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Current Topics.

It always seems to us regrettable that more attention is not paid to the reasonable view that when a Christian public desire some day of remembrance in order to stress teaching that is necessary, due regard should be paid to that ecclesiastical year which a large and important part of that public observe. Our Nonconformist brethren have acknowledged the usefulness of days of remembrance of the Birth, Death, and Resurrection of the Blessed Lord, and their last thought or desire would be to ignore those special days upon which the Church has for hundreds of years set her seal. Why, then, in the case of lesser remembrance, such as Bible Sunday, Mothers' Day, etc., is care not exercised to make use of days of time-honoured remembrance and to steer clear of any clashing with, to our Church, days of greater remembrance. The Church's set Bible Sunday is the Second Sunday in Advent, and the traditional Mothers' Day is surely mid-Lent Sunday, known in many parts of England as Mothering Sunday. We all naturally desire to fall in with and utilise such a sane sentiment as is stirred by Mothers' Day. But this year many responsible teachers will hesitate to allow the lessons of Mothers' Day to overshadow the great message of Ascension-tide, a message that the Christian Church needs to-day, very specially in view of the prevailing materialistic ideals with which she is beset and trammelled. The Ascended, Victorious Christ, her Saviour, guarantees the reality and stability of her hope and the ultimate triumph of the great cause committed to her by her divine Master. And such a clear conviction, brought home to the heart and mind of each individual Christian, provides the best incentive to the furtherance of the ideals for which such a day as Mothers' Day stands.

From Sunday next (May 8th) to Whitsunday (May 15th) the Christian Church is bidden to be specially instant in prayer for the World Conference on Faith and Order. The following subjects are suggested:—

1. That we may come to understand the meaning and purpose of the Church as Christ conceived it.
2. That we may be content with nothing less than our Lord's ideal of unity in the Church.
3. That our fellowship with God be the dominating principle of our lives, as individuals and as a Church.
4. That our fellowship with fellowman may be truly Christian.
5. That our love may reach out far beyond home and country.
6. That we may not rest in our work and in our prayers until we have removed those thoughts which keep Christians apart.

It is too much to hope that, in view of the great advance that has taken

place in the direction of reunion, the Church of God in all its branches will be moved to join in the great wave of prayer that will ascend to the Throne of Grace. Many of our bishops have told us of the remarkable spiritual force by which they were borne along at Lambeth in the discussion of this subject, without doubt in answer to their prayer and the prayers of the whole Christian world. Dare we then refuse to believe or seem to disbelieve that the same Holy Spirit of God will help us to overcome all the difficulties that prejudice and misunderstanding place in the way of reunion? A week of downright earnest prayer throughout the Churches would bring fresh power for witness and work in that world whose condition of religious difficulty almost dismays us.

Two of our bishops have recently urged support for the League of Nations. The Bishop of Goulburn devotes practically the whole of his April letter to the subject, in the course of which he says:—

"Have people yet got a clear idea of the things for which the League stands? The clauses of the Covenant of the League can be grouped under two great heads. (1) Some of these clauses provide for international action to keep the peace between the strong nations. The League has been condemned as a failure because it has not secured peace in Europe. The League cannot be expected to finish off the remains of the war; that is not its work or aim. 'It exists in-time of peace to prevent war; but we do not yet live in times of peace.' It is for the Allies' Council to deal with the lingering remnants of the great war. When the last flash of that blaze has died down or been put out, then the League can begin to work at its task of preventing war in the future by the joint pressure of the nations of the world in the direction of peaceful settlement of each dispute as it arises. The League provides machinery and methods for the advancement of anything devised before. It will have before it a new dread of war; the nations have learned at last the cost of war. But it must have behind it the love of peace. It cannot, until nations and men repent of the sin of hatred. This is where the ordinary Christians come in. Do they merely mean that Germany is not fit yet to join the League? Or do they mean that Germany shall never be allowed to join? The latter is sheer hatred. Are we singing secretly a hymn of hate of our own? If so, we are preparing another hell on earth for our children."

We must be very stern with ourselves and allow no unchristian sentiment to dominate our social and national life. The Bishop of Gippsland, in an article in "The Church News," calls attention to the general slackening of interest in the scheme and deplores it. His lordship writes:—

"The splendid conception of the League of Nations brought the tired war-worn world to its feet in spontaneous applause when it was first announced. Since then the idea has steadily receded out of the minds of men until now we are in very real danger of losing the benefits of the League because of the indifference of the public. All the details of the Constitution of the League are not ideal—nothing human ever is—but most of them are, and the fact remains that at present nothing but a loyal enthusiastic support of the League will preserve peace. It is the world's only hope. Almost all other world conditions point to war. The

League of Nations alone stands for and can maintain peace. The more I study its covenant, the more I am convinced that the League is established on the high principles of Christianity and justice."

Bishop Cranwick, in the same article, commends the League of Nations union and urges Gippslanders to give it a whole-hearted support. The advice might well be followed generally by a thoughtful Christian public.

Probably no set of people present such a fruitful hunting ground as members of the Church of England. A hunting-ground, we mean, for the collection of funds by all kinds of fancy religions. The desire to help any work that is really good is commendable, but those who give should be as sure as possible that the work is really good and not harmful.

Now there are certain sects who are fairly clever and persistent in obtaining funds for their work, and they are not always too frank as to their denomination. The Seventh Day Adventists, for instance, have their workers all over suburbs collecting funds for Foreign Missions, and many an unthinking Churchman is to be found who responds to their plea "asking no questions." But how does it work out in the mission field? It might well be thought that with the hundreds of millions of unevangelised heathen, every sect would naturally work on virgin soil and observe a Christian comity with other bodies in doing that work.

But, unfortunately, that is not the case. Here is the righteous complaint of one of our C.M.S. missionaries in Travancore. Writing recently of his experience, the Rev. W. S. Hunt says:—

"Some one has called Travancore 'the happy hunting-ground of the sects.' And so it is. Nowhere else in India, I imagine, are there representatives of so many bodies of Christians, and (from my point of view) such oute ones. Very keen hunters most of them are, and their prey is usually Christians of other denominations. 'What is the use,' said one of them who was asked why he proselytised Christians when there were so many unevangelised non-Christians all around, 'what is the use of going to the heathen until you have taken out the true Church from among the nominal professors?' This probably is the view of all. They are the true Church, and there is none other. They are unhappy about the souls outside, most unhappy about those in the fancied security of other Churches. Because Christians are numerous in and around Tiruwalla most of these bodies are at work in this area."

"Not long ago, while resting in a camp-shed in a rather secluded village, some Christians came to ask me if they really were Christians. For three English ladies then in the village had been telling them that, unless they had spoken with 'tongues' they had not received the Holy Ghost, and, if they had not received the Holy Ghost, they were not Christians. As they were not conscious of ever having had that experience they were troubled and in doubt, for one lady was a powerful speaker. Only a week or two back I heard of some other Christians being greatly exercised by certain tracts that the Seventh Day Adventists are liberally distributing; and last year a former C.M.S. evangelist who had subsequently become a member in turn of the Salvation

Army, the Open Brethren and the Church of God, tried to induce me to buy some of the books of the late Pastor Russell, saying, that he had at last found satisfaction in the doctrines of Millennial Dawn. I have just heard of one section of the Brethren near one of our stations, very antagonistic to the Open Brethren, who have been here for the past ten or twelve years. And, besides, those that have been mentioned, there are other bodies at work, including two or three purely indigenous ones. How splendid all this life and activity and eagerness would be if directed against those really outside. Alas! that so much of it is directed against fellow-Christians; alas! for the confusion it has caused!

We trust this little bit of evidence fresh from the front will act as a warning to Churchpeople to give the full strength of their support to their own Church's missionary enterprise.

The "Church Times" is troubled over the remarks of the Church of Uganda. Incidentally it calls attention to the remarkable growth of Christianity in that part of Africa. As its correspondent says:—

"The biennial Synod of the Church of Uganda has just been held, and those who are not in touch with Church affairs in Uganda will be surprised that Church life and organisation should be so far advanced amidst a people who were completely heathen thirty or forty years ago. In a country where journeyings have necessarily to be made on foot involving sometimes many days and even weeks of travel, it is wonderful that there should be present at the Synod African delegates numbering about three hundred."

After relating his tale of woe concerning what are termed the mistakes of the Synod, the writer goes on to pay a tribute to the independent and vigorous spirit that is manifest in that Church. He writes:—

"We must be thankful that the mistakes are not more important, and that the ideal of self-extension and self-support has ever been kept before the Church in Uganda. Already, in the main, the Church is self-supporting. It builds its own schools and equips them; pays its own teachers (about three thousand all told) and trains them; builds its own churches (and there are about one thousand seven hundred of them in the diocese) and supports its own African clergy (of whom there are now sixty-seven priests and deacons), and sends out its own African missionaries to help in evangelising the pagan tribes in the outlying parts of the diocese."

Without doubt the evangelisation of Uganda and the surrounding country is one of the wonderful chapters in the history of the Christian Church. The foundations of the work were set with the life and blood of devoted missionaries and true-hearted native Christians who willingly gave their lives in their loyalty to their Lord and Saviour. We are glad that the criticism to which its latest Synod is now subjected is restrained in its utterance, as well it should be, considering the devotion and loyalty of the Baganda Christians.

The special complaint of the "Church Times" is that, in the discussion on a proposal to form an ecclesiastical province, to include the dioceses of Zanzibar, Nyassaland, N. Rhodesia, Madagascar, Mombasa and Uganda, the native delegates criticised very frankly the doctrines and ritual taught in the Zanzibar Cathedral. In addition to these departures from the Church of England regulations, the Bishop of Zanzibar's impossible action over the Kikuyu Conference increased the distrust of the native members.

Consequently, in spite of the Archbishop of Canterbury's approval and their own bishop's advocacy, the Synod refused to support the proposal. The "Church Times," in its editorial comment, says:—

"The news which we print elsewhere from a correspondent in East Africa will be received with feelings of undisguised dismay. One of the strongest arguments, certainly

the strongest argument from necessity, for Christian reunion has been the perplexity in the minds of backward races when confronted by rival claimants to the truth revealed in Christ Jesus. If, however, one Anglican diocese in East Africa feels itself so much at variance upon points of doctrine and ceremonial as to make its incorporation in one province unacceptable to all parties, we may well despair of any external unity among Christian bodies being achieved that is of any real value. We sympathise with the Bishop of Zanzibar in his disappointment and in the misunderstanding which has resulted in the present set-back."

Of course this kind of comment was only to be expected. The "other man" is always to be blamed, worthy, and the "Church Times" represents a party in the Church which generally manages to shift the responsibility on to its opponents.

The Baganda clergy would probably complain that Zanzibar is not loyal to the "truth revealed in Christ Jesus," and, perhaps, if we knew all, the much advertised Anglo-Catholic Congress, with its idolatrous procession, would be found to be the real stumbling-block in the way of reunion. The "Church Times" may keep its eyes fixed on Rome and the Eastern Church, but it is indeed unskilled in knowing the times if it thinks that we are prepared to sacrifice truth or loyalty to Jesus Christ for external reunion.

The question of the inadequate stipends of the great majority of the clergy was prominently raised at the recent Sydney and Bathurst Synods. The subject should be raised again and again until something effectual is done. But it is to be regretted that the clergy allowed themselves to be diverted once more into what looks like another passage of arms amongst themselves in which phrases like "unbrotherliness" and "lack of sympathy for their poorer brethren" are hurled around, to the great delight of the scoffer, while nothing practical eventuates. We may well deplore inequalities in the financial provision of those who are called upon to do the same kind of work and to make the same sacrifices. But what needs to be recognised is that this is not the root of the trouble. If all the clerical incomes, stipends, fees and everything else were pooled, the resultant would still be that the clergy would be scandalously underpaid.

The real point to be stressed is that the Church as a whole is lacking in the sense of responsibility in regard to the financial needs of the clergy. A decent standard of living on the part of the clergy is expected by the Church. It is therefore the Church's duty to enable the clergy to maintain that standard and to free them to give their minds to their spiritual work, undistracted by financial worries. Many parishes seem to regard it as something "Apostolic" that their clergy should subsist on a very slender stipend. It certainly is not "Apostolic" of the laity to ask the clergy to endure an unequal battle against poverty, when a clearer recognition of their duty, and a little more liberality would enable them to set the clergy free from undue care without causing themselves any financial embarrassment.

The "outcasts" of India number sixty million. For years they have been downtrodden and despised by the caste people, whose slaves they have become. The kindness and consideration of British Christians have touched them; they have never known love before. They are coming forward in thousands and asking for Christian instruction. In large districts of the C.M.S. Missions in the United Provinces and the Punjab in the North, and of Travancore and Telugu countries in the south, there are mass movements towards Christianity.

English Church Notes.

Personalia.

The death is announced of the Right Rev. Henry Bernard Hodgson, first Bishop of St. Edmundsbury and Ipswich. Dr. Hodgson, who had not quite completed his sixty-fifth year, died after a short illness, and the news of his death came with a shock of surprise to many both within and without the diocese.

Rev. H. A. Wilson, vicar of Cheltenham, has been appointed to a canonry in the Gloucester Cathedral.

Canon C. G. Baskerville, late of Birmingham, and father of Archdeacon Baskerville, of Uganda, died at the end of February in his 91st year.

Bishop Mylne, formerly Bishop of Bombay, passed away recently at Worcester at the age of 78. The Bishop was the son of Major Mylne, of the Indian Army. He took honours at Oxford University, and at the age of 26 he was appointed on the staff of the newly-founded Keble College. At the age of 32 he became Bishop of Bombay, and he remained in the position for 21 years. He returned to England in 1897, and was presented to the vicarage of St. Mary, Marlborough. In 1905 he accepted the rectory of Alvechurch, Worcester, and became assistant bishop in the diocese, where his work was greatly appreciated. He had been ill for over two years.

Bishop Lofthouse is resigning the see of Keewatin, which he has held since 1902. He became Archdeacon of York in 1899, and three years later was consecrated first Bishop of Keewatin. His more than twenty years' service as a missionary among the Eskimos was simply splendid, and he will ever be remembered as one of the noble band of men who, counting not their lives dear unto them, cheerfully faced the hardships and privations of the Great Lone Land that they might preach among the widely-scattered peoples the unspeakable riches of Christ.

Prebendary W. E. Burroughs, rector of St. Peter's, Tiverton, is retiring from active work in September next.

Rev. W. J. Carey has been elected Bishop of Bloemfontein. The Anglo-Catholic traditions of the see will thus be maintained, but the Bishop-elect has strong Evangelical sympathies, and cares more for the externals that really matter than for mere externals.

Bishop Tugwell has resigned the bishopric in Western Equatorial Africa, which he has held for 27 years. The bishop is an uncle of Rev. F. W. Tugwell, the newly-appointed rector of Lismore, N.S.W.

Another missionary leader has just resigned—Bishop Nevinham, Saskatchewan. All his ministerial life has been spent in Canada. He became missionary at Moose Fort in 1891, and two years later was appointed to succeed the late Bishop Horden in the see of Mooseonee. In 1903 he was translated to Saskatchewan. "In journeyings oft," the Bishop has had a remarkably rich experience, and his episcopate has been truly apostolic in its character. By the Indians, for whom he lived and laboured, he is greatly loved. The bishop is 69 years of age.

The death has occurred at Bournemouth of Miss Rebe Selwyn, second daughter by the first marriage of the late Bishop John Richardson Selwyn, Bishop of Melanesia, and afterwards Master of Selwyn College, Cambridge. Deceased was a grand-daughter of the late Bishop George Augustus Selwyn, Bishop of New Zealand.

The Bishop of Bradford has selected Canon W. Stanton Jones to be the first Archdeacon of Bradford.

A Worthy Recognition.

In March, when the House of Commons was in Committee of Supply on Supplementary Civil Service Estimates, Mr. C. Harmsworth (Under-Secretary for Foreign Affairs) referred to the services rendered by the Rev. F. W. North, who was British chaplain in Moscow during a difficult period. He asked the Committee to allow the Government, as a mark of recognition of Mr. North's services, to make him a grant of £5000. The Under-Secretary read an extract from a letter written by Rear-Admiral Sir Walter Cowan, Commander-in-Chief in the Baltic. In this the Admiral said:—"It is a matter of world-wide knowledge how, but for Mr. North's dauntless and unceasing labours and entire disregard of his own and his family's personal safety, probably the greater number of our naval and military prisoners of war would have died of disease and starvation." The grant, which was recommended by the Board of Admiralty, was agreed to. Mr. North is at present acting as a British chaplain at Helsingfors.

A Great Work.

Over 3000 Sunday School teachers and superintendents gathered at St. Paul's Cathedral for the annual devotional service held under the auspices of the Bishop of London's Council for Sunday Schools. The

service was most inspiring, as was also the sermon by the Rev. Dr. Campbell.

The Bishop-Maker.

"With the passing of the Bishop of St. Edmundsbury and Ipswich, Mr. Lloyd George will have the nomination of yet another bishop. It is a remarkable fact that since he became Prime Minister at the end of 1916 he has nominated no fewer than 15 bishops, viz., Chichester, Coventry, Hereford, Lincoln, Oxford, St. Alban's, Southwark, Truro, Worcester, Durham, Bradford, Chester, Carlisle, Ripon, and Manchester. I fancy this is an unprecedented record, and few will deny that on the whole Mr. Lloyd George's selections are admirable."—C.F.N.

Reunion.

The Archbishop of York, at the request of the York Free Church Council, recently met the members of the Council for a private conference on the subject of the Reunion proposals as contained in the Lambeth Encyclical. His Grace explained, in an informal and somewhat more intimate manner, the proposals which he discussed at the meeting of the Free Church Federation at Manchester. Discussion, in which several of the Nonconformist ministers took part, followed the address, being directed chiefly to the questions of Ordination and exchange of commissions. Some misapprehensions were removed by the Archbishop, and it was felt that the sympathetic consideration given by both sides to the inherent difficulties of closer union had resulted in a clearer understanding of the situation. Several speakers made full recognition of the spirit which underlay the proposals, and all concerned agreed that the meeting had advanced the cause of Reunion.

MOTHERS' DAY, MAY 3th.

Mothers of the future race,
None on earth can take your place,
God entrusts to you alone
Work which will be left undone
If you fail in this great task,
Greater work you could not ask.

In your hands the future lies
Of that child which you so prize.
Not a plaything to be dressed,
Petted, fondled and caressed,
But a true immortal soul
You have under your control.

Can you train that child for heaven,
Being of immortal birth?
Bring it up to seek earth's bliss?
None created were for this.
What we aim for, that we gain,
What we seek we shall obtain.

Will you train your child for heaven?
Back to God shall it be given?
Will you seek to mould its will
God's own purpose to fulfil?
Or shall that child, lent to thee,
Minister to vanity?

Shall that child, now plastic clay,
Live to curse its natal day?
Train your child in selfish ease,
Seeking self alone to please;
Gratifying every whim,
You will make life hard for him.

But repress his fond desires,
And restrain his passion's fires,
Curb his will, self-love restrain,
It will be his lasting gain.
You are sowing now the seeds
Of his future words and deeds.

Children who have all their way
With ingratitude repay,
Those who gain most lasting love,
Firm and faithful ever prove.
Train your child to own God's sway,
You will thankful be one day.
—Fairlie Thornton.

THE NEW LECTIONARY.

May 15, Whitsunday.—M.: Ps. 68 (om. vv. 21-23); Joel ii. 28; Romans vii. 1-17. E.: Ps. 104; Isa. xi. 1-9 or Ezek. xxxvi. 22-36; Romans viii. 18 or Gal. v. 13.

May 22, Trinity Sunday.—M.: Ps. 29, 33; Isaiah vi. 1-8; Mark i. 1-11 or 1 Pet. i. 1-12. E.: Ps. 93, 99, 115; Exod. xxxiv. 1-10 or Num. vi. 22 of Isa. xl. 12; Matt. xxviii. 16 or Eph. iii.

The Gospel of Christ, by giving men an ideal and the power to realise it, supplies the only basis on which permanent peace can be built. How are we making this good news known?

The Spirit of Power.

(By the Rev. W. H. Elliott, M.A., Vicar of Holy Trinity, Folkestone.)

"God hath not given us the spirit of fear, but of power and of love and of discipline."—1 Timothy ii. 7.

There is only one way in which we may make a true estimate of a man's value, and that is by discovering, if we can, the spirit in which that man lives. He may possess brains and genius, or he may not. He may hold a position of responsibility and influence, or he may not. He may have at his command quite unusual resources and opportunities, or he may not. All these things, in their way, are important enough, but there is one thing that matters supremely more and that is the spirit which that man brings to all the plans he makes day by day to all the enterprises in which he has a part, to all the things that go to make his planning and scheming, and all his dealings with his fellow-men. According to those things that man's destiny will be.

The Spirit of the People.

It is the same with the nation. We all realised that plainly enough in war time. What was the great question we were asking ourselves six years ago when war broke out? We had many things to think about. We had to count our men, organise our munitions, and examine our purse, but over and above all that there was the great critical question we whispered to ourselves: Does the old British spirit linger in the hearts of British men? Everything, we knew, depended on that. As the war went on we became more convinced about that. We said as the war went on: It is all a question of morale. The nations that win the war will win it, not because of their big battalions, nor the vigilance of their fleet, nor the extent of their resources, important as those things are, but by and through the spirit of their people. And so it proved. And when it was all over, and the men began to come back, we were told there was one thing in our national life which we dare not demobilise, and that was the spirit in which those men fought. We should want that spirit still, and only in that same spirit could we hope to face the problems of the future and to overcome the difficulties we saw ahead of us. Only in that spirit could we rebuild and establish the tottering fabric of civilisation and set our own house in order, and that has also become true.

Where is that New World?

Where is that new world men fought and dreamed so much about in those war years? Where is that better, brighter, and cleaner England which some of our lads saw through the smoke of the guns? We seem to be standing still. What have we to show; and, if nothing, what is wrong that seems to thwart and disturb all our plans and bring to nought the fruit of our labour? I am sure the answer is: We are living, too many of us, in the wrong spirit. This must be an age of big problems, so tremendous, so critical, so intricate, so vital to our nation's life that they call for the very best each and all of us can give. These problems can be met; to despair about them is to fail in common sense as well as in faith. But what we lack is the right atmosphere, the atmosphere in which men meet determined to understand and live together in peace. That is what we lack—atmosphere.

An Age of Great Responsibility.

This, again, must be an age of great responsibility. It falls to this generation to discover principle whereby we may regulate our dealings one with another, nation with nation, man with man, to lay foundations on which will depend the stability of our nation's life. The thought of all those needs ought to be a life-long inspiration. It is the wrong spirit which we know prevails that is troubling us; and while that spirit remains in us we can only look forward to the future with very great misgiving. "O God, Who knowest us to be set in the midst of so many and great dangers." But a brave man is not afraid of danger. You will find men sometimes who have found circumstances far too much for them, and they have gone under; and you find other men, not greatly gifted, face to face with the same circumstances, with the same environment, and yet not going under; but winning through. Where is the difference between the two men? Not a difference of brain power, not a difference of resources, not a difference of circumstances, but of spirit. One man had the spirit which carried him through, and the other had not. It is a matter of spirit whether the dangers will be too much, or whether we shall win through. What right have I to say that many of us, not all of us, of course, are living in the wrong spirit? The wrong

spirit shows itself in its ideas and then in its actions.

Our Idea of Liberty.

You will forgive me if I suggest two ideas which are common enough in life to-day. Take our idea of liberty, for example. Liberty is a sacred word which has set thousands of men dreaming right through the ages and which has sounded like music in the ears of tired multitudes and has enabled men to endure again and again in many a hard-fought fight, and which has turned men of peace into men of war against attempts to make men slaves. But what is liberty? There are too many people to-day who suggest by their lives—who, if they do not say it, show it in their lives—that liberty is freedom to do what they like. Liberty is never that, because when men begin to do as they like they trespass on the rights of their neighbours. And yet there are people who suggest that liberty means doing as I like, to live a self-centred and self-engrossed life, to use the great gifts God has placed in me for my own good and not for the common good.

What was the great motive that set the men of old fighting for liberty? The sense of duty, and if there was a sense of liberty in the hearts of those liberty-loving men there will always be a place for duty. Liberty means not the freedom to do what I want, but freedom to do what I ought, to live a clean, happy, healthy life, with freedom to develop those powers and faculties in me and to do the work God meant me to do. That is not the idea of liberty which chiefly prevails in this country.

The Idea of Labour.

Take the idea of Labour. Am I right in saying behind a great many of our social troubles I can discern in rich and poor a wrong idea about work? Is it true we look upon it as a disagreeable necessity, a thing to be got rid of? Is that the right idea? Is not work, according to the Gospel of Christ, a most honourable thing, the taking up of a vocation? Some talk as though the only vocation came to the clergy. The calls of God are not confined to the clergy, but He calls kings, prophets, priests, and ploughboys sometimes, shepherds and fishermen, social reformers, and, sometimes, men, as we heard in our Lesson, who are toiling on the sea. Vocation means the voice of God calling to all men to do all kinds of work in His Kingdom. The dignity of a man's work depends not on the nature of the work but on the way he does it. It may be work calling for the highest genius or it may be work for the man with one talent; it is equally honourable to God if he brings the same spirit of devotion. But that is not the idea of work which prevails in the modern world. Therefore we are in danger in living in the wrong spirit in a very critical age.

What is the Right Spirit?

What is the right spirit? I think it would be hard to find a better description than we have in St. Paul's own words: "God has not given us the spirit of fear but of power and of love and of discipline." The spirit of power: I do not suppose any people have a stronger spirit of duty than seamen. There is one thing to know what your duty is and the other thing to do it. Unless you have the spirit of confidence power you will never get your work done. There have been some people who have lost their way and are facing the wrong direction, but there are other people who know the way but have given it up because the way is too long and too steep and too hard. They are people who have got the sense of duty but not the power to carry it out.

The Power from God.

It has been said, "There is more evil done by weak men than wicked men." A great philosopher said, "I ought, therefore I can." It may be good philosophy, but it is a pretty bad philosophy of human life. The things I can I ought to do, I find I have done. There came a voice that said, "Oh! wretched man that I am, who shall deliver me from the pit of death?" You are wise to say your prayer and to come to church like this. You can only get the power from God. You may get the Holy Spirit in many various ways. There is nothing more remarkable in the Acts of the Apostles than the way in which the Holy Spirit takes on ordinary men and transforms and strengthens them. There are a good many people who say competition has to go in modern life. I do not suppose competition will go entirely, but the old, bitter, cut-throat competition will have to go. When you suggest co-operation a great many people will say it will never work, and that you will never find people doing as good work without competition as they do when they are in other words. Whenever I hear that or read that I begin to think what men have done for love since

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this world began—Jacob, who served for seven years; Jonathan, turning his back on a kingdom, and yet it seemed but a light thing for the love he bore to David. I think of the soldiers who gave all they had; all the mothers who have made countless sacrifices which are never known for the sake of their little ones. It would be a very long story if anyone tried to state what men and women, average men and women have done in this way, and they do it still. We had it in war-time. But for that brotherhood which linked men together on land and on the high seas we should never have won through the war, linked not consciously in love, but in comradeship.

The Love of Our Lord.

If only in peace time we could get back to that spirit what a different world it would be. Once again, you are wise in saying your prayer and in coming to church like this. A common interest will bring men together, a common peril, a common loyalty, but only for a time, and the time comes when the interest fades away and the loyalty is removed. There is only one thing—the love of our Lord. The two figures at the foot of the Cross, the Blessed Mother and the Disciple, were two people who at one time were very far apart, but their common love of their Lord they grew very close together.

Master of Ourselves.

Lastly, the spirit of discipline. We are proud in these days about the conquest which the mind of man has made. We have made ourselves master of the sea, the earth, and the air, but there is one great task that remains. We have not yet made ourselves master of ourselves. Everything depends on it. How have we made ourselves master of the earth, sea, and air? Not by subduing the forces of nature, but finding out what are the forces of nature, and then being very careful to obey those laws. We have made ourselves masters mostly by obedience, and that is exactly what will happen in a man's life. Master of all his faculties, instincts, body and spirit are all at his command simply by having disciplined himself, by making himself sovereign in his own heart. How can he do it? Once again that is why we come to church. Many a man comes to a clergyman and says, I cannot be master of my lusts, my bad temper; I am not master, I cannot make myself master. Is there any help you can give me? There is only one answer. Christ in you is the hope of glory. There is no other hope. If the Christ is within me, not by my side only, inspiring though that may be, so that He inspires me and invigorates me, I will gain the mastery of my nature. That comes first, and after that the discipline. There is the right spirit, the spirit of power, love, and discipline.

Personal.

We regret to record the death, in Persia, of the elder daughter of the Ven. Archdeacon and Mrs. Regg, of Merewether, Newcastle.

Rev. G. E. Ure, lately vicar of South Grafton, N.S.W., had a very sad home-coming. His mother passed away only a few days before his boat reached England.

Rev. C. Hall has resigned the parish of Normanton, Gulf of Carpentaria. He will probably find work in an Australian climate more suitable for his wife and child.

Rev. J. P. Dryland, assistant minister of Christ Church Enmore, is proceeding to All Soul's, Leichhardt, New South Wales.

The induction of Archdeacon H. B. Haynes as rector of St. Paul's Bendigo, was to take place on May 5.

Rev. Charles Fishbourne Hall, B.A., rector of Kapunda, with Hamilton, has accepted the living of St. Saviour's, Glen Osmond, S.A.

Rev. Thomas Wood has resigned the living of Willunga, S.A., owing to ill-health. Mr. Wood recently underwent an operation, and the doctor warns him to give up hard work.

The Bishop of New Guinea is improving in health, and is sufficiently recovered to leave the hospital. His medical adviser, however, insists upon a stay of some months in a cooler climate before he returns to his work in New Guinea.

Rev. T. M. Smith, LL.B., vicar of All Saints', Ballarat, has been appointed editor of the Ballarat "Church Chronicle."

The Bishop of Gippsland was installed as Worshipful Master of the Masonic Lodge in Sale on April 6, by the Grand Master, Mr. F. T. Hickford. The ceremony aroused widespread interest, and was attended by about 250 members of the Craft, including Canon Baglin, of Essendon.

Rev. W. E. Godson, M.A., has resigned from the parish of Dapto and Albion Park, and on the return of Canon Claydon from India is intending to take a trip to England.

Rev. Thos. Knox, who has been appointed rector of Dapto, hopes to go into residence the first week in June.

Rev. G. Neal, for some time in charge of the parish of Rosewood, Q., has been appointed vicar of St. Paul's, East Brisbane, in succession to the Rev. A. T. Hope, and will take up his new charge on the first Sunday in May.

Rev. G. N. MacDonnell, Th.Schol., rector of St. Chad's, Cremorne, has received information, through the Registrar, from the authorities of Trinity College, Toronto, that he has gained the degree of Bachelor of Divinity in that University.

Rev. T. A. Ray was inducted by the Vicar-General of Melbourne, on April 27, to St. Mary's, Preston.

Rev. J. H. Schofield was inducted to St. Mark's, Camberwell, Melbourne, on 28th ult.

Rev. H. T. Fowler was inducted on April 28 to the parish of Cheltenham and Dingley, by Rev. H. B. Hewett, rural dean.

Lady Fraser has presented to the Melbourne Grammar School what is known as the finest boat-house on the Yarra, as a memorial to the late Sir Simon Yarra, captain of the School's boats in 1905.

The arrival from England is announced of the Rev. E. H. Hadwen, L.Th. (Durham), who is to be warden of the new divinity hostel at Bendigo, where students will receive preparatory instruction before passing on to Ridley College.

Rev. W. Corner, of Kangaroo Valley, has been appointed to the charge of Bankstown, in the place of the Rev. F. S. Rogers, who is returning to the mission field.

Rev. N. M. Lloyd, assistant at Wollongong, has been appointed to the charge at Corrimal, in place of the Rev. J. King Brown, who has retired.

It is understood that the parish of St. Silas', Waterloo, has been offered to the Rev. A. A. Smith, curate of St. Ann's, Ryde.

Rev. E. Owen, rector of All Saints', Hunter's Hill, is leaving in June for England. He will be away for six months.

Rev. P. A. Micklethorp, of St. James', King-st., Sydney, has been appointed a Fellow of St. Paul's College, within the University of Sydney.

Rev. H. R. Holmes, of the C.M.S., Santal (India) Mission, has resigned for family reasons, and is about to settle in Melbourne.

Archdeacon Davies, Principal of Moore College, was welcomed at the college on his return from England last Monday. About 100 clergy and students were present. The Archbishop presided.

Rev. P. C. Shaw, who has had 20 years of service in New Guinea, has been appointed assistant curate at St. Thomas's, Toowong. Mr. Shaw, who came down from Dogura recently, with the Bishop of New Guinea, had to resign owing to the ill-health of his wife, who has also spent 15 years in New Guinea.

Rev. A. J. H. Priest, rector of Roseville, N.S.W., announced to his vestry meeting that he had sent the Archbishop notice of his resignation on July 31. "The reason," said Mr. Priest, "for my decision is that my deafness is slowly but surely increasing, and in view of the fact that my eyesight is also much impaired, I am seriously hindered from doing effectively much of the work for which I am responsible." The decision has been received with a very real and general regret.

Soon after the return of Archbishop Donaldson to Brisbane he was approached by the Strength of Empire executive with a request for the appointment of a Church of England clergyman as organiser for prohibition. His grace readily consented, and the Rev. G. L. Hunt has agreed to the Archbishops' request to act in that capacity for six months.

Rev. H. T. Holliday, rector of Christ Church, Bexley, and Rural Dean of South Sydney, resumed duty on Sunday last. During his six months' leave, some time was spent at Yass, Young, Batlow, Adelong, Burriemuck, and the Federal Capital. Rev. R. Harley Jones, who acted as locum tenens, has accepted the curacy of St. George's, Hurstville.

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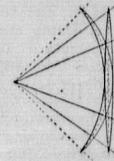
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Our Melbourne Letter.

(From our own Correspondent.)

Canon Cody has declined the invitation to be Archbishop of Melbourne—which almost inclines one to believe he is the very man for us. There comes to one's mind a drastic sentence near the beginning of Walter Bagehot's essay on Bishop Butler, "In general we observe that those become most eminent in the sheepfold, who partake most eminently of the qualities of the wolf. . . . Activity, vigour, sharp-sightedness, tact, boldness, watchfulness, and such qualities as these, raise a man in the Church as certainly as in the State; so long as there is wealth and preferment in the one, they will be attained a good deal as wealth and office are in the other. The prowling faculties will have their way." However true this may be, none will be able to say Canon Cody has been a prowler after eminence. His duty, as he sees it, is to remain at his humbler post. And he will do his duty. Meanwhile we continue in prayer, and trust in God's all-wise direction.

Anzac Day, of sacred memory, was almost as a holy day in Melbourne. A deep spirit of reverence pervaded all the services on the Sunday and the day following. United services were held, some in the open air, in most of the suburbs. The note that appears to have been struck at most of these services was this—Our dead sacrificed their lives for a great ideal; let the living hold aloft and labour for that ideal at whatever cost of sacrifice; let us cease from sectional and sectarian strife and work together for the good of the whole. Why cannot the spirit of comradeship so marked in the trenches prevail in civil life? At the front the men were inspired by a common purpose, and faced a common enemy. At home, alas! we do not perceive that there is only one triple enemy—Ignorance, Iniquity and Inertia, that that there is one common cause—the bringing of every domain of thought and action, secret and social, into captivity to Christ. Who would think from our ways that we had caught a gleam of this truth? We are hide-bound by tradition. We fight each other fiercely because we do not approve of each other's brand of rifle! And the enemy creeps on.

Sleep on, O dead! sweet dreamless
enfolding!

Let not our sorrow on your slumber
break;

We shall keep vigil, still in honour
holding

This land, made holier to us for
your sake.

At the Cathedral Anzac services, crowded to suffocation, something went wrong with the organ. At a critical moment, with a brief wail, the organ expired. But the choir never wavered. It just went straight ahead as though nothing had occurred. And indeed many people did not know of the accident. Bravo, boys! and well done, Dr. Floyd! But therein lies a parable. While man-made machinery may help on the music of the world's great anthem, yet now and again it breaks down; but the soul of the world lives on. Systems have their day and are done; they are but the sparks which from the central furnace, are thrown off, glowing bright, and full of movement against the darkness of the night, but soon to be lost to memory. The furnace burns on. "There is no peace on earth, no song in our dark skies. Only in souls the Christ is brought to birth, and there He lives and dies."

Correspondence

A Disclaimer.

(The Editor, "Church Record.")

Sir,—I wish to disclaim having written the sentence alluded to by Rev. Fraser as bearing any reference whatever to St. Alban's, Leura. The Rev. Colvin's article did not name this church, and its identity, therefore, was not comprehended by the present writer. Moreover, such criticism would not apply to St. Alban's, where the reverence and devotion manifested causes the church to be sought after, wherein one may feel the delight and the prerogative of attending for to worship.

A. DONNISON.

The Bush Church Aid Society

Clear evidence of the interest which this society has created, and the ever-growing support being accorded it, was to be seen in the large gathering of Church-people present at the annual meeting in St. Andrew's Chapter House on Tuesday, April 26. Even the strong counter attraction of the Chief Rabbi's lecture gave no ground for disappointment to the officers of the organisation. Numbers were fine and the enthusiasm real. The Ven. Archdeacon Boyce took the chair, and the Rev. H. S. Begbie led the prayers. The report setting forth the activities of the society for the year 1920 was read by the organising secretary. Extension of work was the chief feature of the operations during the period covered by the report. It was shown that the society had undertaken enterprises in three States, New South Wales, Victoria, and South Australia. In each case the principle of the well-known slogan of the B.C.A. was observed, "We begin where the railway ends." Particular reference was made to the recently established hostel at Wilcannia for children of the far west. The society had secured a fine and commodious building, and a real piece of constructive Churchmanship had been commenced. The hostel would be a positive contribution to the maintenance of a healthy Protestantism on the other side of the Darling. Through the generosity of a family of supporters the society had been enabled to purchase a mission van outfit, which was now being equipped for service. Other activities, including Construction Camp work, and literature distribution, were mentioned. The balance sheet showed that a substantial credit marked the close of the year. The meeting was gratified to hear that the revenue for January-March, 1921, eclipsed in total the amount received for the whole of 1920.

A feature of the evening was the address given by the Rev. F. W. Harvey, of the West Darling Mission. The story of the work in that difficult outpost was outlined by incidents grave and gay. The society is to be congratulated on having so worthy a representative doing so fine a piece of work. The meeting closed with an illustrated travel talk by the Rev. S. J. Kirkby, organising secretary, dealing with his journeys to distant areas where the society is rendering help.

The Church of England Men's Society.

NATIONAL COUNCIL.

Headquarters: The Church House, Sydney. President: The Bishop of Bathurst. National Secretary: Rev. A. R. Ebbs.

Rule of life, which every member accepts on joining: "In the power of the Holy Spirit to pray to God every day; to be a faithful communicant; and by active witness, fellowship, and service, to help forward the Kingdom of Christ."

The C.E.M.S. in New Zealand and Australia appears to be on the threshold of considerable development. In New Zealand, for example, the case of new settlers is being courageously grappled with. The

Society has acquired two hotels—one at Wellington, the other at Auckland—for their reception. The national secretary for Australia reports that there is considerable encouragement throughout the Commonwealth. Old branches are being gradually and carefully revived, whilst new ones are being formed. The Adelaide men, through the advocacy of Mr. L. V. Biggs, have entered upon a new and comprehensive forward movement. Laymen are being attracted to the new national setting of the society, and their backing can be counted upon if the programme is carried into effect.

A leaflet just published sets forth a few of the objectives, which are as follows:—

1. To bind together the manhood of the Anglican Church in Australia in one comprehensive brotherhood for spiritual work and for national service.

2. To strengthen existing branches, and to form new ones.

3. To care for lads and young men in hostels, clubs, etc.

4. To get the members to take the keenest interest in municipal and other public matters.

5. To foster the spirit of unswerving loyalty to the Throne and to the Empire.

6. To strive for the development of a better understanding between Capital and Labour, and between employer and employee.

7. To heartily co-operate in all the missionary work entrusted to the Church in Australia.

The movements of the national secretary are:—Wangaratta, May 15; Melbourne, May 16 to 18; Ballarat Synod, May 19; Adelaide, May 21 to 25; Melbourne, May 26 to June 7.

National Conference.—All members of the society, clergy and laymen, are cordially invited to attend the conference to be held in Melbourne from June 3 to 6. The whole of the deliberations will be open to those attending. Hospitality will be provided as far as possible if Mr. Robinson, the Victorian secretary (c/o Cathedral Buildings, Melbourne), is communicated with in good time.

Notes on Books.

Christ and Human Need, 1921, being addresses delivered at a conference on International and Missionary Questions, Glasgow, January 4 to 9, 1921 (published by the student Christian Movement, London, price 4/6). Our copy from the Australian student Christian Movement Corporation, 182 Collins-st., Melbourne).

A few weeks ago we published an article by the Bishop of Winchester descriptive of the Glasgow Student Christian Conference. The present volume comprises some of the addresses delivered at that conference. The whole circumstance of the meeting was so remarkable: between two and three thousand students, nearly forty nationalities, a gathering "vast and complex—strangely and splendidly one; one in the earnestness of its attention; one in its fearless desire to face facts," and alive to the momentous issues under discussion. No wonder it is said that "Glasgow 1921" will stand unique among the conferences of the student world.

Viscount Grey's address on "The Need and Possibility of a New World" was outspoken and arresting in its insistence on the need of "a change of heart," and on the way the S.C.M. might help in the struggle between the material and the ideal. In the midst of a wealth of utterance it is hard to differentiate. A. G. Fraser's "India in Transition" contains strong meat for careful digestion, in its demand for a sympathetic appreciation of Indian sentiment and the appeal for men and women willing to serve and co-operate with India in the work of its re-birth. The order of the addresses presents first the world tasks that Christendom has to face, and then the power and inspiration in which alone they can be successfully accomplished. We heartily commend this book to the attention of all Christian workers and thinkers. They will surely find in it a mine of information, food for reflection, and inspiration for work.



EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

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The Church Record.

MAY 6, 1921.

Christ and Churchwomen.

(By Rev. E. A. Colvin.)

It would be impossible to exaggerate the importance of the subject of this present article, "Christ and Churchwomen." Women have a place in the world to-day they never occupied before. Only a year or two before the war an aggressive movement began in England for their political emancipation. Mrs. Fawcett and other devoted women were leading the suffragette movement along useful and legitimate lines. It was a pleasure to me to speak at some of their meetings. When the more militant section, however, arose (led by Mrs. Pankhurst), one had to refrain for fear of misunderstandings. To show how far even women can go (most of them of some social standing), the police in London on one occasion were attacked, struck and kicked by a furious mob of some 400 members of the Women's Social and Political Union. The outbreak of the war, however, brought all this absolutely to an end, and gave women their golden opportunity, and the way she embraced it simply astonished the world. Tens of thousands filled almost every department of service, and it is hard to see how the war could have been won without the women of the Empire.

Her Future Influence.

There is, therefore, no question more important to-day than the future influence of women. It will be a tremendous factor in the years before us for the happiness or misery of the world. She will be a greater power for good or evil than ever she has been in the world's past history.

In 1917 Dr. William Graham, of Belfast, said:—"Especially significant is the change coming over the lives of the women of the middle classes. These sheltered daughters of the merchant or professional man—victims of mid-Victorian traditions of gentility—are now discerning that life is something greater than the last novel, or a game of tennis, or the tepid gossip of a Church sewing meeting. Idleness and ennui have lost their hold; healthy and unselfish activity is now the prevailing fashion. The war has enfranchised women. It has set them free from the benumbing conventionalities that threatened to stifle their psychic energies, and so far has contributed to soundness of mind and nerve." That was a hopeful and encouraging prophecy, and while the war lasted it was certainly fulfilled. But, alas! to-day we fear it is falling far short of fulfilment. Is it not admitted on every hand that there is a terrible need for a great forward movement. A mobilisation of all the forces that make for a better world, humanitarian, ethical, social and religious? The call to noble womanhood, therefore, is as great and urgent as when the war burst upon the world. The forces of evil are increasing on every hand; selfishness, cruelty, disregard for what is right and true and high and noble, are evident amongst all classes of society. The Church of Christ has saved the world from utter corruption again and again, and the Church is the only hope of the world to-day and for the unknown future, and there is nothing more evident that if the Church again is to save the world the women of this new era must play an all-important and glorious part.

Disquieting Symptoms.

There are not wanting, sad to say, some very disquieting symptoms. These symptoms, I have no hesitation in saying, make

for the degradation of women and therefore of society. With Archbishop Kelly's public utterances in this State we are seldom in accord, but more than once he has had the courage to condemn immodesty in women's dress, and the lowering of the moral tone in this respect in mixed bathing. Not one Christian woman has risen up to say what an ecclesiastic is compelled to say. Exhibitions of women's scant attire are not now confined to the stage, but are witnessed, by old and young, in the open streets—all making for moral degeneracy, and certainly calculated to promote sensualism in men. The holy cause of purity, instead of being helped by women, is thus hindered in a very serious way.

The smoking habit with English-speaking women is growing apace, and is now confined to the Continent. On board ship one sees the habit in full swing, even with girls not yet out of their teens. That it is an evil, and has an injurious effect from the standpoint of the eugenist as well as the moralist, surely none will deny. Then what kind of wives and mothers will these smoking girls make in a few years? Dr. Brent says, "Pick me out any great and good man, and almost invariably will be found behind him a mother strong and pure, for the greatest academy of all is a mother's knee." The modern dance craze with women is also another symptom of the moral decadence of the times. I know we are told that dancing is not only harmless, but advantageous, as a form of exercise, and as a means of breaking down social distinctions. I question very much whether this is really borne out by fact, but I assert that the more modern forms of dancing, and of dance music, serve to stimulate passion in a diabolical way. I have heard from one who witnessed a modern dance, which takes the form of a face to face embrace, and a possible character, and in the thinnest costumes, while the most frenzied form of music is performed.

The Most Serious Aspect.

And here is the most serious aspect of this utter worldliness. The Church and professing Christian people, in many instances, encourage it all. Some little time after my return to Sydney I confess I was rather staggered to read in the daily papers of dances in connection with the Y.W.C.A., e.g., despite the heat about 200 persons attended the dinner dances held at the Wentworth last night in aid of the Y.W.C.A. hostel fund. Again, "A successful afternoon was organised by — in aid of the Y.W.C.A. campaign fund for girls was held at —. After an enjoyable afternoon a small committee was formed to arrange for a young folks' dance in the near future." My first thoughts were, "What has happened to this noble Christian institution that it has fallen so low to get into such hands?" And, what on earth has happened to the Christian women of Sydney to allow these things to go on without a word of protest? I asked the secretary of the National Y.W.C.A. if she approved of dances, etc., to provide for the Y.W.C.A. work, and to my amazement she replied, "Yes, if those who promote them feel in their conscience they are doing right." Surely that is a dangerous doctrine for any Christian institution! I regret with all my heart that the same thing has happened in connection with some of our Church schools and institutions, and I fearlessly assert, with an open N.T. before me, that this sort of thing does not make for a strong spiritual Church and a purer and better world.

Women's Responsibility.

The greatest blessing that could come to woman would be the realisation of her responsibility. In the very first place she has as her model the Blessed Mother of our Lord. That great thought should make even the women of this 20th century pause. That the Christ was "born of the Virgin Mary" has dignified womanhood for all time as nothing else could. Mary was not the mother of our Lord by luck, but because she had qualities that made for beautiful and perfect womanhood. If only Churchwomen of to-day would take this divinely honoured woman as their model for self-restraint, resourcefulness, and virtue, then the strength and purity of our nation would be assured. Then, was it for nothing that the Risen Lord revealed Himself first to a woman (Mary Magdalene), and laid upon her the honour of making the glorious fact known to the world.

The great apostle could write in his day: "Help those women which laboured with me in the gospel" (Phil. iv, 3). And can women ever forget that they owe everything to Christ? Before His time woman was the mere chattel of man, but because of His teaching she has been surely, if slowly, delivered from every yoke and every curse. When Christ lived and taught the two millions of Rome had a population of about two millions, but half of them were slaves, and the condition of the women the worst of all.

What a contrast to-day! A woman (Lady Astor) now sits as M.P. in the House of Commons, and a lady has recently been elected as M.P. in Western Australia. In the United States women are aspiring to the highest posts in the community. In all universities she is gradually going forward, and practically every profession is being opened to her. The recent Lambeth Conference has made a significant pronouncement regarding women's position and work in the Church, and after all this is where she must exercise her greatest and far-reaching influence for good in the world. If our Lord Jesus Christ is the only source of all real power, then Christian women are the only women whose influence can be effective, elevating and permanent. We all recognise the Red Cross movement as a great engine for good as far as it goes, but even here, apart from the spiritual, it is sadly limited. We who believe that the world's health and happiness can only be restored by a great spiritual revival must not be satisfied with any organisation or institution which is not distinctly spiritual in its influence. God is Spirit, Light and Love. Secret communion with Him is the secret of all real power, and the neglect of this spiritual communion explains the weakness of many organisations of both men and women.

The Women the World Needs.

It is clear, therefore, that the woman this sad world calls for to-day is not the so-called modern woman, but the consecrated woman who has power from God for the tremendous tasks of these stern days. One such woman is worth a thousand society and fashionable ones, with their worldly plans and schemes for the alleviation of human ills. Miss Constance Mather, daughter and heiress of a multi-millionaire, left her beautiful home in Cleveland, not long since, for Labrador as a missionary. After hearing the stories of Labrador by Sir Wilfred and Lady Grenfell (themselves devoted missionaries) she decided to spend her life in ameliorating the condition of life among Arctic children. That's the type of woman needed to-day. Constrained by the love of Christ, she becomes a mighty power for the highest welfare of others, and it is this type of woman who has been the salt of the earth all through the centuries. May God raise up many such women in Australia. In England a good proportion is found in every town. And just because of them we are still justified in speaking of "Christian England." I would like here to just mention Mrs. Dyce Alexander. This lady did great things for Australia during the war. She prepared her lovely country home of some 20 rooms (20 miles from London) to receive Australian officers when sick or convalescent. Scores of them went there during the years weak and ill and left altogether different men. They were nearly all brought to our home in her ever-moving car, and their gratitude and joy were very apparent. They are now scattered over Australia, and will always hold her name in grateful remembrance. Mrs. Dyce Alexander has been closely connected with the Keswick Convention for some 30 years, and that fact alone shows her high Christian character. She told me, just before we left England, that any clerical friend of mine, visiting England, can always find hospitality at "Copsley." Our own Primate and Mrs. Wright found their way there on their recent visit.

Mrs. Woods, mother of the Bishop of Peterborough, and Rev. E. S. Woods, a great bridge, whose splendid article on "Vital Religion" appeared in the "Record" recently, has had a big women's Bible class for years in the parish of Rev. Alfred Howard, elder brother of our Rev. Nelson Howard. Miss Talbot, daughter of the Bishop of Winchester, organised a "Prayer Mission" for the parish, when every home was visited, prayer offered, and it was lovingly urged that a family altar should be in every home. And one could go on telling of the activities of Christian women in Great Britain in every direction. I would like to see the Deaconess House in Sydney take up a big spiritual campaign for women, and rally all the Christian women of our beloved Church to go forward in the name of Christ, to do great things to extend His Glorious Kingdom. They would become a great power and their influence would be felt far and wide. It was Frances Ridley Havergal who wrote:—

"Take my life, and let it be
Consecrated, Lord, to Thee."

The C.M.S. has on its roll the names of 1332 foreign missionaries, 529 native clergymen, and 13,332 other native Christian workers. It occupies 580 stations and 5306 outstations. The communicants connected with it number 1,485,000, and adherents 881,000. More than 10,000 adults were baptised by its agents in 1918. Both its educational work and its medical work are on a large scale.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Board of Joint Theological Studies.
(Fifth Session.)

Syllabus of First Course of Lectures, 1921.

"The Mystery Religions and Christianity," by the Rev. Professor S. Angus, M.A., Ph.D., on Mondays, May 9, 16, 23 at 11 a.m., in St. Andrew's College, University of Sydney.

Lecture I.—The General Character of a Mystery Religion. Fragmentary nature of our evidence. Sources: Monuments and inscriptions, ancient authors, magical literature, hermetic literature. Growth of Mystery cults from humble origins. Four periods in their evolution. A mystery religion is: (1) a system of religious symbolism, materialistic, pantheism, allegorical interpretation; (2) a religion of redemption; (3) a gnosis; (4) a Divine drama; (5) eschatological; (6) a personal religion; (7) a cosmic religion.

Lecture II.—Christianity and the Mysteries in Contrast. Ultimate failure of the Mysteries.

Rapid spread of the mystery-religions; views of ancient writers as to their religious worth; views of modern scholars; the chief defects of the mystery religions:—(1) Atavism to primitive naturalism; (2) linked with a pseudo-religion, magic; and with a pseudo-science, astrology; (3) extreme individualistic-mystic types of religion; (4) weak intellectually and theologically.

Lecture III.—Triumph of Christianity over the Mysteries.

Christianity at first attracted little attention among the heathen of the Roman Empire; reasons alleged for the victory of Christianity; historical preparation for the new faith; outstanding merits of Christianity and chief weapons of its propaganda:—(1) intolerance; (2) only ingenuously universal religion; (3) Christian Faith a new religious force; (4) the Greek Bible; (5) a satisfying message for the wide-spread sorrow of the ancient world; (6) an historic and personal centre.

Clergy and others specially interested in theological research are cordially invited.

Marshalling Forces.

Coming Prohibition Annual Convention.

Students of social forces, and those behind the scenes, must surely be amazed at the tremendous strides in organising the force for capturing the liquor stronghold which the N.S.W. Alliance has made during the last 12 months. Because of the wonderful support accorded to it by Church-goers and others, an almost weekly innovation and pioneering into new territory has been the rule. Young virile men, of widely varied training and capabilities are specialising on every side in prohibiting the various sections of the community and what is, in the history of Australian reform, the most unique fighting force, has been moulded into existence.

Because of this live spirit in the Alliance its annual convention, to be held on May 12 and 13 at the Congregational School Hall, Pitt St., Sydney, promises to be demonstrative in its instruction, and interest. At 7.45 p.m. on the 12th, the business gatherings will hear the president's address and deal with the annual reports, balance sheet, election of officers, and the Alliance constitution.

On the 13th, various sessions will be occupied discussing country problems and prohibition's industrial and commercial problems and the political situation. Saturday, the 14th, is family picnic day at Nielsen Park, and the "Pro's" mothers, fathers, children and just ordinary "Pro's" should make their way to Watson's Bay Jetty at Circular Quay and catch any of the steamers which leave every half-hour from 2 p.m.

Ladies' Home Mission Union.

The annual service was held in St. Andrew's Cathedral on Tuesday, April 26. A large number of members partook of Holy Communion and listened appreciatively to the sermon delivered by Canon King.

The business meeting was held during the afternoon in the Chapter House. Mrs. J. C. Wright presided. Archbishop Wright, in a passing reference to the work of the committee, acknowledged the debt the Church owed to the union for its valuable co-operation.

Greetings from the Ladies' Home Mission Union of England were contained in the following message:—"The committee wish to convey their warmest sympathy and affection to the overseas branches and express their keen desire that the bond thus formed between two such countries of the Empire

may serve to strengthen the spirit of unity and enterprise for the extension of the Kingdom of God."

The balance sheet showed that £1008 had been received during the year; £361 was devoted to the Home Mission Society, and £392 to the Mission Zone Fund. In addition, £55 was spent on relief, £24 donated to the medical mission at Woolloomooloo, and 1000 warm garments provided for the Mission Zone area.

St. Chad's, Cremorne.

Anzac commemorations were held on Sunday, April 24. The church was crowded at both services, and there were some beautiful floral tributes to the memory of the gallant Cremorne men who gave their lives for king and country. The hymns and psalms of an appropriate character were sung by the large congregation. The occasional sermons were preached by the rector. It was a memorable day. On Monday, matins was said at 10.30, followed by a celebration of the Holy Communion. There was a large congregation. At the conclusion of the service the congregation proceeded to the rectory, where the rector was made the recipient of a handsome offering to defray the expenses of his approaching holiday.

Rev. P. Micklem, M.A., rector of St. James', visited the Girls' Grammar School in the afternoon and gave an interesting address on the significance of the day.

NEWCASTLE.

A Great Tribute.

The Rev. A. Killworth and his wife were farewelled by the people of West Maitland on Thursday last. The mayor presided, and among the speakers were the Dean of Newcastle, several of Mr. Killworth's former colleagues, and the churchwardens of St. Mary's. The mayor spoke of the general regret the majority of the townspeople felt at the departure of one who had been with them nearly 25 years, one who had been a true friend, a loyal citizen, and the bulwark of religious liberties. Dean Crotty, speaking on behalf of the diocese and the cathedral, said he was glad to be able to pay tribute to one whom he considered to be a big man and a good man, who was laying down a big and splendid work. There were very few able men than Mr. Killworth among the parish priests in Australia. Speaking for the diocese and also for himself, the Dean said that they were losing a clergyman whose place it would be very hard to fill, and one the type of whom they wanted many more in the Church.

The mayor, on behalf of the parishioners of St. Mary's and Mr. Killworth's friends in Maitland, presented Mr. Killworth with a wallet of notes, accompanied with best wishes for the future happiness of himself and Mrs. Killworth.

(We expect that many of our readers will agree with us in wondering why a man of such distinction in mental attainment and spiritual force has been allowed to remain free from any diocesan recognition of his worth. Is it episcopal dulness or party prejudice?)

VICTORIA.

MELBOURNE.

G.E.M.S.

The sub-committees appointed by the executive continue to do useful work and are proving their usefulness. The forward movement committee have been instrumental in forming two new branches, and several more are likely to start. A circular is now being sent out to those vicars who either have no branch or one which is virtually dead offering whatever assistance the committee can give, fully recognising the amount of work a vicar has to do in the large parish he has to minister to. The social committee is trying to get a series of lectures arranged in the Chapter House by leading laymen, and the federations are also arranging joint meetings in their various sections. The wish is to get all churchmen to feel the need of a great society of men joined in one brotherhood, to pray and to work to help forward the cause of Christ.

We are looking forward to June, when members of the national council meet in Melbourne, and whilst they are here the annual celebration and breakfast on the King's birthday will be held.

The Missions to Seamen.

The State Governor, the Earl of Stradbroke, paid his first visit to the Missions to Seamen Institute and presided at the annual meeting on Wednesday afternoon, April 20. His Excellency was accompanied by the Countess of Stradbroke. The vice-regal party was received by Archdeacon Hindley (Administrator of the Diocese) and other

members of the committee and the chaplains.

In the course of his speech the Governor said it gave the Countess and himself great pleasure to be present at the annual meeting, and as representative of the king he considered he was thereby fulfilling the wishes of his majesty. He admired the buildings and alluded specially to the chapel which had been erected to the memory of the seamen who had laid down their lives in the war.

Archdeacon Hindley, Mr. Fred Knight, Captain Brewis, R.N., Mr. R. J. Alcock, and Mr. W. E. L. Mears also addressed the meeting.

Mr. D. York Syme, junr., in moving a vote of thanks to the Governor and Lady Stradbroke, pointed out the fact that although there was actually more tonnage in shipping belonging to Great Britain than before the war, some millions of tons were lying idle and rusting at their moorings owing to the depression of trade. This augured badly for the merchant seamen, who needed the sympathy of the public. Speaking as a shipowner, he expressed the opinion that the desire of the owners was for a good understanding with their employees. This was essential if the pending difficulties were to be successfully met.

The report stated that 2501 visits had been made to ships by the staff during the year. There were 29,530 attendances at concerts, etc., and 15,963 attendances at services, and 8190 letters had been written by seamen.

Burglary.

Ridley College was broken into last week and a quantity of clothing stolen.

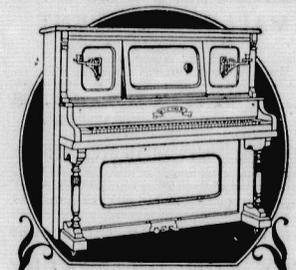
Memorial Tablet Dedicated.

A tablet in memory of the late Admiral Bridges was unveiled and dedicated in the Christ Church Cathedral on March 20. The tablet, which is of brass on marble, is on the north wall of the church, and bears the following inscription:—"To the glory of God, and in loving memory of Rear-Admiral Walter Bogre Bridges, of Traralga, born at Birch-road, Essex, England, March 28, 1843. He entered the Royal Navy in 1856; served in the latter part of the Crimean War, and west coast of Africa, and twice on the Australian station. He retired after over 30 years service, and settled at Traralga, where he died 28th December, 1917."

BALLARAT.

C.E. Grammar School.

The year has opened well. There are about the same number of day boys as last



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year, and there are 47 boarders, with one
entered for next term, and two more for the
next term, so that at least 50 boarders may
be expected by the end of the year.

The new buildings are practically finished,
and are a great advance, the new class
rooms and dormitory being large and well-
lighted.

The old boys' annual reunion at Easter
had a record attendance. There were more
both at the service on the afternoon of
Easter Day, when the chaplain preached
the occasional sermon, and also at the an-
nual dinner at Craig's on the next evening.
This year a garden party at the school was
added by the old boys' council. This was
held on the Monday afternoon, and was fully
justified by the fact that, despite many coun-
ter attractions incidental to Easter Monday,
and despite also the absence of many
people from Ballarat for the holidays, some
250 people came up to the oval to watch
the usual cricket match, the present boys v.
the old boys.

GIPPSLAND.

Bishop Pain Memorial.

At a meeting of the Bishop-in-Council held
on March 9, the question of the memorial
to the late Bishop Pain was fully discussed.
Several suggestions were made as to the
form the memorial should take and finally
a resolution was passed to the following
effect:—"That in order to perpetuate the
memory of the late Bishop Pain a fund of
£2000, if possible, be raised to be applied
in the following manner:—1. That a sum of
not more than £100 be expended in provid-
ing a suitable memorial in St. Paul's Cath-
edral, Sale; 2. That the balance of the fund
be applied to the foundation of a scholarship
for members of the Church of England desir-
ous of entering the ministry."

It was felt that Bishop Pain himself took
so great an interest in the training of men
for the ministry that a scholarship which
would enable men to go to a theological
college and the University, and so fit them-
selves for the highest exercise of their
powers in the work of the Church, and would
be a fitting memorial of his great work in
the Diocese of Gippsland. At the next
meeting of the council steps will be taken to
carry this resolution into effect. It is con-
fidently expected that the whole diocese, and
many friends outside the diocese, will co-
operate heartily in this work, and so help to
perpetuate the memory of the good and great
man who laid so well the foundations of
the Diocese of Gippsland.

QUEENSLAND.

BRISBANE.

Cathedral Vestry Meeting.

The Easter meeting of St. John's Cath-
edral on the 12th ult. was presided over by
Canon Batty. Reports of a very satisfac-
tory nature were submitted by the various
organisations, including the Communicants'
Guilds, Girls' Friendly Society, C.E.M.S.,
Women's Missionary Auxiliary, and Sewing
Guild. Referring to the work of the past
year Mr. Cumber Stewart laid stress upon
the splendid efforts of Minor Canon Sim-
mons. The opportunity was availed of to
welcome Canon Batty home. In respond-
ing, Canon Batty expressed his gratitude to
Bishop Le Fanu and others who had assisted
in his absence. Reference was made to the
death of Mr. Wm. Trimble, and the valuable
services he had rendered during many
years.

An interesting service.

Considerable public interest was displayed
in the special service at St. John's Cath-
edral last Sunday, in commemoration of
the delivery of Greece from the bondage of
Turkey 100 years ago. Canon Batty, in an
interesting and instructive sermon, men-
tioned that only last year the Archbishop of
Athens and other representatives of the
Greek Church had visited England to streng-
then the friendly relations that had for so
long existed between the two churches.
Canon Batty mentioned also that so far back
as the seventh century the Archbishopric of
Canterbury was filled by a Greek, Arch-
bishop Theodore, and the effect of his or-
ganising genius was felt in the Church to
this day.

ROCKHAMPTON.

Synod.

At the Synod last month a report from the
Diocesan Council dealt with the resignation
of Bishop Halford and the great loss to the
diocese occasioned by the resignation of
Mr. Holyoake Wood as treasurer after 28
years of office. The Rev. J. W. Mackenzie's
special appeal to augment the see endow-
ment fund had resulted in over £9000 being
promised, of which £9467 had been re-
ceived. In furtherance of the educational

scheme land had been purchased in Barral-
dine and Yeppoon. In connection with the
appeal for £10,000 for the extension of the
orphanage system on cottage home lines
£1510 had been received. Special reference
was made to the donations from the Walter
and Eliza Hall fund.

SOUTH AUSTRALIA.

ADELAIDE.

Reunion.

On May 12 and 13 a conference will be
held in the Victoria Hall, Adelaide, of rep-
resentatives of Christian Communions in
this city. The Anglican representatives will
be the Bishops of Adelaide and Willochra,
the Dean of Adelaide, Archdeacons Horna-
brook and Nash, Canon Jose, and the Revs.
H. R. Cavalier, W. B. Docker, R. P. Hew-
gill and J. S. Moyes.

On the evening of May 12 a public meet-
ing will be held in the Victoria Hall. The
subject will be "Reunion: its desirability,
its difficulties, its possibilities." His Excel-
lency the Governor has consented to pre-
side, and the chosen speakers are the Rev.
J. H. Nield, President of the Methodist Con-
ference; the Rev. E. S. Kiek, Principal of
Parkin College; and the Bishop of Willochra.
On Friday, April 8, the Bishop addressed
the members of the Students' Christian
Union at the University on the Lambeth
Proposals for Reunion, dwelling more par-
ticularly on the relations of the Church of
England with Episcopal Churches, viz., the
Latin Communion, the Orthodox Eastern
Church, the separated Churches of the East,
the Church of Sweden, and the Old Cath-
olics.

NEW ZEALAND.

WAIAPU.

News Items.

(From a Correspondent.)

Many changes have taken place amongst
the clergy during the past few months.
Archdeacon Tuke has left the diocese, hav-
ing accepted the parish of Ellerslie in the
Auckland Diocese. He had been connected
with this diocese for between 30 and 40
years, and during the whole of that time
has done splendid work. Canon J. A. Lush
has left Havelock North for Invercargill, in
the Dunedin Diocese. Canon Culwick has
gone from Putkapu to Takapau, Rev. Col-
lier having left that parish for Te Karaka,
and the former vicar of that place, Rev. G.
D. Wilson for Woodville. Rev. K. McLean
has been appointed to Havelock North, and
Rev. A. T. Hall to Opoitiki. Rev. Eccles
McCutcheon has succeeded Archdeacon Tuke
at Tauranga. Revs. E. D. Rice and H. A.
Packer have been installed as Canons. Canon
Chatterton, of Rotorua, has been appointed
Archdeacon of Tauranga, and Rev. W. T.
Drake, vicar of Puketapu. Deaconess Esther
Brand, of St. Mary's Home, is now acting
as Deaconess in the parish of Hastings.
Nurse Carter has been put in full charge of
St. Mary's. Rev. Oliver Dean has returned
from a visit to England greatly benighted
by the change.

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each. Man to Man Series (addresses to
men by well-known preachers), seven vol-
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volumes (Via Sacra, Darlow; Sidelights from
Patmos, Mathieson; Ephesians, Dale; Know-
ledge of God, How Christ is All, Moule), set
7/6. The Children's Pulpit (addresses for
Children on Sundays in Christian Year), 49
numbers, set £1. Expositors' Dictionary of
Scripture Quotations, Moffatt, (large volume),
7/6. New Testament Criticism (its History
and Results), McClymont, 4/-; Pentateuchal
Criticism (Simpson), 5/-.

Unwritten Sayings of Our Lord, David
Smith, 4/-; Churchman's Pulpit (Lent,
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Thursday, May 12th—
Business Meetings at 7.45 p.m.

Friday, May 13th—
11 a.m., Country Problems.
2.30 p.m., Industrial and Commercial
Problems.

7.30 p.m., Political Situation.
Tea provided at 6 p.m. by Ladies.

Saturday, May 14th—
FAMILY PICNIC AT NIELSEN PARK.
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Morning, Afternoon and Evening Sessions
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ing for women on Thursday, June 9th, at
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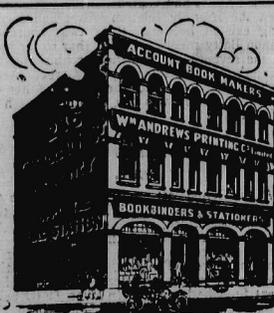
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The Lambeth Conference on Reunion.

(By the Bishop of Willochra.)

I propose to take in due course all the most important resolutions of the Lambeth Conference, and to give such explanations as seem necessary, and I propose to begin with the resolutions on Reunion as being the most important of all.

In the first place the Conference issued an "Appeal to all Christian People."

It need not, I think, be denied that the bishops, who realise perhaps more than others how great are the dangers by which the Church and Christian civilisation are surrounded, were moved to some extent by a fear of the common danger to lay aside smaller and less important issues and to concentrate all their attention on the preservation of vital truth. It was realised that disunion, whether within our own Communion or within the whole body of Christian men, was insensate madness in the face of dangers which threatened alike all religion, all morality and the whole stability of our civilisation. Yet it would be palpably untrue to say that the resolutions on Reunion and the appeal to all Christian people were in any way inspired by the fear of what might happen to Christianity did we fail to achieve unity. The fear was there, but it was entirely subordinate to other and more worthy thoughts. The members of the conference believe that a vision was vouchsafed to them, and that a miracle was wrought in them. I cannot give the vision better than in the words of the appeal itself:—"The vision which rises before us is that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through the rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

The points of the appeal are briefly these:—
1. We acknowledge all who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity as sharing with us membership in the Universal Church of Christ.
2. We believe that God wills fellowship, i.e., an outward, visible united society.
3. The causes of division are mainly self-will, ambition, and lack of charity among Christians. We confess that we have all been guilty of these sins.
4. We believe that God is calling us to an adventure of goodwill and faith.
5. The visible unity of the Church involves:—

- The Holy Scriptures.
- The Nicene and Apostles' Creed.
- The two Sacraments.
- An acknowledged and commissioned ministry.

We believe that the Episcopate is the one means of providing such a ministry, but if terms of reunion were otherwise satisfactorily adjusted we would willingly accept from the authorities of other communions a form of commission or recognition which would commend our ministry to their congregations.

6. We do not ask anyone to repudiate his past ministry, and we are willing that others should retain what has long been distinctive in their methods of worship.

7. We invite all to join—not the Church of England, but—a new and great endeavour to renew and manifest to the world the unity of the Body of Christ for which He prayed. Surely a noble vision and a great appeal.

Now for the miracle! When we reflect on the depth and extent of party divisions and the antecedent improbability of any agreement being arrived at on a subject like Reunion it is nothing less than a miracle that a resolution so bold and far-reaching, so different to anything that the Church of England has done or said before, should have been passed in a single day, and with all but absolute unanimity, less than 2 per cent. of the 262 bishops' present voting against it. We believe that we felt the presence and unmistakable guidance of the Holy Spirit of God, and we rose and sang the Doxology as those sing who stand in the presence of God.

The Lambeth Conference felt that this matter of Reunion was so important that it departed for once from its usual habit of merely giving advice, and laid a definite charge on the Church. Resolution No. 11 runs: "The Conference recognises that the task of effecting reunion with other Christian Communions must be undertaken by the various national, regional or provincial authorities of the Churches within the An-

glican Communion, and confidently commits to them the carrying out of his task on lines that are in general harmony with the principles underlying its appeal and resolutions."

This is tremendously important. We in Australia, for instance, are told not to wait any longer on the slow progress of the Church of England, hampered and bound by its relations to the State, but are urged to go ahead and, if we can, to achieve reunion for and by ourselves. It is a splendid opportunity, and God grant that we may take full advantage of it.

The Conference recommends that conferences should be held with the authorities of other Churches with a view to ultimate reunion. More than one such conference has already been held in South Australia with very happy results, and efforts will undoubtedly be made to hold further conferences in the future.

Bishop of Rockhampton.

Bishop Halford has written as follows to Archdeacon Cuse:—

"My matter is settled at last, I am thankful to say. The last six months has been an intense strain; beyond question the most trying time in my life, so far. I have told you some part of it, where it was the conflict between what I believed to be God's inner and unmistakable guidance to me, calling me to give the remainder of my life to the service of the Church in Queensland, and the expressed counsel of several most spiritual minds, best fitted to guidance, who all urged me to join the Community of the Ascension in the southern States. Eventually I wrote to the Archbishop of Brisbane, and offered him my obedience, saying that I was prepared to do anything and go anywhere, if I was sent; but that if I had to decide for myself, I did not feel able to decide contrary to three strong thoughts that had persisted all through. But before the overseas mail was posted I received a letter from the Archbishop reviewing to whole situation, and saying that he and the Superior were agreed that they ought not further to press the southern Community, and that he accepted the three strong thoughts as God's direction to me. Therefore if I offered him my obedience he would accept it as Metropolitan, and ask me to try to form a band of men, priests and laymen, to be the Archbishop's Band of Missionaries—to devote ourselves under poverty and rule to work for the evangelisation of Queensland, going not to the 'faithful' in their churches, but to the outsiders, the Godless and Christless and indifferent and hostile, to those who are outside all touch with religion—and to be ready to make any ventures that may seem right and allowable in mine, and shearing, shed, and construction camp, and settlements, to try to show men the love of Christ, and to make His Name more glorious, and His Cause stronger in Queensland. I can't tell you what relief this brings, and how thankful I am."

The whole thing entirely commends itself to me. I have never been more conscious of any vocation from God to join a community for the life's sake. Such vocation comes to men and women I know, but I am clear that it has not been God's will for me so far. But here is a great work laid upon me by the Metropolitan of Queensland, and I am prepared for any Rule however strict, any discipline however severe, that will make me a less unfit instrument in the hands of our blessed Lord for this great task. No sacrifice can be too great, and no discipline of life too strict, to undertake for the Crucified One as we go forth to do all we can to establish His Kingdom. I am already pledged to poverty by my act of last September. Now I am praying that if there are priests and laymen whom it is the will of Jesus to call to share this work, He will move them to offer themselves. Obviously they must be men on fire with love for our Lord and for their fellowmen, ready for lives of great sacrifice for Jesus' sake, holding nothing back, and following Him as closely as possible, and men ready for any spiritual adventure to extend His Cause. It will be precarious—we have nothing at all. I certainly don't mean to beg. We shall have to produce something for maintenance. If any little bit of productive land be given to us, I imagine we should live under canvas to begin with, and then, as soon as possible, try to build a chapel of pise, in which to celebrate the Eucharist, and then later some kind of shelter for ourselves.

"The work laid on us is evangelisation—the evangelisation of Queensland. I hate writing it; it sounds so bombastic. But you know what I mean in aim. I mean by most humble service and unflinching love, and shrinking, I trust, from nothing, to serve our brother man for our most dear Lord's sake. I want to try to show men the love of Christ, and to make plain to them that we have no selfish motive whatever; we re-

fuse to be hurt, or deterred, or faint-hearted by anything they may say or do to us; we just refuse to believe that the men of Queensland are against Christ; we only want to help them to know Him better, and for His sake may be more active for Him. And this we hope to be allowed to do, not in one diocese, but anywhere in Queensland where we may be invited by any priest with the sanction of the Bishop."

A Night with the Seamen in Sydney.

Coming into the hall at 6.30 p.m. the Chaplain found quite a number of seamen waiting to interview him, about all kinds of problems, and many of them by no means simple of solution. It was English mail day, and the first was a young sailor, who had received disquieting news from home. "Can you tell me what to do about it, Chaplain?" was his earnest request, and one realised as the interview ended, that this was really too serious a matter for a hasty judgment. "I will think your suggestion over, and see you to-morrow night about it," was the young chap's farewell message. (And he did come, too.) The next was a bosun from a mail steamer. "Just dropped in to see you," was his greeting. "I happened to be ashore when you called on his trip ashore had not altogether been a wise one. This paved the way for a chat on the deep things of life, and the old bosun went away with some good advice to ponder upon, as he expressed it. A loud knock at the door, and two ship's officers walked in. "Hullo padre! I've come in to see you. We are going to play billiards in the officers' room, and intend to come along to the service to-morrow night." Our conversation drifted to matters ecclesiastical, and many and quaint were the views they held. But good fellows they were. "The sort who made the Germans wonder." At 8 p.m. there were several still waiting. One wanted to find an uncle residing in New South Wales. "I have left the address on board, but he lives up a river, I don't know whether it's the Tweed or the Parramatta." The lad looked uncomfortable when the Chaplain laughed. But the explanation that it was too far to go to the Tweed River on a Saturday afternoon, and he back at 10 p.m., put things right. "Oh, well, I will write him instead." The next a batch of Canadians, just ashore. "We want some Canadian dollars changed, please. Can you do it for us?" Then began a wrestle with exchange rates, etc., but the money was duly paid over, and the crowd of them made a concerted rush for the ice cream at the canteen. "Say, that's fine; we couldn't beat it in Vancouver," was the verdict, referring, of course, to the ice cream. At 9 p.m. the chaplain paid a hasty visit to the gymnasium. Two firemen were boxing with great vim, and a crowd of barrackers whose remarks were most impartial urged them on. One, whose nickname was very appropriately "Nugget," was declared the winner. The chaplain called for three cheers for the victor, and ditto for the loser. The parallel bars, vaulting horse, and skates were very popular. At 9.30 p.m. a visit was paid to the officers' room. Here the two officers referred to earlier were having a very exciting contest. Several others looking on included two captains from ships in port. A batch of apprentices enjoyed themselves in their room. Several of them, starting the next day, wanted books. "See me before you go, lads, and we will fix you up." A foreigner wanted an income tax paper filled up. It was certainly a task to understand his broken English, but at 10 p.m. he went off with a document which meant some revenue for the Government coffers. Just on closing time a sailor came in with £20. "We are sailing at 6 a.m. in the morning. Would you please send this home for me? I have the letter here. I want my wife to get it before I get home, and we go to New Zealand first." The two last were very different. One wanted to know of a good dentist in order that he might patronise him on the morrow, and the other wanted to know what time Holy Communion was celebrated on Sunday. He was a member of the Communicants' Guild. "We have not had a week-end in port this trip, but we will get it this time, and I want to come to Holy Communion." We had a few minutes' chat together, a brief prayer, and a hearty handshake. And 10.40 brought the evening to a close at the Institute. And the chaplain wondered what it felt like to work 44 hours a week!—From the Chaplain's Log.

Do not pray for open doors. Our fathers did that and their prayers have been answered. Pray rather for courage to enter the doors that are flung wide. To seize the present opportunity is going to mean sacrifice and service. What is the situation?

The Uncertainties of Science.

(By Dr. S. T. Pruen, Member of the National Assembly, being portion of an Address given at the London Missionary Meeting of Lay Churchmen on February 12.)

The scientific search after truth is most disappointing. Nowadays nearly every belief in evolution, I am not here to deny evolution; I do not know whether it is true or not, but I do know that it is not proved yet, and I am not going to throw away any belief I have because it does not agree with something else which is not proved. I am going to quote from a leading article in an important journal: "Darwin's theory has remained a theory for fifty years; its innate truth is recognised by everyone, yet in a judicial court of even moderate strictness it would be dismissed as unproven." That is a thoroughly good admission, but it is a fair admission that scientific men will, I think, always make when they are talking to other scientific men, and there is good will and fairness on both sides. To be really quite certain about evolution one would have to know what is the action of cells, how they live, move, and have their being. The first great book on that subject was written about two years ago, and so little is known of the process that goes on in cells that the author had to use so many new or quite recent terms that he had to supply a glossary of them at the end of his book. There were nearly a thousand. Perhaps in a century or two we shall know with certainty about evolution, but I do not think it need worry us if the evolution of to-day does not happen to agree with what we believe.

Take even the case of man's ancestry. May I just read you the latest pronouncement, written by the authority at the British Museum, the greatest authority on comparative anatomy. He is speaking of the gaps between man and the ape-like creatures who may have begotten us. But geological conditions make it likely that not fewer than a hundred thousand individual lives lie between us. In "A Guide to the Fossil Remains of Man," in the Department of Geology and Palaeontology in the British Museum (Natural History), second edition, 1918, p. 7, I read:—

"Unfortunately, only one discovery which may perhaps be regarded as tending to fill the gap between the ancestral apes and man has hitherto been made in the Tropics, and the remains in this case are so fragmentary that they admit of more than one interpretation. They comprise the roof of a skull, two molar teeth, and a thigh-bone found by Professor E. Dubois in a river deposit of either late Pliocene or early Pleistocene Age at Trinil, in Java. They probably belong to a single individual, though this is uncertain, and they are considered by Dubois to represent a link between the gibbons and man, which he names *Pithecanthropus erectus*. Pithecanthropus may, indeed, be an ancestral man, or it may be merely a gigantic and precocious gibbon. This is all that is known at present. It does not say that man is not descended from monkeys, but obviously you are allowed to hold your own opinion on it! It is guesswork. Evolution is the best guess of the best minds with the facts which they have at their disposal. I do not think those facts can possibly approach even one per cent. of those we want to know. When a great advocate gets to work with one per cent. of the facts of the case in his hands, he may win his case, but I expect he smiles to himself when he gets home!

Then we come to the things that we should expect we could be more certain about. Ptolemy's theory of the solar system, that all the planets and the sun went round the earth, held sway for a thousand years because it was a very reasonable theory, and it explained nine-tenths of the facts, and—this is the point—there was no other theory to take its place. That is the position of evolution—there is no other theory to take its place at present, because no one has any idea of the method by which animals were created. Then came Copernicus and Newton, who changed all this, and who said that they all went round the sun and went round in ellipses. Now comes Einstein, who says they do not. You make Ptolemy explained nine-tenths of the movement, Newton explained considerably over 90 per cent., but there was a small percentage he did not explain; he could not explain all the movements of Mercury, the innermost planet. Einstein says the planets do not go round in ellipses, but in spirals with very close coils. No planet comes back quite to the place it started from.

Again, it had been believed for more than a century that light was merely a movement in a thin, attenuated substance we call ether. Now Einstein comes and says No, light is a solid matter, and will be affected by other solid matter. In other words, if a ray of light passes near a great object like the sun, you will find that it is attracted.

Well, they tested that at the last eclipse of the sun, and the astronomers were satisfied that he was right, and that light was bent or refracted when it passed near the sun. So we shall probably have to give up the immaterial nature of light.

It is astonishing how we are finding out in science that the things we thought were correct are not correct. New discoveries keep coming up and we have no sure confidence left in any fact. If we are to be guided by science we shall be in a continual state of unrest.

Our Confidence.

We are confident that God is love and that He is directing the world. Personally I am confident, as I have no doubt we all are, that He has forgiven me my sins and that His spirit is helping me, but I do not know how I get my confidence. I have no doubt it came from Him, but I must admit that I do not know how—just as a child is confident of the facts told it by its parents, and you would find it extremely difficult to make the child believe it was not true, even if it was obviously not so. This confidence is largely lacking at the present time. It has been replaced in a great many by confidence in science. Then the confidence in science has disappeared, and men have been left with nothing at all. The study of science, if it is their only guide, is certain to breed restlessness in its votaries, just as following Christ, following Him in the way of being meek and lowly, is certain to breed confidence.

THE MAGI AND THE STAR.

(Translated from the Greek by E. Parry.)

The Magi from the sun-born lands,
Led by the star o'er desert sands,
Approached where lay in virgin hands
The Unapproachable.
And down before the Mother Maid
Their gold and frankincense they laid,
Where virgin Motherhood displayed
The Irreproachable.

The star that led to God they saw,
The golden Guide to Bed of Straw,
Where lay the Fullness of the Law,
The ever-blessed One.
So, Lord, may we when life is o'er,
When we above earth's desert soar,
The Uncreated Light adore,
The everlasting Sun.

Young People's Corner.

A GREAT MAN'S MOTHER.

Dear Boys and Girls,
Mothers' Day comes on Sunday next (May 8th), and you are asked to think of your own mothers, and to wear a white flower in memory of them. Your mother is a great gift of God to you, and is helping to make you a true man or a true woman. Do not forget to thank God for your mother; and do not forget to show mother how much you love and value her by doing all you can to help her in these difficult days. You will never be sorry for anything you may do to brighten your mother's life; you will only be sorry for not doing all you might have done. I want you to know about the mother of one of our greatest Australasian missionary heroes. You have probably heard the story of the Melanesian martyr, Bishop Patteson, the story of his wonderful work and his murder at the hands of the natives. Well, here is something interesting about his mother, Lady Patteson:—

Her maiden name was Frances Duke Coleridge, and she belonged to the same line as the poet Samuel Taylor Coleridge. Gentle, wise, and altogether charming, she is said to have swayed her household with the sceptre of love. She had great firmness of will, and her word was law to her children, who certainly never loved her less because of that. The future missionary, to whom she gave her family name of Coleridge, and who was generally called Coley, was just the boy to have been spoiled by mismanagement. Naturally indolent about his studies, and, though obstinate at times, at others quick-tempered and passionate, he had need of the firm but loving rule of his devoted mother. When she convinced him he was wrong his penitence was always quick and sincere. "Do you think God can forgive me?" he would ask earnestly, whilst he begged pardon at his mother's knee.

It was to her he early confided his wish to be clergyman, and she was pleased at his choice, and encouraged him to hope that he might be one.

When he was an Eton boy he was greatly touched by hearing Bishop Selwyn, the newly consecrated bishop of New Zealand, preach on missionary work. Dr. Samuel

Wilberforce's sermon on the same day on the same subject deeply stirred his heart. And, when Bishop Selwyn, calling on his mother to say good-bye before going out to his distant diocese, said, "Lady Patteson, will you give me Coley?" he added his request, too, that she would consent to his becoming a missionary.

The noble mother did not flinch from this hard demand, which meant separation from her son perhaps for life. For she promised "Coley" that if, as he grew in years, the same desire kept in his heart, she would allow him to join the Bishop in his work. The mother, however, did not live until that time came, for even whilst Coley was at Eton, he and his brother were summoned to her death-bed. The boy was in terrible trouble at the news, and wrote:—

"O papa, you cannot mean we may never, unless we came down to Feniton, see mamma again. I cannot bear the thought of it. I trust most earnestly that this is not the case. Do not hide anything from me; it will make me more wretched afterwards. If it shall (which I trust in His infinite mercy it will not) please God to take our dearest mamma to Himself, may He give us grace to bear, with fortitude and resolution, the dreadful loss, and may we learn to live with such holiness that we may hereafter be united in heaven."

Remarkable words these from a school-boy; but they were characteristic of the earnest-hearted "Coley" Patteson.

He and his brother hastened home, and Lady Patteson caressed and blessed her weeping boys. Then, putting her arms round her husband's neck, she thanked him for bringing them, and soon afterwards passed away from those who loved her so devotedly.

But, though she died, her influence remained, and whilst yet in his early manhood, "Coley" became a devoted missionary-hero.

"STRIKE WHILE THE IRON IS HOT."

As oft in my smithy I'm blowing the fire,
And of air, earth, and water am making my shoes,
All the world, like the sparks, I see upwards aspire
And to draw this reflection I cannot but choose:
When once on the anvil your work you have got,
Never fail, Sir, to strike while the iron is hot.

In searching your heart, should you find you intend
Some good to yourself or another to do;
To relieve the distressed or yours to amend,
Ah, watch the bright time when the purpose shall glow;

For happiness hangs on that moment, I wot,
If you fail not to strike while the iron is hot.

When'er by a smithy you happen to pass,
And hear on the anvil the hammer's loud clang,

This truth in your mind do not fail to rehearse,

That you heard from a blacksmith, as blithely he sang—

"If good be your aim, then whatever your lot,
Never fail, Sir to strike while the iron is hot."

—Plumtree.

Church Missionary Society N.S.W. Branch

Annual Demonstration

Tuesday, 17th May, 1921

Annual Service at 4 p.m. in St. Andrew's Cathedral

Preacher: The Rev. A. KILLWORTH, B.A., LL.B.

Annual Meeting of Members of the Branch
Chapter House at 6.30 p.m.

Missionary Gathering

CHAPTER HOUSE

Chairman: The Most Rev. The Archbishop of Sydney

7 p.m. "In South-West India." Lecture, illustrated by Photo Views, by Rev. W. V. Gunnitt (India)

7.45 p.m. Addresses. The Chairman.

Rev. P. S. Rogers (Uganda) Miss A. Jones (W. China)
Statement by General Secretary of the Branch

Tea, for the convenience of friends staying for the Evening Meeting, may be had in the Lower Hall, at a charge of 1/-.

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For Australia and New Zealand.

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Current Topics.

To many the term here used is like "that blessed word, Mesopotamia," to the old lady of long ago, a term much misunderstood and misrepresented. To many it stands

for some special doctrine or usage outside those of the Church of England. But to all it should express the true Churchman who realises that he belongs to the biggest thing on earth—a Church that knows no limits of nationality, colour, learning or wealth, a Church that is open to all and welcomes all who are willing to take on the profession of Jesus Christ as Saviour and Lord. Such a Churchman will be interested in the work of the Church everywhere and will seek not to be limited in his outlook to his own particular district or congregation. Congregationalism, parochialism, diocesanism, and all that ilk, are "isms" the Catholic Churchman will avoid as, not only grossly inconsistent with his profession, but injurious to the Church's life and work, and incidentally to his own. And yet, alas! how few and far between are such Churchmen! You may confidently assert that the ordinary Churchman has absolutely no interest in Church matters outside his own little sphere of influence. We have the advantage of reading quite a wealth of diocesan papers and the complaint is so woefully common regarding the need of subscribers that we are forced to the view that our Church is largely made up of members suffering from short sight. Even diocesan enterprises and doings have no interest for them. And as for the larger Church, they hardly seem to recognise or realise that there is such a thing. Consequently the Church's great commission to go into all the world and make disciples of all nations is simply meaningless to them. The Lambeth Conference, the Anglo-Catholic Congress, the Islington Conference, Keswick, Swanwick, Glasgow 1921, and similar meetings and movements are almost as foreign to them as to an unsophisticated way-back who has never seen the ocean.

The disease is not confined to Australian Church-people, for quite recently we read an editorial in a London contemporary urging the necessity of a Church press, and the duty resting on Church-people to read about and get interested in the tasks and thought of the wider Church. And in New Zealand, the recent attempt to incorporate an inset containing more general news of the Church with the diocesan organs is meeting with only a partial success. There is no very great enthusiasm apparent, and the last issue is thundering with indignation against what seems to be a determined set-back to the wider

scheme. We quite admit that there has been a measure of unwisdom manifested in publishing some ill-considered statements, but a little mutual conference might easily have set that right, without revealing to the diocesanism of other days. We sometimes fear that the clergy do not realise how a widened horizon makes for the growth in interest and power of the ordinary Churchman in relation to even parochial matters. It enhances his appreciation of his own local congregation when he realises the big thing of which it is a part and the big work Christ has given it to do. We know, of course, that many more recognise all this and seek to get the larger Church newspapers into the homes of their parishioners. We commend to their notice a splendid method employed in a distant country parish. On the front page of the local Gazette and first in order among the "Special" Notices, stands this paragraph:—

Lake Bathurst Parish Gazette.

Secretary, Mrs. Neale. The Secretary will be glad to arrange for other Church papers, such as "The Southern Churchman," "The Church Record," "Church-Standard," to be forwarded.

If only a similar sympathetic propaganda were in evidence in every parish the two Church newspapers, whose continued existence is important to the life and work of the Church, would gain a stability and constituency which would largely increase their power and utility.

Once again the Sydney Diocese Home Mission Society is making its appeal for special offertories on Trinity Sunday. It is fervently hoped that a generous response will be made and the increasing demands on the society be thereby adequately met. The Annual Festival, held in the Sydney Town Hall on May 3rd, was wonderfully well attended, the teas in the basement proving just as warm and hearty as in the past. But the strange thing is that no report of this big Church demonstration appeared in the columns of the leading Sydney daily paper on the following day. Is it because no arrangements were made for the reporters to chronicle the events of the evening? A few days later another Church body held a Praise Service in the same hall and received ample notice in the press. Why was the Church's big annual field day not reported? Perhaps the speeches did not provide just that matter the press desires to report. In any case it is a lamentable thing that some account of so important a yearly gathering was not published. One thing, in these days the Church has got to believe in herself and her place in the community. Hence the widest publicity should be given to her work. Those in authority should so organise and make known this annual Diocesan Festival, that the outside world will be bound to take notice. If we are not wide-awake, us-

ing every avenue and every legitimate means of making the Church and her work known, we cannot wonder that the world estimates us at our own apparent estimate. The Festival is a big occasion, always warranting the biggest platform of speakers we can procure, with a subject matter to be spoken upon such as will catch the imagination of people in general, then not only will our churchmen come (as they do already) but the press and the community in general will feel that they cannot but take notice.

Tuesday next, May 24, will be Empire Day, and our earnest prayer is that the Day will be celebrated Empire Day, with genuine thankfulness and enthusiasm. The day ought really be a field day amongst the children, when solid instruction should be given bearing upon that commonwealth of nations to which we belong and upon those glorious traditions which have marked the British race through the centuries. One thing we trust is, that the day will not be given up to the windy vapourings of politicians. Too often do they speak at Empire celebrations, having one axe to grind, and that their party's place in the sun. Rather should the day be one of sincere rejoicing for what God has enabled our Empire to do for mankind, and especially during these latter years, together with the inculcation of the great truth that righteousness alone exalteth a nation. On such a day, the true patriot will not concern himself primarily with the mere size or greatness or power of the Empire, but with its moral and spiritual value, as a factor in the world's progress. Just now it is very important that Empire Day should be made the most of in Australia. Let it be done worthily.

We congratulate the N.S.W. Branch of the C.M.S. on their work during their year closing March 31st last. To have raised over £16,000 during the year is at once a clear sign of God's blessing and a tangible expression of the people's giving. Especially is this to be noted when it is remembered that the year saw the cost of living rising to its highest point—there was increasing stringency in the money market—while the closing months of the year were marked by the dark spectre of unemployment hovering in our midst. During the year the people as a whole were "hard up to," but the response was truly of God, and therefore the C.M.S. authorities have great cause for thankfulness. There is still the deficit of £4000 due to the Home Society in London. This amount has accrued from past years, but special efforts are to be made to wipe it off this year. Surely God's people will respond to this new call! The silver and gold belong to our God, and clergy and Church-people are earnestly urged to rally to the C.M.S. cause, and