral, so that we might no longer be the one Diocese of Australia founded as far back as 1875 still without its Cathedral? Such a scheme would need definite resolve, sustained effort, and careful preparation; but it ought to be undertaken, and without a calculation on the part of any of us, as to whether or no we are likely to see the Jubilee for ourselves.

In dealing with the Church services, Bishop Green said that, feeling it was advisable that less rigidity should prevail in their public services, he issued last year a list of alternatives and additions permissible for the clergy of the Diocese. For the sake of convenience, he selected such as were contained within the covers of one book, namely, the Prayer Book, as now used by the episcopal Church of Scotland. Bishop Green, in concluding his remarks in this connection, said he thought it would be beneficial if the clergy would make themselves familiar with the wide field of liturgical enrichment thus opened to them. He would also remind them that there is now no reasonable justification for taking the law into their own hands. Every clergyman declared at his ordination that in public prayers, and administration of the Sacraments he would use the form prescribed in the Prayer Book, and none other except so far as shall be ordered by lawful authority. He hoped, therefore, that they should hear no more of psalms sung half way through and other liberties taken with a form of service whose compilers understood both the spirit of the Church and liturgical propriety.

Synod Business.

There was nothing very striking in the business dealt with at the Synod. The usual reports were adopted, showing good work done during the year, and some of them evoked considerable discussion. There was an interesting debate on the "Nexus Question" based on a resolution moved by Archdeacon Tucker, accepting the legal connection of the Church in Australia with the Church in England and Wales, and opposing any action that shall tend to alter it. This was carried by a large majority of clergy, and the unanimous vote of the laity. The principle that the Church can recognise no valid cause for divorce except that allowed by our blessed Lord, was unani-

mously affirmed, as were also the principles of the Lambeth Quadrilateral as a basis for reunion.

The questions of Home Mission Work and Anglican Services in Military Camps, were also discussed.

Home Mission Festival.

A successful Home Mission Festival was held on Thursday, May 7. The speakers included the Archbishop of Melbourne, and a Rev. A. T. Holden, Secretary of Methodist Home Missions. Archdeacon Lewis congratulated the Bishop on his twenty years' service in the Episcopate.

QUEENSLAND.

(From Our Own Correspondent).

BRISBANE.

Chinese Picnic.

Mr. Ah King, the Chinese Catechist and his flock, together with many kind helpers, took advantage of Eight-Hours' Day to hold their annual outing at Enoggera. The day was glorious. Mr. Hall kindly lent his paddock. Races for the children, and games for the adults, were the order of the day; the Chinese provided quite a sumptuous repast. Upwards of 100 Chinese, including their children, were present. The Mission has taken quite a fresh lease of life since Mr. Ah King has had the advantage of Mr. Miles' help. Rev. H. Simmons addressed a few kindly words of welcome to the gathering, the Catechist also spoke. Everything passed off very happily.

Ministering Children's League.

The annual meeting of the League took place at All Saint's Hall, on May 5, when there was a large attendance. The Administrator presided. The branches numbered 21. Most of them were clothing a child at New Guinea or at Yarrabah; parcels of clothing had been forwarded to St. Mary's Home, the Creche, the Children's Hospital, and the Alexandra Home.

Miss Nellie Jones, the daughter of Canon Jones, who had been an active member of the Central Council, is leaving for Melanesia this month.

Mrs. Needham, late of Yarrabah, was appointed assistant secretary. Miss Kitchen gave an interesting address on her work in Melanesia and Yarrabah.

St. Peter's, Wynnum.

The Vicar (Rev. J. M. Teale) held the annual meeting in St. Peter's Parish Hall, Wynnum. The balance-sheet showed the financial side to be healthy. In addition to the wardens and parochial council a large and influential ladies' committee was elected. The meeting closed with hearty votes of thanks to all concerned.

Toowoomba.

The quarterly conference of the Downs clergy was held at Carbarrah. The Administrator celebrated Holy Communion. A paper on the history of the English Church in the eighteenth century was read by Canon Oakeley. The secretary notified that £61 had been raised by the Downs' parishes during the present year towards the Downs Student Fund, in connection with the Theological College. The next conference will be held at St. Luke's, Toowoomba.

ROCKHAMPTON.

The Bishop has been visiting Barcardine and other places in the West. At Barcardine he preached to a large congregation, and unveiled a memorial cross. At Jericho he held a Confirmation Service, which was well attended. He also dedicated a memorial tablet to the Rev. Guy Roxby in the Longreach Church, and made some touching references to his death.

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WEST AUSTRALIA.

PERTH.

Diocesan Festival.

There was a very good attendance at the Diocesan Festival on April 22; over 500 persons were at the tea, and St. George's Hall was crowded for the meeting. The Bishop, who presided, hoped that this Home Mission Festival would grow as it had done in Melbourne. The Bishop of Bunbury reviewed the progress which had been made in Church work during the last 20 years. Slides were shown, depicting many old Churches, and Church people in West Australia.

TASMANIA.

(From Our Own Correspondent.)

"Labour Sunday" at Launceston.

"Labour Sunday" was inaugurated at Launceston on May 3, under most favorable circumstances. Several of the clergy and ministers preached on suitable topics, and in almost every case, crowded congregations were reported. The chief feature of the day, however, was a monster meeting of some 2000 men, in the afternoon, held in the Albert Hall. Besides the Rev. J. W. Grove (representing the Council of the Churches), Rev. H. L. Baker, the Rector of St. John's, spoke and gave what the daily papers term "a splendid address," and according to the same authority Mr. Baker "received an ovation for his masterly effort, which created extraordinary enthusiasm."

NEW ZEALAND.

The Church Congress.

We have received the programme of the Church Congress, to be held in Auckland, N.Z., on February 8, 9, and 10, 1915. It is to be a part of the celebrations in connection with the Marsden Centenary.

The subjects to be considered include, "Old Testament in the Light of Modern Research," "The Ministry," "The New Testament," "Re-Union," "The Bible and Evolution," "Modern Heresies," "Relation of the Church to the Family." There will also be a Men's Meeting and a Missionary Meeting. Particulars may be obtained from Rev. W. H. Wilson, Hon. Secretary, Vicarage, St. Helier's Bay, Auckland, N.Z.

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The Witness of an Infidel to Christ

The following tribute, to the character of Christ, is taken from Rousseau's "Treatise on Education":—

Is it possible that the sacred personage whose history the Bible contains should be himself a more man? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command of his passions! Where is the man, where the philosopher who could so live and so die without weakness and ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ. What blindness must it be to compare Socrates to Jesus! What an infinite disproportion there is between them! If the life and death of Socrates were those of a Sage, the life and death of Jesus were those of a God. Shall we suppose the Evangelical history a mere fiction? Indeed it bears not the mark of fiction: on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ.

TRUST.

Thou sweet beloved will of God!
My anchor ground! my fortress hill!
My spirit's silent, fair abode!
In Thee I hide me, and am still.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such sweet rest.

Thy wonderful, grand will, my God!
With triumph now I make it mine;
And love shall cry a joyous Yes
To every dear command of Thine.

—Madam Guyon.

THE NORTH POLE DIOCESE.

The North Pole is included in the Diocese of Bishop Lucas, of the Mackenzie River. His See contains an area of 600,000 square miles, bordered on the west by the Rocky Mountains and on the south by Lake Athabasca. The nearest railway station is a thousand miles away from the headquarters of the Mission, and a journey by train means a start six and a half weeks in advance. Illustrative of the exigencies of life in this part of the Empire, the Bishop mentioned the case of a parishioner suffering from blood poisoning, whose leg had to be amputated with a saw owing to the absence of proper surgical appliances.

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Anniversary of the N.S.W. Church Missionary Association.

The 60th Anniversary of the C.M.A. was celebrated in Sydney last Tuesday. In the afternoon a service was held in St. Andrew's Cathedral, at which a good congregation was present. Rev. A. J. H. Priest preached from Ezekiel xxvi. 36: "This land which was desolate is become like the Garden of Eden." He showed how in Africa, China, India, as well as in other parts of the world the living water of the Gospel message had made the desert blossom as the rose, and said that in these results were to be found a great encouragement, a wonderful opportunity, and a call to advance.

At 6.15 a tea was provided in the Town Hall at which every available seat was filled.

At the evening meeting the Archbishop presided, and the attendance was good. In his opening address the Archbishop said that he took a great personal interest in the work of the Association. The object of the Anniversary was to review progress, both at home and abroad, and there was much to be thankful for with regard to both spheres of work. He noted with special gratitude the publicity given to Missions in the press during the last year, especially in connection with Kikuyu, and that in all this publicity the attitude of secular newspapers to Missions has not been one of scorn or contempt, but of genuine appreciation. Great progress had been made in Africa, and Asia, and all over the world, which constituted a call to advance with redoubled prayer and effort to win the world for Christ. Especially he called the younger men to take the place of those who were growing old, as leaders in this mighty enterprise; and he urged all to self-sacrifice; to give life, and prayer, and substance for the Master's Service.

Rev. F. J. Bazelev, Organising Secretary, submitted the report. The ordinary income for the year was £6331. The condition of the Association is most encouraging, all liabilities being met, and a fair balance being carried on to the new year. There are 24 Missionaries in active service, two in training, and one waiting for strength to go forward. The Hon. Treasurer, Mr. John

Kent, was unable, through illness, to be present at the meeting.

Rev. O. J. Kimberley, Organising Secretary of the New Zealand C.M.A., in moving the first resolution, adopting the report, drew a striking contrast between the Maoris over 100 years ago, killing and eating the crew of the "Boyd" in 1809, and Maoris now, attending Church, partaking of the Holy Communion, and living Christian lives. This is due mainly to the Church Missionary Society, and to Rev. Samuel Marsden. The same result can be accomplished in other lands.

People in many parts of the world are calling for Christian instruction, and we should send them the Gospel. In New Zealand the income of C.M.A. during the last five years has almost doubled; by God's blessing upon their work. The great need was for more prayer and sacrifice on the part of Christians at home.

Mr. Alfred Bowie seconded the resolution. He said that in the early Church all Christians were filled with the missionary spirit, and it ought to be so to-day. We ought to give the Gospel to the millions who have never heard it.

Rev. G. Harvard Cranswick, B.A., Missionary from Khammatt, India, moved the second resolution, appointing the Committee. He said that four years ago at the C.M.A. Anniversary he had asked the question: Is it worth while? And now he affirmed more earnestly than ever that it is worth while. He sounded a note of victory. Fellowship with Indian workers and people made him feel that victory was coming. There was a Renaissance in the East to-day, involving 900 millions of people. As to India it was difficult to speak temperately of the great movements among the Christians and Heavens in that land. Even the unrest might be moulded for the purposes of Christ. There is great poverty in India, 40 millions of our fellow subjects lie down hungry every night. One Indian, V. S. Azariah, is a Bishop, but Australia calls him an alien. The industrial development of India in recent years has been remarkable, and in many districts, by irrigation, famine has been rendered impossible. Hinduism has some high ideals in theory, but in practice is degrading, and polluting. A great change is coming over the country. The Christian community has largely increased, 32 per

cent in 10 years. The masses are moving towards Jesus Christ. Whole villages have come month by month asking for teachers, but there are often none to send. The Sudras also, caste people, are seeking to know of Christ. The Hindus and Moslems are aroused and are now seeking to win the outcasts. It is a race between them and the religion of Christ. The educated non-Christians are listening sympathetically to the Gospel message, are being attracted by it, and in some cases earnestly read the New Testament. There are many signs of encouragement, there is much unity among the Christians; and much progress towards self-support and self-government in the native Church. Only Christ can satisfy India, and our duty is to realise our share of the responsibility of winning India for Christ. Mr. Cranswick concluded with an earnest appeal to the young men and women to offer themselves for the work of God in the Mission Field, and to all to assist in some adequate way in the work, by gifts and prayer and sacrifice.

Mr. L. Lepastrier seconded the resolution, asking specially that prayer might be continually offered that God's guidance might be continually given to the Committee in its important work.

FACTS ABOUT GLOVES.

Gloves do not appear to have been worn in England before the eleventh century, when they were imported from Germany. At that time they were rare and costly and were worn only by ecclesiastics and the nobility. Episcopal gloves were first made of white knitted silk, and were enriched with jewels at the back, but subsequently they were dyed to correspond with the colours of the Church seasons, and the middle finger of the right hand was generally omitted in order to display the episcopal ring, which was usually set with sapphires. The gloves of William of Wykeham are preserved in the Warden's Lodgings, New College, Oxford. They are made of red silk, the sacred monogram being embroidered on the back. Gloves and the ring were always worn at Mass and upon other solemn occasions.

N.S.W. CHURCH MISSIONARY ASSOCIATION,

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THE FUNDS of the Association amounted last year to over £6,000.

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

The Woman's Page.

"Forbid not the Children."

"The Master has come over Jordan,"
Said Hannah the mother one day,
"He is healing the people who throng Him
With a touch of his finger they say."

So now I will carry the children
Little Rachel, and Samuel, and John,
I will carry the baby Esther
For the Lord to look upon."

The father looked at her kindly,
But he shook his head, and smiled:
"Now who but a doting mother
Would think of a thing so wild"

If the children were tortured by demons,
Or plagued with the fever 'twere well,
Or had they the taint of the leper
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care,
If I carry it to the Master
Perhaps I shall leave it there."

So over the hills of Judah
Along by the vine-rows green,
With Esther asleep on her bosom
And Rachel her brothers between;

Mid the people who hung on His teaching,
Or waited His touch or His word,
Through the rows of proud Pharisees listen-
ing,
She pressed to the feet of the Lord.

"Now why should'st thou hinder the
Master,"
Said Peter, "with children like these?
See'st not how from morn until even,
He teacheth and healeth disease?"

But Christ said "Forbid not the children,
Permit them to come unto Me."
And He took in His arms little Esther,
And Rachel He sat on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers
And blessed them with tenderest love.

A Homely Parable.

The time of the housekeeper is often occupied with making beds. It requires some skill and care even for this homely duty. The consequences of failure are sure to follow in a restless night. Hence the saying, "She has made her bed and she must lie in it"—for comfort or discomfort, according to the character of the bed-making. Wherein is a parable which was used at a Mothers' Union Meeting in England, and which may serve its turn for us here. How may we provide for the peace and comfort of our own lives and the happiness of others?

First, the bed-maker sees that the bed is well placed. The place for a bed is in a quiet, secluded room, which enjoys the morning sun and plenty of fresh air. Have we a quiet place for our lives?

There can be no peace in a life which knows little of the secret place of prayer and communion with God's Word, where the fresh air of Heaven is never breathed, nor the sunshine of Christ's presence meeting the soul at the break of day.

The next duty of the bed-maker is to turn over the mattress and shake out the hard places. Here is the call to daily self-examination, confession of our hardness and selfishness, and determination by God's grace to straighten out our character and see that our hearts are soft and yielding to the touch of need.

There follows, of course, the desire to keep the soul's resting place clean. The snow-white linen is the gift of the Saviour. Who gives daily absolution and cleansing to those who have washed their robes and made them white in the blood of the Lamb.

How necessary, too, that the bed clothes

should be evenly spread. So the life must be kept free from the wrinkles of care and worry by casting our care on the Lord; free from the wrinkles of anger and resentment, envy, jealousy, and strife by looking unto Jesus for His Spirit; free from the wrinkles of carelessness and inconsistency by watching unto prayer.

It would take too long to dwell on all the suggestions which a well-made bed suggests—the warm blankets of charity; the life well tucked in with faithfulness to the smallest detail; and finished with some touch of beauty like the quilt which gladdens the eye and adds the note of joy.

The last point is perhaps the most important. Let us see that the well-prepared life is supported by a secure iron framework of character which will never yield to pressure but stands through the years as a witness to the rigid principles of those who are strong in the Lord and in the power of His might.—St. Mary's Chronicle, Caulfield.

Young People's Corner.

For Little Boys.

Don't think little boys
That this world is a play-room,
All filled up with toys
Bright stars and a moon.

The world is a place
Where boys must get ready
To win in the race
With stout hearts and steady.

Give heed to your task
Enjoy all your play—
God gives what you ask—
So find time to pray.

A Light-Carrier.

When the King and Queen went to see the Welsh coal mines, the Queen spoke to a boy of thirteen who had just come up from the workings, all grimy and covered with soot.

"What are you?" she asked.
"I'm a light-carrier," said the boy.
"And what sort of work do you do?"

"I show light, Ma'am," he answered.
Then the Queen said that she would like to have his photograph in his work-a-day clothes, but that made him so shy that he slipped away.

However, he got over his shyness by-and-by, and later on he was brought to the King and Queen again. And the King patted him on the shoulder and told him to be a good boy.

Why shouldn't all you boys and girls be "light-carriers?" and "show light" on dull, dark days—show light in your faces—show light by your cheery, helpful ways and words.

ADVANTAGES OF CRICKET.

The appointment of Rev. F. H. Gillingham, the well-known cricketer, to the Rectory of Bermondsey has served to recall several cricketing parson stories. Rev. E. S. Carter relates that when he went to York Minister as Vicar-Choral, the Dean, Dr. Duncombe, did not like his playing cricket. But one Sunday morning, as Mr. Carter took the alms dish from the choir-boys who did the collecting, one of the awkward collecting bags with three wooden handles fell off. Mr. Carter instinctively "fielded" it, catching it neatly with his right hand, while he held the heavy dish steady in his left. After the service the Dean said, with a smile, "Well, Mr. Carter, I see there are some advantages in being able to play cricket."

Tell me whether it is right or wrong; if right, I will do it; if wrong, I will not; but never let me hear the word expedient.—Queen Victoria.

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The Evangelical Movement.

XII.

HENRY VENN.

Among the early Evangelical leaders Henry Venn stands out boldly as one of the greatest. His name is perhaps best known of those who were pioneers; first because of the excellent biography of him written by his son, secondly because his son and his son's sons followed so worthily in his footsteps, and lastly because he exerted such influence upon Simeon and other later leaders of the movement. Truly the Venns form an Evangelical succession. There are so many of them that it is necessary to warn the reader to keep them clearly distinct. Henry Venn, the subject of this article was the contemporary of Wesley, Whitefield, Romaine and Grimshaw. His son John was one of the next generation of leaders who founded the C.M.S., and he belonged to the "Clapham Sect."

His Boyhood.

Henry Venn was the son of a clergyman and came of a long line of clergy reaching down from the time of the Reformation to the present day. For eight or nine generations the name of Venn has appeared in the clergy list of the Church of England. Little is recorded of his boyhood beyond a few anecdotes, and the fact that he was well brought up; one or two of these are well worth repeating as recorded by his son. "A gentleman, who was reported to be an Arian, called one day upon his father. Young Henry Venn, then a mere child, came into the room, and with a grave countenance earnestly surveyed him. The gentleman, observing the notice which the child took of him, began to show him some civil attentions, but found all his friendly overtures sternly rejected. At length, upon his earnestly soliciting him to come to him, the boy indignantly replied, 'I will not come near you; for you are an Arian.'"

As a boy he showed intense dislike of all Dissenters. This animosity on one occasion moved him to attack and fight an unfortunate boy who lived near him and whose father was a Dissenting minister. Many years after the antagonists met as grown up men,

and the Dissenter, who had then become a minister in his own denomination, and was a couple of years older than Venn, confessed that young Venn had been the terror of his youthful days. In fact he had never dared to leave his father's door until he had carefully looked on every side to see that this young champion of the Church was not in the street.

His Education.

Henry Venn was born at Barnes, near Mortlake, in Surrey, on March 2nd, 1724. He went to more than one school and was removed from one of them because he complained to his mother, as few boys have ever done, "that his master was too indulgent, and the discipline was not sufficiently strict." He had plenty of discipline at his next school.

He went up to Cambridge in 1742 and eventually joined Jesus College, graduating B.A. in 1745, and M.A. in 1749, when he was elected a fellow of Queens' College. He had already been ordained in 1747, but did not begin his ministerial life until the year of his election as fellow when he served the curacy of Barton, a village near Cambridge. In 1750 he left Cambridge and became curate of West Horsley, near Guildford, for four years, serving also in his Rector's London parish of St. Matthew's, Friday Street. In 1754 he became curate of Clapham, where he remained until he was appointed to Huddersfield in 1759.

His Conversion.

Until he went to Clapham, Venn had not shown any distinctive Evangelical traits in his ministry. He was always scrupulously honest and conscientious, and from the first he tried to fulfil a high ideal of clerical duty. For example, although a noted cricketer, he refused to play the game after ordination. While Curate of Horsley he, like Wesley and Whitefield at Oxford, formed a very strict plan of life and devoted much more time to regular prayer and study of the Scripture. He also applied himself to William Law's "Serious Call," but as yet he had not really found Christ. Gradually, however, he came to perceive the truly central fact of the Gospel—"The Cross"—and the hard fight he had steadily undergone to attain spiritual

light made it all the more precious to him when it came to his soul.

This crisis happened to him about the time that he went to Clapham, where a new note found its way into his preaching. Three factors helped him to develop his spiritual powers: 1. A serious illness in the year 1756. 2. His marriage next year to a lady of piety and good sense. 3. Above all the friendships he was able to form at Clapham, with such men as John Thornton and Dr. Haweis, and especially George Whitefield, and Lady Huntingdon. This devoted lady in particular exercised a most beneficent influence upon him. In 1759 he went to Huddersfield and there we must leave him till the next article.

ADVICE FROM THE KING'S SURGEON.

Sir Frederic Treves, Bart., K.C.V.O., Surgeon in Ordinary to the late King Edward VII. said:—

"I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat. In that column of some 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the drinkers; and they dropped out as clearly as if they had been labelled with a big letter on their backs."

"I am much struck with the fact that many professional men have discontinued the use of stimulants in the middle of the day. Why? For no other reason, probably, in ninety-nine cases out of a hundred, than that they find they can do better work without it."

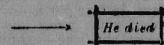
"A young man cannot be fit if he takes alcohol. By no possibility can he want it. No one who is young and healthy can want alcohol any more than he can want strychnine."

"Having spent the greater part of my life in operating, I can assure you that the person of all others that I dread to see enter the operating theatre is the drinker. I share with the late Sir James Paget, his absolute dread of the secret drinker."

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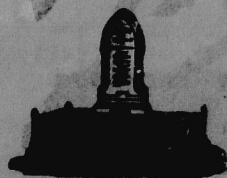
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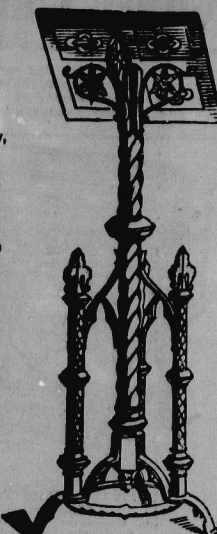
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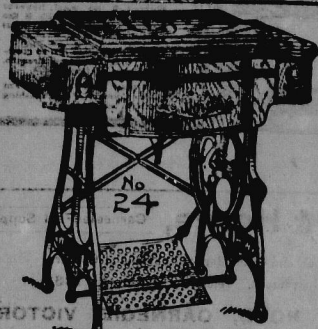
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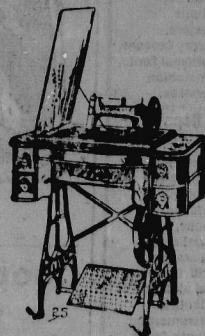
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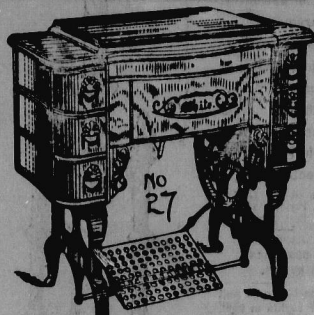
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Current Topics.

The Sunday after Ascension Day was formerly called "Dominica Expectationis," or "Expectation Sunday," because it comes within the ten days after the Ascension, when the praying disciples were gathered together in expectation of the coming of the Holy Ghost. The Collect consists of an invocation addressed to God the Father, Who as King of Glory has exalted His Son to His kingdom in heaven; followed by a prayer that He will not leave us comfortless (or as orphans), but that He will send us His Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before. The Epistle (1 St. Peter iv. 7-11) is obviously intended to direct our thoughts to the Pentecostal gifts. It reminds us that "the end of all things is at hand," and bids us use all gifts faithfully "as good stewards of the manifold grace of God." In the Gospel is our Lord's promise of the Paraclete: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of the truth, which proceedeth from the Father, He shall testify of Me."

We think of the disciples believing in Christ, knowing the truth they were to proclaim, but waiting for the power of the Holy Ghost. We are reminded that if we would do a successful work for God it can only be in the same way. "Ye shall receive power after the Holy Ghost is come upon you."

In Holy Week the Bishop of Oxford published an open letter to the Clergy of his Diocese on "The Basis of Anglican Fellowship in Faith and Organisation." The main points of the letter reached us by cable at the time, and we commented upon them in our issue of April 17th. The English papers containing full information on the subject reached us last week, but too late to be dealt with in our last issue.

For once the cable messages dealing with a theological matter have been fairly accurate. "The Open Letter" is a pamphlet of 48 pages, and deals with three important subjects: (1) Liberalism in Theology; (2) Protestant Federation, especially in the Mission Field; (3) Romanising in the Church of England.

Dealing with "Liberalism" the Bishop declares war against the extreme school of critics. He holds that when a clergyman "does not believe that we have adequate grounds

for asserting that our Lord was in fact born of a virgin, or rose again the third day from the dead, he cannot legitimately, or with due regard to public sincerity, retain his position as an officer in a Church which requires of its officers a constant recitation of the Creeds." Here we rejoice to find ourselves in absolute agreement with the Bishop. In our opinion it is dishonest for a man to hold office in the Church when he has ceased to believe the truths which he has solemnly undertaken to teach.

The second part of the Bishop's letter is not so satisfactory. It deals with the questions raised by the Kikuyu Conference, though he abstains from discussing the actual proposals for "Protestant Federation" made there. He states that from the first "there was no other way to become a member of Christ than by becoming a member of the Church," which is, in our opinion, directly contrary to the teaching of the New Testament, where the reverse order is clearly laid down, viz., first, faith in Christ; second, Church-membership. The Bishop says that, "if the Anglican Communion is to hold together," three positions must be maintained: "(1) The requirement of episcopal ordination for the regular ministry; (2) the requirement of an episcopally ordained priest to celebrate the Eucharist; (3) the requirement of episcopal confirmation by laying on of hands, or at least of the readiness to receive it where it can be had, before admission to Holy Communion."

In the final division of his letter the Bishop speaks of "Romanising in the Church," and his testimony in this direction is somewhat faltering. He admits that he was taught to invoke Saints as long ago as 1870 and that he has "never felt called upon wholly to renounce a practice which has behind it such a vast weight of consent." He also contends for some belief in purgatory as distinct from the "Romish" doctrine condemned by the Article. Such admissions render his protest against "Romanising in the Church" more inadequate than we would wish it to be. He concludes by prophesying that the Church of England has a bad time ahead of it. "The Record" says: "If this is so we can only regret the Bishop has not offered us a more likely solution of our difficulties."

A sermon on the subject of "Democracy and the Church," preached by Rev. Horace Crotty, at St. Thomas', North Sydney, has led to a correspondence in the Sydney "Daily Telegraph." In his sermon Mr. Crotty, while admitting that the Church had often failed to

reach her high ideals, pointed out how Christianity had in many ways benefited the world, and especially the masses of the people. A correspondent, apparently a Rationalist, objected to these statements, urging that Bishops and others had justified slavery by quoting Scripture, and that many reforms had been vehemently opposed by the Church.

On the general question thus raised, no student of history, who is not hopelessly prejudiced, can deny the mighty work done by the Church to ameliorate social conditions. There have been failures, and there will be failures, for the Church is composed of men and women who are still imperfect, but so far as Christian principles have been put into practice, it has been for the improvement of the world. Christianity stopped the gladiatorial shows of Rome; has provided one day each week for rest, and the opportunity of worship; has cared for the sick, educated the ignorant, ministered to the poor, defended the weak against the tyranny of the strong.

In modern days Christian men, Wilberforce, Zachary Macaulay, and their friends compelled the British Parliament to put down the slave trade; Lord Shaftesbury was the first to work effectually for improvements in factories; F. D. Maurice and Charles Kingsley devoted their lives to improving the conditions of the workers; and the great motive power which impelled all these men in their life's work was "the love of Christ."

So is it with the missionaries. We have not yet heard of any Rationalists who go to distant lands, amid savagery and superstition, without hope of earthly gain, to care for the heathen, to minister to their bodies as well as to their souls; but Christian men and women, to the number of many thousands, are gladly doing it. The new era in Africa and Asia to-day is mainly the result of their efforts.

If we were to lose all the blessings, social, political, educational, moral, spiritual, which are due directly and indirectly to the Christian Faith, the world would be dark indeed, and even Rationalists would find it a much worse place to live in. To deny this is to deny the plain facts of history and of life.

Next Sunday, May 24th, will be observed as Mission Sunday in the Dioceses of Melbourne, Bendigo, and Wangaratta. A letter, addressed to the "Members of the Church of England" in those Dioceses, has been issued by the Archbishop of Melbourne, the Bishop of