

The Church Record

For Australia and New Zealand.

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Current Topics.

There is a movement on foot in the House of Lords to make Easter Day no longer a moveable feast but a fixture as regards date. The present method of finding the date for Easter is settled by Act of Parliament, but in accordance with ecclesiastical custom. The difficulty of a moveable Easter Day chiefly resides in the holiday aspect of the season that surrounds Easter Day. But any alteration of the Christian festival would require united action on the part of the various branches of the Christian Church. The Archbishop of Perth makes what appears to us a right suggestion in the current issue of the W.A. "Church News." He deprecates any interference with the Church's festivals. But at the same time he questions the benefit to the Christian Church for the due observance of those festivals of having the festivals of Easter and Whit Sunday associated with public holidays, attended as they are with all kinds of sport and glorification without regard to the sacred character of those seasons. Sydney, with its Agricultural Show in Holy Week, including the Day of the Crucifixion, and Perth with the same week for its pantomime week, present sad examples of the utter want of consideration and reverence for a season so full of holy memories for Christian people. If the suggestion of the Archbishop of Perth, and, if we recollect rightly, also of the Primate a year ago, were followed, it would give the public a settled date for the annual holiday and rid Holy Week and Easter of those associations which at present militate against their reverent observance.

We congratulate the New Zealand Government for their sane and courageous action in relation to picture films. There is a very general opinion that the average picture show is by no means a wholesome place for the younger members of the community. The kind of pabulum provided being in the direction of the glorification of evil and the filling of the children's minds with the sordid and impure. The New Zealand Government has decided to prevent such films being shown in public. The Minister for Internal Affairs has recently stated the future policy of the Government. He said:—

"We won't allow anything that the censor calculates is likely at all to influence adversely the juvenile mind, or people with a kink that way. . . . I am sure the Americans would not tolerate it themselves, and they are unloading on us, and on the British countries what would be tolerated only in their lowest theatres. We want their best, not their worst. . . . The censor 'will put out these low class pictures which are likely to lead to crime or immorality, and to affect people of the weaker class. . . . What we want is that the children shall not be corrupted when they go to the theatres, and that men can take their wives and children, their fiancées, or their friends

with them to the theatres without fearing that they may see anything undesirable, and that the theatres will have an improving and that the theatres will have an improving not a lowering tone. We want a better class of picture that will lift the civic, moral, and artistic sense of the community. You could do it. There are splendid pictures. If you can't get them in America you can get them in other artistic countries. What about our own Home Country? . . . You can get them; and we won't have the low-life pictures, the degrading pictures, whether they come from America or anywhere else. That is my view. That is the Government's view."

This is well spoken, and it may be that New Zealand's lead will encourage legislation throughout the Commonwealth for the cleansing of our social life from so grave a menace to our moral well-being.

How the Devil gulls his captives! Some time ago we had occasion to

reflect upon the anti-Christian character of "Spiritualism"; the next week's mail brought along a protest from one who styled himself a "Christian Spiritualist." And this in spite of the dishonour to our Lord that spiritualism inculcates. Now, from New Zealand we have received a copy of a diocesan paper which had been publishing articles concerning Theosophy. A reply has been sent along from a Theosophist containing this curious statement:—

"I, a Theosophist can be a good Hindu and a good Christian equally without inconsistency, because he looks to the 'One God and Father' of all humanity. He sees and tries to realise . . . the one Christ in varied manifestations. . . . So, the Theosophist who finds God behind, in and through all religions, does not consider himself inconsistent when he teaches purified Hinduism to Hindus and purified Christianity to Christians."

Truly Theosophy is an accommodating religion. We might, in light of known facts, go on to say that with the same kind of consistency, the Theosophist could teach a "purified" immorality to immoral men. Theosophy is thorough-going Pantheism and must consistently deny the eternal distinctions of right and wrong. It has no place in its system for our Lord Jesus, the eternal and only Son of God. It camouflages with the term Christ, for in its belief Jesus is not eternal and uniquely the Christ, but only one of a number of other men in whom the Christ-Spirit became incarnate. Christian people need to be on their guard against this deceptive abuse of Christian terms which beguile the unwary and unstable. The Cross of Calvary has no saving significance for the theosophist. Christianity and Theosophy, the one is from above, God's way of saving and reclaiming sinful men; the latter is earthly, sensual, devilish.

The Ballarat Church Chronicle is responsible for the publication of a long and curious letter, entitled "The Anglo-Catholic," ostensibly set forth as an eirenicon, asking the Evangelical Church-

men to seriously consider the position of the Anglo-Catholic in view of the Lambeth Appeal. We fear the easy-going plausibility and misrepresentation of the article will not help very much the object for which it would appear to be written. We are told at the outset that the Anglo-Catholic "holds that 'Holy Orders' should be regarded as a sacrament. . . . In this view he agrees with both the Eastern Orthodox Church and the Roman." Quite so, but not with the Anglican, for Article 25 distinctly says that "Orders," etc., are not to be counted for sacraments of the Gospel; they have not like nature of Sacraments with Baptism and the Lord's Supper.

And the Evangelical cannot understand the common honesty of the man who, after gaining his position of accredited teacher and minister in the Church by assenting to the 39 Articles, sets to work to teach the opposite as truth. But the spirit of the writer seems well, or ill, manifested in the following rather impertinent presentment of his case—

"The 'red rag' that the Anglo-Catholic seems to wave to the annoyance and anger of pious Evangelicals and the sneering contempt and worse of the Erastian Churchmen, appears to be two things: somewhat confused in our opponents' minds and classed together under one embracing term, 'Romanism.' These are Confession and Ritualism; but our detractors forget that the Prayer Book provide for both. Our appeal for understanding on these points is first to the Church-loving Evangelical. Without holding the belief that Holy Orders is a sacrament, sacramental confession becomes meaningless."

Then there follows the usual insincere reference to the Prayer Book, as if the "opening of his grief" therein referred to had anything in common with the systematic auricular confession and absolution that the Anglo-Catholic stands for. The writer's statement of evangelical belief re the presence of Christ in Holy Communion shows how completely he fails to understand the position of the Church of England, and how one-sided his reading on the whole question has really been. For instance, he tells us that both Anglo-Catholics and Evangelicals "agree that the act of that 'coming (of Christ) is closely bound up with the consecration prayer and the act of Communion.'" (The latter is evidently thrown in as a sop to us.) His paltzy ad cantandum arguments and irreverent illustrations are unworthy of the sacredness of the subject, and we cannot but express our surprise and dismay that in the official organ of the Ballarat Diocese he has been allowed four of the twenty columns for this diatribe in furtherance of the present Disunion.

A copy of the "Hobart Mercury" has reached us with a Church advertisement specially marked, and a query written alongside, "Does this belong to the Church of

England?" The advertisement is as follows:—

ST. MICHAEL'S, WEST HOBART.

PALM SUNDAY, MARCH 20.

Holy Communion, 7.30 a.m. and 10 a.m. (Blessing and Distribution of Palms at 10 a.m.).

Confirmation, 11 a.m.

Evensong, 7 p.m., Preacher: Archdeacon of Hobart.

Almost at the same hour an enclosure reached us from Melbourne, the printed service slip for Holy Week of St. John's Church, Latrobe St. We reprint a portion of it just as it stands, as we think it will that our readers should know something of the practices that are in use in certain Churches avowedly Church of England. These were the arrangements for St. John's Church, Latrobe St.:—

"Good Friday.—7 a.m., Mattins and Litany; 9.30 a.m., Stations of the Cross; 11 a.m., Liturgy for Good Friday. The Passion and the Reproaches; 12 noon to 3 p.m., Three Hours' Devotions; 7.30 p.m., Evensong; 8 p.m., Selections from Stainer's Crucifixion.

"Easter Even.—7 a.m., Ceremonies of Holy Saturday. Blessing of Paschal Candle, etc.; 7.30 p.m., Solemn Evensong and Procession.

"Easter Day.—6, 7, 8 a.m., Holy Eucharist; 11 a.m., Procession and Solemn Eucharist; 7 p.m., Solemn Evensong and Procession.

"Confessions before Easter Communion can be heard daily (except Wednesday), at 8.45 a.m., Wednesday and Thursday, 4 p.m., Good Friday, 10 a.m. to 11 a.m., 3 p.m. to 5 p.m., 7.30 p.m., Saturday 8 a.m., 4 p.m., and at other times by appointment.

"CYRIL C. BARCLAY, Priest-in-Charge.

We expect our Tasmanian enquirer will agree with us that these things betoken the following of Romanism and indicate a curious mentality on the part of those who can practise them as members of the Church of England.

THE BUSH CHURCH AID SOCIETY.

Commencing on April 10, the Bush Church Aid Society will hold a rally and campaign in Sydney and suburbs. The Rev. F. W. Harvey, from Wilcannia; Rev. R. R. Hawkins, from Cobarg; and the organising secretary, Rev. S. J. Kirkby, will be associated in this undertaking. Special sermons will be given in various churches and on week nights illustrated lectures on the extensive enterprises of the Society will be delivered. Many congregations are helping by means of special offertories, but individual church-people are invited to make donations to the work. The society is already engaged in three States of the Commonwealth, and touches only remote areas. It is a Home Mission Society with a continental outlook. Appeal will also be made for recruits for a thoroughly Australian ministry. It rejoices at the help given by men who have come from England and elsewhere; but believes that here in Australia there is a body of young men and women who are prepared to respond to a call to heroic ministry. The society is prepared to help approved candidates in a University or Theological College course. At present it is engaged in this work of training young men. Young women will also be received for training as Bush Nurses or Bush Deaconesses. Donations for the society, or letters concerning candidature may be sent to the Organising Secretary, Diocesan Church House, George-st., Sydney.

LASTING TABLETS.

If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with immortal principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

English Church Notes.

Panama.

At St. Bride's Church, Fleet-st., London, a largely attended service was held in memory of the late Mr. Tom Bond Bishop, for 53 years honorary secretary of the Children's Special Service Mission. The service was conducted by the President of the Mission, the Rev. the Hon. W. Talbot Rice, M.A., assisted by the Rev. W. S. Standen. In the course of a most impressive and eloquent address, the Rev. S. M. Warner, M.A., spoke of the sweet and fragrant influences which Mr. Bishop exerted. With others he began and built up in constant prayer the world-wide enterprise known as the C.S.S.M., and he might rightly be described as a pioneer of evangelistic work among the children. The seaside services had been a blessing to thousands of children of the middle and upper classes, while the Scripture Union, which lay so close to his heart, had spread throughout the world.

Dr. William T. Manning, rector of Trinity Church, New York, has been elected by a large majority Bishop of New York. This result was achieved in spite of bitter and scurrilous attacks on Dr. Manning by the fiercest anti-British newspapers on the ground that Dr. Manning is an Englishman by birth.

The Senate of the London University is inviting Professor A. C. Headlam to give a course of lectures to advanced students in Theology. The lectures will probably be delivered in King's College Chapel on the first three Tuesdays in May. The subject will either be a continuation of that of Dr. Headlam's Bampton Lectures last year or the "Early Diffusion and Relations of Hellenism and Judaism in Asia Minor."

Churchmen generally will learn with regret that Prebendary Procter, vicar of Islington since 1902 has decided to resign his important charge owing to failing health. Prebendary Procter underwent an operation some time ago, and he has never regained his robust health.

Miss Jex-Blake intends to resign the position of mistress of Girton College, Cambridge, next July. Miss Jex-Blake has had a brilliant career. A daughter of the late Dr. T. W. Jex-Blake, for several years Headmaster of Rugby, and later Dean of Wells, she entered Girton in 1879 as a scholar in classics, and in 1882 she obtained a first-class in the Classical Tripos.

Mr. Horace F. Moule, Litt.D., who has been serving since 1912 as Assistant in the Editorial Department of the British and Foreign Bible Society, has just accepted a mastership at Weymouth College. The youngest son of the late Archdeacon Moule and a nephew of the late Bishop of Durham, he first entered the Bible Society's service as far back as 1899, when he was appointed to assist the Rev. T. H. Darlow in preparing the "Historical Catalogue of Printed Editions of Holy Scripture."

Rev. J. W. Crozier, a son of the late Archbishop of Armagh, has been appointed to the incumbency of St. Ann's Church, Dublin, vacated by the appointment of Canon Day to the Bishopric of Ossory. The last four vicars of St. Ann's have been well-known men—Dean Dickinson, Dr. Patterson Smyth, now Archdeacon of Montreal, the present Bishop of Meath, and the Bishop who has just been consecrated. The new incumbent is a man of abounding energy, and has done excellent work as a war chaplain in Salonica.

The first break has been made in the ranks of the first party of women missionaries to Uganda, all of whom had recently completed 25 years of service, by the death, on December 11, during furlough, of Miss M. S. Thomsett, of Mukono. During her long term of service Miss Thomsett had been engaged in evangelistic and dispensary work in various parts of Uganda, and she will be mourned by Africans no less than by fellow-members of the Mission.

Reunion of the Churches.

An important conference was held in Upper Norwood, Surrey, on January 28, arranged by the United Committee of all the clergy and ministers of the neighbourhood, to deal with the question of "Reunion of the Churches." The speakers announced were the Bishop of Chelmsford and the Rev. Dr. Horton. Twenty minutes before the advertised time for the commencement of the meeting the Congregational Hall was filled, and large numbers waited for admission. It was necessary to use the Congregational Church itself, and thither the meeting migrated, by the kind invitation of the minister, the Rev. W. J. Shergold. There was a gathering of about 900 people.

The Bishop of Chelmsford gave a masterly survey of the Lambeth proceedings, and raised the whole question to a very high level.

Dr. Horton, in his reply, emphasised the main ideals for which Nonconformists stood

—viz., Fellowship, the Priesthood of the Church, the Prophetic Ministry, Freedom in Worship.

The Bishop of Chelmsford replied admirably to these points, and the Rev. Dr. Withcrown, Minister of the Presbyterian Church, voiced the hearty thanks of the gathering to the speakers.

Such meetings should have a beneficial influence in furthering the cause of Reunion.

Actors Oppose Sunday Theatres.

The C.F.N. reports:—

"A large meeting of actors and actresses has rejected the proposal to open the theatres on Sunday. As the chairman of the gathering said, 'this settles the question for some time.' We are glad that this conclusion was reached after a full and frank debate. Theatre opening on Sunday would inevitably involve seven days a week work for a large body of men and women. The plea that it would make work for the unemployed is too childish to be worthy of argument, for we know the public demands certain actors and actresses who could not refuse to act on the Sunday. With us the duty of preserving the religious character of the Lord's Day is a primary consideration. We are convinced that the Sunday opening of theatres would go far to secularise the whole day and would lead to a still further diminution of the attendance at public worship. Rightly or wrongly, the provision of counter attractions to public worship draws a section of men and women to them and leads them from Church services."

Church of England Men's Society.

The Archbishop of York devoted a whole day recently to the business of the Church of England Men's Society. At 8.30 a.m. he celebrated for the members of the council in the S.P.G. chapel, and afterwards presided both at the morning and afternoon sessions. The report regarding the compulsory renewal under the new Rule of Life had been awaited with some anxiety. The council has set a time-limit up to June next for all branches to decide whether they would renew or drop out of the movement, and at the meeting last week it was stated that up to date 1465 branches in England and Wales, with a membership of 39,453, had already renewed. The Scottish Episcopal Church Men's Society, the English Church Men's Society of South Africa, and all the branches in Australia and New Zealand had accepted the new obligation, although detailed returns of numbers were not yet to hand. It was stated that the Seamen's Guild for Churchmen of the Merchant Marine, was also reviving, and the Men's Society had again been accepted as the official Communicants Guild of the Church of England for the Army.

In commenting upon the report, the Archbishop said he believed that, in spite of much that might disquiet, there were manifest signs of a recovery of strength after the strain of the war; he felt that a revival of the Church of England Men's Society might be of infinite value at a critical juncture in the life of the Church and country.

African Ordinations.

The following list of ordinations by the Right Rev. Bishop Oluwole, for the Bishop of Lagos, at St. Peter's Church, Ake, Abeokuta, will be of interest as marking the growth of the Native Church.—Deacons:—Mafe, Samuel Oluosajo; Aiyedun, William Omutunji, B.A.; Okunribido, Abel Awolaja; Jones, Daniel Famakina Adekambi; Soremekun, Emmanuel Oluasanya Ladipo; Deke, Theodosius Daniel Oluwole, B.A.; Ogugbe, Edwin Alexander; Ogunsanja, Emmanuel Sodeyinde Oluwumi; Akiola, Michael Olukeye; George, David Mosunmola; Ajibola, Emmanuel Oluwayite. Priests:—Akingbehin, Francis Christopher; Sodipe, James; Othaniel Gbemisola; Olukotun, Joseph Oyekunle; Oduwusi, Daniel Akinwumi; Fawehinmi, Daniel Adeyemi.

"Australia Day" in London.

A correspondent in the "Guardian" writes: "Since London City refuses to part with its more interesting shrines, and the day is past for their ordinary Sunday use, why not appropriate them to special Imperial and Catholic purposes? It may be taken as certain that, on this head, sentiment will far outweigh commercial instincts all Churchmen, as visitors to the Metropolis, and heart-whole lovers of the Homeland, will be against demolition. There is much to be said for endeavours to link up distant provinces of the Empire with specially hallowed meeting-places in the capital. By 1914 the clergy who had returned from periods of service to the Church overseas had instituted a system of interchange between priests of this and the New World dioceses. 'It is by no means a small thing for our daughter States, twelve thousand miles

away, to realise that their national aims, points of view, and aspirations are being sympathetically studied by men at the centre, who have the truest good of the whole English-speaking world at heart. Archbishop Lowther-Clark, after seventeen busy years in Melbourne, could speak with exceptional weight and authority at St. Dunstan's-in-the-East on Australia Day, and the representative men and women who formed his congregation will not fail to recognise his outspoken courage and sound wisdom. Year by year interest in the birthday of the Commonwealth increases in London. Not a little has it been enhanced by the visit of the Prince of Wales. Church feeling must ratify and deepen the sentiment by encouraging every effort at interchange of clergy and by welcoming in its churches those to whom the Dominions are very dear."

Statistics.

The statistics of the American Episcopal Church for the past year, which have just been gathered from the dioceses, are as follows:—In the number of its clergy, 5987; parishes and missions, 9081; baptisms last year, 65,597; confirmations, 50,779; communicants, 1,007,000; Sunday School scholars, 417,695; and reported contributions of the parishes 24,392,092dols., the Church seems to be making small advance. It is to be said, however, that the number of communicants is much larger than the number stated, if confirmed persons who have received the Holy Communion and have the right to come are considered. The contributions for Church purposes are very much larger than the amount stated as the summary of parochial offerings.

Sermon Outline.

"I LIVE TOO."

(By Rev. J. W. Fall.)

"Because I live, ye shall live also."—John xiv. 19.

That assurance is enough. We need no more; we should want no more. Here, in this promise of One Whose promise cannot be broken, is the Easter Faith, and here is an Easter message assured by that faith. He lives—that is the faith we have in Him. "Ye shall live also, because He lives." That is the strong, heartening message from Him; and it is enough. For the one thing man asks for is life and fullness of life. That includes everything else he can desire. Given such life, and with it comes power and bliss and a future. That is what we have here. "He lives"—that is our Faith. "We are to live also"—that is the outcome. And the two together—the Faith and the Message—constitute the Easter Joy. Let us dwell upon the strong and uplifting assurance that

We shall Live also.

Like godliness, it has promise of the life that now is, and of that which is to come. In other words, we may think of Easter time as

1. The Festival of Holiness.
2. The Festival of Hope.

1. The Festival of Holiness.

The Resurrection of our Lord from the dead gives promise of the life which now is. It provides guidance and power for the present time. That is the message of St. Paul in Rom. vi. 10, 11. He tells us that "The death He died was for sin, once for all, but the life He lives is for God. So you must consider yourselves dead to sin and alive to God in Christ Jesus our Lord."

"Alive to God in Christ." That is the meaning of Easter for the Christian life now. It is a call to live to God, and it is a revelation of the way and means of living to God. We live to God when we live "in Christ Jesus our Lord."

The unique thing in Christian living or living as a Christian should live is that the Christian life is not a separate thing; an existence into which God pumps power which passes forth from Him into the separate possession of the Christian, to be used by him as best he can use it. But it is an imputed thing; it is an existence into which God by Christ through His Spirit enters and which He indwells. St. John, in the verse following the text, describes it as a life wherein there is a mutual indwelling. "Ye in me, and I in you." And in the following chapter he sets forth the secret of the Christian life as a life of "Abiding in Christ."

What in practical action does "abiding in Christ" amount to? Must it not mean this, first of all? If a man abides in Christ he will ignore no known sin, but will judge it as hateful and to be condemned; he will confess it, and, being forgiven, he will abandon it in the power of Christ's life, lived over again in Him.

But it should mean more. It should mean in its fullest that there will be no interest in life into which Christ is not brought, no occupation for thought which he cannot share, into which He cannot enter. Further, it will mean that the disciple will bring all burdens to Him, in childlike simplicity, will bring every care, and every problem, and every piece of work to Him, and will draw all wisdom, and life and strength from Him.

It may not necessarily imply unceasing consciousness of Him, but somehow He will be in a subconscious way always be there, sharing, co-operating, rejoicing together with the Christian. Nothing will be allowed in the life to separate from Him. This seems to be the clear teaching of Scripture regarding the believers' way of life every day. Eph. ii. 5, for instance, may be quite literally translated. "He made us live together with Christ . . . and raised us together, and made us sit together within the heavenly sphere in Christ Jesus." Clearly there is ample warrant for the demand that "if we are risen with Christ we should in everyday ordinary living seek the things which are above, where Christ is. In this way it is clear that Easter is for us the Festival of a Holy Life. Then it is also

2. A Festival of Hope.

"Ye shall live also." If in this life only there were help in Christ it would after all be a very inadequate thing. To be launched into the world beyond alone would be a dreadful anticipation. To say good-bye to Him when we pass the gate of death would justify the blackest colours with which the grave has ever been painted. But, thank God, such fears are altogether unwarranted. The Lord Himself comforted the disciples, looking forward to the future with the gloomiest anticipations in these words: "Let not your heart be troubled. I go to prepare a place for you. If it were not so I would have told you. . . . Where I am, there ye may be also." Do we need more to comfort us and assure us? The companionship is not broken off by death. The life of partnership is not ended at the grave: but in this life and in the next it continues unbroken, and growing better and brighter every day.

"Jesus lives! our hearts know well
Nought from us His love shall sever;
Life, nor death, nor powers of hell
Tear us from His keeping ever.

"Jesus lives! to Him the Throne

Over all the world is given:

May we go where He is gone.

Rest and reign with Him in Heaven."

World Conference on Faith and Order.

MEETING OF AUSTRALIAN CHURCH COMMISSION.

The first meeting of the above commission since its appointment by last General Synod was held at the Church House, Sydney, on March 14, 1921. There were present His Grace the Primate (chair), the Archbishop of Brisbane, the Bishop of Willochra (Episcopal Secretary), Rev. Canon Archdall, His Honor Mr. Justice Harvey, Messrs. A. E. Watt and W. J. G. Mann. Apologies for absence were received from Bishop Le Fanu, Archdeacon Whittington, Dean Hart, Hon. Lytleton Groom, M.H.R., and Mr. W. M. Buntine. The Bishop of Willochra was elected hon. secretary, and Mr. A. E. Watt hon. treasurer.

The Bishop of Willochra reported the proceedings of the commission, whose work it had to be done by correspondence. This included a statement of the position of the Church of England in Australia, and the election of the Bishop of Willochra as delegate to the Preliminary World Conference. The Bishop of Willochra laid on the table a report of the conference at Geneva, and stated that the expenses to date had been £25, and private subscriptions received £30. It was agreed, after some discussion, that the following should be the answers to the questions of the Continuation Committee:—

1. What degree of unity in faith will be necessary in a reunited Church? Answer: The possession of a common faith at least as full as that contained in the Apostles' Creed.

2. Is the statement of this one faith in the form of a creed necessary or desirable? Answer: We believe it to be both necessary and desirable.

3. If so, what creed should be used, or what other formula would be desirable? Answer: The Apostles' Creed as the baptismal profession, and the Nicene Creed as the formula for communicants.

4. What are the proper uses of a creed or of a profession of faith? Answer: (a) As a test of whether any given teaching is essentially Christian or not; (b) as a basis

of instruction in the Christian faith; (c) as a bond of unity between Churchmen.

It was resolved that the Bishop of Willochra be asked if possible to attend the meeting of the Continuation Committee this year in the U.S.A., but if he could not attend Archbishop Clarke be asked to represent him pro hac vice.

Two vacancies in the commission were filled by the election of the Bishops of Newcastle and Gippsland to fill the vacancies caused by the resignation of Archbishop Clarke and the death of Bishop Pain.

The Bishop of Willochra was asked to draft the report for General Synod, and that General Synod be asked to reappoint a commission.

It was resolved that an appeal be made for £300 a year for three years as the Australian Church's contribution to the expenses of the World Conference Continuation Committee, which will pay the travelling expenses of its members in addition to its other heavy expenses, amounting to over £15,000 a year. Contributions may be sent to the hon. treasurer, E. A. Watt, Esq., Glenelg House, Glenelg, Western Line, N.S.W.

Faith Healing by Ratana.

New Zealand has been stirred in Christian circles by alleged Faith Healing by a Maori Christian, Ratana. The Rev. W. G. Williams has contributed the following information of general interest to the Wellington "Church Chronicle":—

"So much has appeared in the papers during the past few months regarding the work of the Maori faith healer, Wiremu Ratana, that it seems some expression of opinion is called for from one who has been frequently on the spot during the year, and who has had opportunity of watching the movement closely. After spending several Sundays and other holy days with large gatherings of natives at Ratana's home, one could not but be impressed with the spirit of intense earnestness shown, both by the man himself, and by the hundreds who come to him for healing. So great has been the impression made upon the natives throughout New Zealand by this new movement, that it was felt by leaders in the Maori Mission that the time had come to make a careful investigation, in order that some definite opinion might be formed of Ratana's teachings and practices. Accordingly, at the beginning of December, a special visit was paid to the settlement by Canon A. F. Williams, of the Waiapu Diocese, and the Rev. W. G. Williams. We had two long private interviews with Ratana himself, and had every opportunity of listening to his teaching, and watching closely his dealing with individual cases. We were both impressed with the man's perfect openness and sincerity, his soundness upon all the fundamentals of Gospel truth, and the entire absence of any signs of the ordinary practices of tohungas or native witch doctors. Indeed, Ratana himself claims that he has been divinely called to bring back the Maori people from the lapse into tohungism and semi-paganism, which we have discovered had become only too common among them. The burden of his teaching is a call to the people to a definite and complete renunciation of all pagan and superstitious practices; a personal faith in God the Three in One, with a real dependence upon the indwelling of the Holy Ghost; and a healing in God for the healing of the body as well as of the soul, through the merits of the Cross of Christ. He teaches that healing of the body went hand in hand with the healing of the soul, as the consequence of a personal acceptance of the Gospel in the earliest times, and that both blessings should be equally claimed to-day. Ratana lays great stress in his teaching upon the ministry of the angels, as the agents through whom God administers His physical blessings to the believer.

As one listens to Ratana's teaching, one cannot help thinking of the many afflicted persons who came to our Lord, whose diseases were due purely to spiritual causes. There was the man with a deaf and dumb spirit; the woman with a spirit of infirmity; and the impotent man who was warned to sin no more lest a worse thing happen to him. They were not all of this class, but a great many were. The modern infidel smiles, and says the Lord was merely pandering to the popular beliefs of His time; but the humble believer would shrink from such a suggestion, and would acknowledge that the Son of God knew as much about the cases He treated as the critic of the twentieth century. So, too, Ratana teaches that many of the new diseases which are undermining the vigour and constitution of the Maori race are spiritual in their causes. By apostatising from the original purity of the Christian faith, and turning aside to the old pagan practices, they have placed themselves under evil spirit influences, and this has

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are to-day rendering the native race a mere
wreck of its former condition of physical
health and vigour. Ratana teaches that if
they will definitely and completely renounce
their apostasy, return to a simple faith in
God the Three in One, and fully consecrate
their lives to Him, they may obtain divine
deliverance from their various maladies, and
the Maori race will once again become vigor-
ous and strong. In addition to his general
addresses to the whole assembly of people,
each individual is dealt with by Ratana in a
personal interview, or where necessary in
two or three interviews. In these interviews,
which are carried on before the whole as-
sembly, the individual is questioned as to
any pagan practices resorted to; is exhorted
to evidence a complete renunciation by hand-
ing over any charms or mascots received
from the tohunga; and is then encouraged
to place a definite personal faith in God for
healing. Two months ago we examined
Ratana's register, which then contained the
signatures of 1167 persons who professed
to have been cured of various diseases since
the previous Christmas. Hanging on the
walls of Ratana's meeting-house are great
bundles of crutches, walking-sticks, dark
spectacles, and an invalid's chair, in which
a man, paralysed in both arms and both legs,
had lived night and day for two years.

"Such is the description of the happen-
ings at the home of the Maori when the
newspapers sensationally, but quite wrongly,
style "the Miracle Man." It has been sug-
gested that his teaching and practices are
similar to those of Christian Science, to
which one's reply would be that those
who have carefully investigated the move-
ment have not been able to detect the slight-
est resemblance to the teachings of that blas-
phemous counterfeit of Christianity.

"If we still have any doubt as to the
reality and soundness of the doings of Ra-
tana, surely the whole Church should appoint
an official commission to make a more thor-
ough investigation."

Personal.

Rev. J. W. Ferrier, missionary of the
N.S.W. Branch of the C.M.S., has
reached his destination in Kandy, Cey-
lon. He writes, "I am gradually tak-
ing hold of the details of this arduous
post."

Mr. C. R. Walsh, the new Registrar
of the Sydney Diocese, is one of Syd-
ney's leading Churchmen. He is chair-
man of the local C.M.S. committee, a
Diocesan Nominator, member of the
Standing Committee, and a good many
other Church committees. Mr. Walsh
was recently retired from the position
of Prothonotary of N.S.W., an office
he filled long and honourably. His
accession to office in the Diocesan Regis-
trary will bring to that important posi-
tion one whose legal training and
knowledge eminently fit him for its
complex functions; and also a gentle-
man whose experience, courtesy, and
sweet reasonableness are such as will
commend him to those who from time
to time have recourse to the Registrar
for counsel or other business.

During the absence of the Rev. L.
G. Hatfield Hall from Penrith, the rec-
tor of Mulgoa, Rev. F. C. Hall, will
act as locum tenens of Penrith, in ad-
dition to the parish of Mulgoa. Rev.
E. Cameron will assist Mr. Hall.

Rev. S. H. Davis, who has been at
the head of the Charleville (Q.) Bush
Brotherhood for the past nine years,
has resigned from his position, and
will leave for England by the R.M.S.
Orvieto on April 16.

Canon Maclean is to succeed Canon
Lush in the incumbency of Havelock
North in the Diocese of Waipatu.

Rev. W. G. Marsh, of Adelaide, is
about to visit his sister, who resides
near Boston, U.S.A. He has com-
pleted the eightieth year of his age.

The death is announced in the W.A.
"Church News" of Mr. William Alex-
ander Smith, a keen churchwarden and

member of Synod of the Diocese of
Perth. The deceased formerly resided
at Liverpool, N.S.W., where he also
acted as churchwarden and member of
Synod.

Mr. C. E. G. Tisdall took up his work
last month as organising secretary for
the N.Z. Board of Missions in the South
Island, and will make his home in
Christchurch. Mr. Tisdall has spent
twenty-two years in the mission field
—in Persia and in the Malay Straits.

The death is announced of Mr.
Charles L. Young, headmaster of the
Christ's College Lower School, at
Christchurch, N.Z. Mr. Young, who
was a brother of the Rev. James
Young, so well known as a leader in
the Christian Student Movement,
served, like his brother, as a chaplain
in the war, and his death was mainly
due to gas poisoning sustained at the
front.

Mr. L. A. Adamson, who is leaving
for a trip to Europe and Canada, where
he will attend the conference on edu-
cational, denies that he has been de-
puted by the Archbishopric Election
Board, to make inquiries in Canada.

Rev. J. W. Briggs was presented
with a wallet containing £45 on leav-
ing St. George's, Malvern.

Rev. A. Banks has been appointed
an assistant chaplain to the Seamen's
Mission in succession to the Rev. Nor-
man Peel, who has gone to London to
study for the A.K.C.

Sir Henry Weedon, who died at Syd-
ney on March 26th, was at one time
Mayor of Melbourne, and was a ves-
tryman of Holy Trinity, East Mel-
bourne. A short service was held at
St. Paul's Cathedral on the way to the
cemetery. Archdeacon Hindley spoke
in eloquent terms of Sir Henry's disin-
terested service for the city and for
the Church.

Rev. N. Lloyd has been appointed
to the charge of Corrimall, N.S.W.

Canon Beasley, of Bundaberg, has
been ordered by his medical advisers
to take complete rest for a year, and
in consequence of this he has felt ob-
liged to resign his charge. Canon
Beasley will leave for England by the
R.M.S. Orvieto on April 10.

The Bishop of New Guinea, whose
health has been far from satisfactory
since his return from England, has
been ordered by his medical adviser
in New Guinea to leave there at once
for Sydney for treatment, and he will
be a passenger South by the steamer
Marsina.

Rev. A. R. Ebbs, National Secretary
of the C.E.M.S., is being accorded a
welcome at the Chapter House, Syd-
ney, on April 12, at 7.45.

The death is announced of Mrs. Flor-
ence L. Barclay, the novelist, the
authoress of "The Rosary." Mrs.
Barclay, who married the Rev. C. W.
Barclay, vicar of Little Amwell, Hert-
ford, England, was 58 years of age.
The Rev. Cyril Barclay, curate of St.
John's Church of England, Latrobe-
st., Melbourne, is a son.

Rev. C. T. Boreham (a brother of
the Rev. F. W. Boreham), who has
until recently officiated as curate to
Canon Langley at St. Mary's, Caul-
field, has relinquished the ordinary
ministry, and has joined the staff of
the British and Foreign Bible Society.

Mrs. Green, the widow of the late
Canon Green, has left by her will the
sum of £450 each to the B.H.M.S. of
Adelaide, and the New Guinea Mission.

Rev. J. W. Clarke, M.A., who has
for the last five years been Warden of
the Bush Brotherhood of St. Aidan,
has accepted the rectory of St. Col-
umba's, Hawthorn, both in the Diocese
of Adelaide. The Bishop will institute
him in St. Columba's Church on the
evening of Thursday, April 14.

The Bishop of Adelaide has appoint-
ed the Rev. A. L. Bulbeck, Th.L., to
the charge of Mannum and the soldier
settlements in that part of the River
Murray. Mr. Bulbeck served four
years as a gunner in the A.I.F., and
since his ordination has been curate
at Christ Church, North Adelaide.

The Bishop of New Guinea ordained
Rev. Edwin Nuagoro to the priesthood
on the second Sunday in Lent at the
Church of SS. Peter and Paul, Dogura,
Papua. The ordination sermon was
preached by Rev. S. Tomlinson.

Rev. W. Walters, minister in charge
of the Murrayville Church, has been ac-
cepted for missionary work by the
Bishop of Palestine, and expects to
leave for the Holy Land in a few weeks.

Correspondence.

Reverence in the Cathedral.

(The Editor, "Church Record.")

Sir,—Many of the worshippers and con-
firms were very pained at the irreverence
of some of the congregation at St. Andrew's
Cathedral on Saturday last. Will you allow
us to express our indignation through your
columns. No doubt the ignorance of the
offenders is more blameworthy than the
arrangements at the service. After the
benediction it was announced that while the
recessional hymn was being sung the Arch-
bishop would shake hands with the con-
firms. His Grace took up his stand in
the centre of the cathedral. Instead of
singing the hymn, some members of the
congregation, who had been sitting in the
choir stalls, gathered in front of the Holy
Table the better to gaze down the nave.
Others crowded into the transept. Many of
us love our old cathedral and we feel we
have a right to protest against such de-
gradation. Cannot the ushers politely keep
the people back until the clergy and con-
firms leave and the hymn is sung, so at
least preserve reverence of attitude?

WORSHIPPER.

(Continued on page 13.)

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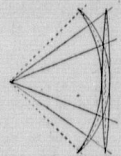
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Our Melbourne Letter.

(From our own Correspondent.)

It is a matter for congratulation that our Church schools and those other public and semi-public schools in which religion is definitely taught are all full to overflowing. It is a hopeful sign for the future; for education without Christ is the attempt to expel one sin by the cultivation of another. This was forcibly put by Julius Muller many years ago. Speaking of the internal disagreement of evil with itself, he observes that "the two fundamental sinful tendencies, pride and the empire of fleshly desires, are precisely those which stand in the most striking contrast and mutual hostility to each other."

The virtuous aspirations to which a man rises out of his sensual degradations only serve to excite and fortify a self-satisfaction, which has been humbled; he abandons the pleasures of lust in order to refresh himself with the efforts of his pride. Rightly recognising the fact of this internal conflict of evil with itself, modern education, by alienating itself from that Christian principle upon which alone true self-love and noble self-reliance may rest, often adopts the plan of conquering the sins of self-degradation and dissipation in youth by the passionate stimulus of pride and ambition; and thus, alas! it has achieved nothing beyond casting out the devil by Beelzebub the prince of devils." Archbishop Clarke put nearly all his strength into the work of establishing and strengthening Church schools. His work will live long.

Speaking of education, an interesting proposal is being submitted to the clergy to establish a Clerical Lending Library with up-to-date religious, theological, philosophical and sociological books. It is to be hoped that this will be a success. Is there any reason why some of our wealthy laymen should not give the library a start? Two hundred pounds would do it. Complaints are often enough made of the quality of most sermons. Does it ever occur to the critics that they give their clergy neither time to read nor money to buy books. The preacher is supposed to "rise to heights above his soul, there to declaim as with a silver tongue and to roll back the heavens as a scroll." And he is expected to accomplish this week by week, year in and year out, by some native ability which, like the Chinese bird of paradise, lives on dew. His time is nearly all taken up in small parochial duties, and his money is scarcely sufficient to pay his tradesmen's bills. He is expected to give out the breath of life when he has all the difficulty in the world to keep it in. Then the kindly critic does not hesitate to describe his sermons as improvisations which have no distinguishable beginning or middle or which draw with the greatest difficulty to an end. "Diffuse sermons indifferently phrased and of meagre momentum in which thanks would be returned for philosophers the preacher had never read and for poets who could only have mystified him."

A good example in this matter of payment to a clergyman has been set by two of the Melbourne parishes, St. John's, East Malvern, and St. John's, Camberwell, have increased the stipend by substantial amounts. There surely are many other parishes that could do the same. The annual reports show that large sums of money have been raised even in the poorer parishes for church improvements, etc., but that "monster custom who all sense doth eat" dulls the imaginations of the parishioners and prevents them from

really understanding the heavy burden their pastor has to carry. General Gordon used to emphasise the imperative duty of "creeping under men's skins"—his way of putting the Golden Rule. If more laymen would lay to heart this rule there would be fewer clergy going about with that unmistakable expression that comes from too much trying to make ends meet. To fail might lead the unfortunate clergyman to a fine despair; barely to succeed and to keep on barely succeeding is a dull business.

It is unfortunate that in these critical days Melbourne should be left so long without an Archbishop. In modern times a Bishop is not only the balance but almost the main-spring of the diocesan watch. At any rate a good bishop was defined in the last issue of "The Church Record" as one who can get the most of his clergy. The Board of Electors has been blamed for the delay. But the type of man they are after is probably one who will need to be persuaded to come.

An English Letter.

This will probably be my last letter to the "Church Record," as I am due to leave London by the Orsova on March 19 and to arrive in Sydney about the end of April.

I have recently received the report of the great International Conference of the Student Christian Movement, held in Glasgow last January. I think I mentioned the conference in my last letter. It was indeed a great gathering. Viscount Grey's opening speech was weighty and thought-provoking, yet marked by close reasoning and carefully-balanced statement. This feature stood out in contrast with the tendency to extravagant and one-sided presentation of facts by some of the sectional speakers. Yet they were full of enthusiasm and in deadly earnest and determined to present what they knew as clearly as possible. They certainly spoke from knowledge, yet they would have been not less effective if they had shown greater balance of judgment. Still, a student conference is quite able to form its own opinions on the facts given to it, so there was less danger there than before less educated audiences in making one-sided speeches. In fact, there was a distinct advantage in hearing a case stated, rather than a carefully-drawn academic, and therefore rather cold, dissertation. It is only when a part is made to do duty for the whole that unfairness comes in, and then only when the audience is not competent to weigh the statements for themselves. Hence it is no adverse criticism of the speakers to say they were rather one-sided. Nay, rather it is to their credit for they knew they would not be misunderstood.

Canon, now Bishop, Temple's lectures on "The Universality of Christ" were the most solid of the contributions to the conference. They will be published shortly and will repay careful study. It was a treat to listen to them, delivered extempore from a few notes, packed with matter, closely reasoned, beautifully and clearly expressed, and yet preserving the "unities." He drew a crowded audience every day and held attention in a thick atmosphere for an hour at a time.

Glasgow is a huge modern city, twice the size of Melbourne, and almost as modern in appearance, but stone-built. In fact there are very few ancient buildings. There is the Cathedral of St. Mungo, wonderfully preserved and picturesquely situated. Though used by the Church of Scotland, which, of course is Presbyterian, it is arranged very much like an Anglican parish church. I was particularly interested in seeing the monument of my wife's ancestor, Archbishop Law, who died in 1632, and has by far the biggest monument in the Cathedral.

Near the Cathedral is an old house once inhabited by Lord Darnley, the second husband of Mary Queen of Scots.

Glasgow is a stone-built city set on many hills. The weather authorities were particularly unkind to the conference, only one afternoon being really fine, but we were told that we had typical Glasgow weather!! I was put up by a Church of Scotland minister, who lived near the University, which stands on a commanding site. I was struck by the number and elaborate architecture of the churches. Finally, I must say how hospitable the Glasgow folk proved themselves. My experience was typical. I was most kindly cared for and made to feel absolutely at home.

Dean Inge's lectures on Pastoral Theology given here this term were well attended. I managed to hear the last two and hope the series will soon appear in print. He spoke in the Union last night and is to preach the University sermon next Sunday. He is certainly outspoken, incisive, and sometimes provocative, but always fresh and stimulating in his utterances, which carry behind them a great weight of solid learning. The sobriquet he has acquired, "the gloomy Dean," is quite unifying. He was anything but "gloomy" in his lectures.

Spring is premature again this year. The snowdrops, aconite, and crocuses are in full bloom, and even primroses have bloomed. The buds on the trees are fat and near to bursting point, in fact, one rose bush I saw is nearly fully foliated. The almond blossom has come out. People fear that this year, like the last, will see "winter lingering chill the lap of May," with disastrous effects on certain fruit crops.

In spite of the adverse vote last December the women's question at the University is a live issue, and there is good ground for supposing that the ladies will get at least their titular degrees this year, though they won't get membership of the university just yet. The situation has elements of humour. All past students of Girtan and Newnham who secured honours in the Tripos examinations have been placed on the university parliamentary register. These women may vote at the University Parliamentary election, but they are not members, technically, of the University, and have actually been refused that privilege. The situation is quite illogical, but it is not mere conservatism that has maintained their exclusion from membership of the University. A chief consideration was the crowding of the laboratories, lecture rooms, and libraries. The example of Oxford, where women have gained full membership, shows that Cambridge will have to fall into the line of progress and give up its already inconsistent exclusion of the ladies. By the way, Queen Mary is to have an honorary degree at Oxford, the first honorary degree given to a woman at that University.

D. J. DAVIES.

Cambridge, 23/2/1921.

AT HOLY COMMUNION.

O Jesu, Saviour! can it be that Thou
In all the sweetness of Thy tender love
Wilt come, as low before Thy Throne I bow,
To feed my soul with food from Heaven above?

Was it for me Thy precious blood was shed;
For me, O' Lord, my unworthy, weak? In humble penitence I bow my head.

Then trustfully Thy perfect pardon seek.
Art Thou near me, as near the saints of old,
Bidding me sweetly rest like holy John,
While Thou the secrets of Thy love unfold
To strengthen me, and bid my fears begone?

I have not loved Thee, as disciple true,
But oft have weakly failed Thee and betrayed;

Yet gently speaks a voice, "I died for you,"
"Draw near to Me again; not be afraid." Willing to follow Thee, my gracious Lord,
As Thou each day wilt lead in pardoning love.

Grant me refreshment at Thy sacred Board,
To serve Thee here, and reign with Thee above. Amen.

St. Stephen's Rectory, Chatswood.
Passion Sunday, 1921.

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EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 44 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."

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepiastrier, 44 Pitt Street, Sydney. Telephone 8.1539.

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Rates will be quoted by the Manager on application.

The Church Record.

APRIL 8, 1921.

"KNOWING THE TIME."

There were among Israel, God's people of old, some "of the children of Issachar, which were men of understanding of the times to know what Israel ought to do." They were men of vision, men of thought, who sought to know the purposes of God. To them was given the power to know that they might guide and lead the people of God along the line of God's will towards the fulfilment of the great divine purpose. God has a purpose. God has a plan. And just as Mordecai the Jew in time of national distress urged his niece, Esther, the Queen of Ahasuerus, to consider whether God had not called her to her great position of influence for such a time as that; so God would urge upon those who call themselves by His great Name to consider their own lives and opportunities in relation to the great purpose and plan of God. "Find out," said Albert the Good, "God's plan for your own generation and then do not oppose it, but bring your lives into line with it."

The title of this article is that of a recent booklet issued by the great Church Missionary Society, the work of one of its secretaries. In the Foreword the writer indicates the aim of his book in these striking words, "We who believe intensely that the hope for the future is to be found in the coming of the Kingdom of God need to realise the awful solemnity and responsibility of the gift of life at this juncture in the world's history. If Christian people are to prove worthy of their vocation, they must understand the times in which they live." That is to say, we must seek to be men and women of understanding of the times to know what the Church of God ought to do.

There are various ways in which the voice of God seeks to awaken us to the greatness of the opportunity that our life brings to us. But that voice will only be heeded by us as we definitely know wherein the value of life consists. Amidst much that tends to withdraw our attention from the true end of life to the ephemeral pleasures and treasures of the present, we need to strengthen ourselves in God by viewing life always as from His standpoint, realising the greatness of the purpose for which He gave us life and redeemed our life, and the transcendent purpose and plan to which He invites our co-operation.

Duty is a great and inspiring word, and the world owes everything of its best to those who have been impelled

by a sense of duty to a life of service. But the Cross of Calvary, the supreme token of duty as an impelling force, shows how duty is transformed into a sacred and rare privilege by that constraining love that utterly refused and refuses to consider self in order to consecrate that self in its completeness to the good of others. And so for the Christian who acknowledges the claims of Jesus Christ because he realises something of the greatness of His love, life is to be viewed as one great opportunity of love's response to love in seeking to know and fulfil the every will of the Beloved.

It is from this point of view we are bidden to seek to "know the times" that we may "redeem the time" "buy up the opportunity" by grasping it and fitting into every part of the plan of God for us and the world. The little book we have referred to will be found informative, inspiring and full of suggestive thought. No thinking Christian man can be oblivious of the fact that the Great War, the most gigantic and dreadful in human history, must necessarily have produced a world situation unique in the world's experience and consequently presenting some unique opportunity in the furtherance of the purpose of God. The World position is most remarkable. "Europe is the nerve centre of a system of nervous telepathy which forms a network around the earth. Nothing can happen in Europe nowadays without its sensitive reaction in China." To an extent greater than we realise the nations of the world are being found to be bound up in the "one bundle of life." All the varied problems we once considered only in relation to our own national life, have now to be regarded with the world in view. In the world of industry, for instance, we are beginning to understand how the industrial conditions of other lands like China and India and Japan affect for good or ill the industrial situation in the lands that are called Christian. But there are conditions, sore and cruel, which give the Christian Church an opportunity of manifesting the tender regard and love of the great Master and Saviour towards those who are being oppressed and crushed. The principles of the Gospel of Christ alone can mitigate those evils and the message of the love of the Crucified alone can bring any comfort in those sorrows. The opportunities that present themselves are so wonderful that our author asks, "Who can fail to see in them the finger of God beckoning to advance?" And yet the Christian Church does not seem to hear "The Call of Urgency"—urgency because of the doors widely opened for the message of the Saviour, and because of the utter inadequacy of the present missionary staffs to cope with the wonderful pressing in of men and women into the kingdom. The vast opportunities are being lost through the Church's lack of vision and effort. We have prayed for open doors and now we are turning back from the sacrifice that their entrance requires. "There are districts in India to-day where years ago there was a live mass movement. The opportunity was not taken. The whole area has lapsed again to listlessness, for it has lapsed to Islam." Is it not unspeakably sad? The Church has failed its Master in the hour of wonderful openings, because it has failed to "know the times."

But there are indications of hope in the Home position. There is a stirring of the dry bones in Christendom, in view of the world's great need of the Gospel, to come together, "bone to his bone." "As some one has said:

Already the cry Opportunity! Opportunity! Opportunity! is finding the echo Unity! Unity! Unity; and a united Church will be an unconquerable weapon in the hand of our Lord!"

"Knowing the Time," by Rev. Stuart G. Cox, Organising Secretary of the C.M.S. Published by the C.M.S., Salisbury Square, London, price 1/3. Our copy from the C.M.S. Book Room, 192 Castlereagh Street, Sydney.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Anzac Memorial.

"With the month of April comes the call of Anzac Sunday and Anzac Day. In response to the expressed wishes of the Government, I have gladly issued a letter to the clergy, setting apart April 24th as Anzac Sunday. I hope that every parish will, as far as possible, organise special services on that day, inviting especially the attendance of all returned soldiers and their friends. Anzac Day should also itself be marked, so far as is possible on a week-day. At the Cathedral we shall have a great diocesan service at 1.10 p.m. I am glad that, so far, the Government has resisted the agitation raised in some quarters for a public holiday on April 25. A holiday is not a holy day in practice, whatever it be in derivation, as we have thrust upon us painfully every Good Friday. Even Church-people throughout the province seem to acquiesce tamely in the arrangement by which the Royal Agricultural Show is held at such a date that year after year the spectacle of a Sydney Holy Week devoted to the great Show, with all its excitement, suggests cynical comment in other parts of Australia, and affords much satisfaction to those who dislike our Christian Faith. Certainly, I have not recently observed, from any part of New South Wales, much public support for my reluctant letter of protest.

"But Anzac Sunday and Anzac Day should if possible remain free from these abuses. It is emphatically our own Australian commemoration of the gallant lads who died that we might live in freedom and domestic happiness. May it tone us up year by year. May it remind us the best of life is not found in national competition, and the petty jealousies of men and men, but in noble purpose and high endeavour."—The Archbishop's Letter.

Synod.

The adjourned third session of the eighteenth Synod of the Diocese will be held in the Chapter House, Bathurst Street, Sydney, on Monday, 18th inst., at 4 p.m.

The Mothers' Union.

The annual service of the Mothers Union was held in St. Andrew's Cathedral on Monday last, when several hundred members of the union attended. The service was conducted by Rev. R. K. Robinson.

Rev. E. Howard Lea was the preacher. He said that the Mothers' Union was a union of homes throughout the world. Here in Australia they naturally thought of the homes, not simply in the cities, but far away in the country and the bush, where only four or five mothers could meet, but who yet joined in their fellowship and were a link in the chain of the great mothers' union throughout the world. Let them thank God for all the home stood for for the comradeship of the home, and children of the home, the shelter and sympathy of the home. Never were homes of sympathy and love more needed than to-day. Could there be any greater idea than a union of mothers? Could any force stand against it? With it they could conquer the world.

On adjourning to the Chapter House, Mrs. Wright offered a welcome to Lady Forster, who, she said, was interested in the union. She also explained that the annual service in Sydney was held on the same day as in other parts of the world.

Lady Forster, addressing the company as "fellow mothers," said she simply brought a few words of greeting from the Old country to the mothers in Australia. This was her first opportunity as Commonwealth president of the union of meeting the mothers in Sydney. She was proud to be their president. In membership she was one of the oldest members of the union, as she had belonged to it since she was married. She was intimately acquainted with the union wherever it had taken root in Great Britain, and had found it to be very helpful. It was gratifying to find it in such good working order in Sydney. The union was a great bond, the bond of motherhood, cultivating

sympathy and understanding among mothers. For rich and poor it had the same ideals. But they could not keep to high ideals in their homes and life without the help of religion, which must be the foundation of their homes and lives. That was the great lesson which their union taught. She trusted they would all help to make their homes the ideal home in Australia.

The ladies of St. Mark's, Darling Point, provided the afternoon tea, which was very nicely arranged.

Girls' Friendly Society Hostel.

The Hostel will be officially opened by Lady Forster on Saturday, April 16, at 3 p.m.

The Most Rev. the Archbishop will conduct the Dedication Service. All subscribers will receive an invitation and the various branches will be represented. Lady Forster will then be asked to receive gifts collected by branches or from private friends.

The hostel has already begun its useful work, and is likely to prove too small for the numbers of girls who are desirous of finding a home when business brings them to the city. A good proportion come from the country and some from overseas. Amongst the various occupations in which they are engaged are students, young teachers, typists, and girls employed in city houses, occasionally there are a few in domestic service.

The space available for about sixty girls could be all taken up by permanent boarders if it were not necessary—owing to the lack of decent lodgings—to keep some place for girls arriving from the country, from other States and from the Motherland (mostly ex-war service girls).

A plain, comfortable home is aimed at where the girls take their part in the domestic routine, the food is simple and wholesome, and the whole establishment conducted on economic lines, so as to be entirely self-supporting even though the fees charged are very moderate (£1/1/- to £1/10/- weekly).

Peace Memorial Church.

The foundation stones of the new Peace Memorial Church of St. Philip, Auburn, will be laid by His Excellency Sir Walter Davidson and His Grace the Archbishop of Sydney on Saturday, April 9, at 3 p.m.

The church is being built of brick and stone, and it is estimated will cost between £4500 and £5000.

Chatswood Convention.

The annual convention will be held at St. Paul's, Chatswood, on King's Birthday, Monday, June 6, and will be continued during the week. Full details will be published later.

Laying of Foundation Stone.

Notwithstanding the inclement weather on Saturday afternoon, a fair number of people gathered at St. Andrew's, Strathfield, in the parish of St. Luke's, Concord, to witness the laying of the foundation stone of the new Sunday School hall by Sir Thomas Henley, M.L.A.

Sir Thomas Henley likened Sunday Schools to the League of Nations. Both were the nurseries of much larger things. Some people were apt to make a great error in connection with the work of Sunday Schools, inasmuch as they expected a great deal of work to be performed in a short space of time. He advised the assemblage to take an interest in Sunday Schools, as the British Empire would eventually be the better for it.

After the ceremony afternoon tea was served in the large marquee erected in the church grounds, when speeches eulogistic of the work of the ladies' committee and of Mr. W. G. Richardson, hon. clerk of works, for his untiring energy in surmounting the many obstacles which checked the progress of the work.

Trinity Grammar School.

The Archbishop opened the new class rooms of Trinity Grammar School on Saturday last. His Grace congratulated the school on this latest advance and on the enthusiasm and interest as shown by the large gathering. He recalled the vision and faith of the school's foundation eight years ago, a vision which had been realised in the rapid progress and extension from the original small building to the present larger one. They looked to the friends and admirers of the school to help to bear this financial burden, and he had no doubt that the money would come in. People were always ready to back a going concern such as Trinity had proved itself to be. He had noted with great interest the examination lists, especially of the Leaving Certificate, and was much impressed with the splendid results of the school in that examination. The new science laboratory, the library, and other equipment were most gratifying and essential, but the society now needed men whose education was based on religion, and

he was glad to hear from the headmaster that character was the chief aim of the school. With such an ideal the school would fulfil its obligation to the nation and humanity.

The headmaster (Mr. F. H. Archer, M.A.) spoke on "The Ideals of Education," which he defined as a sound body, a capable mind, right feelings, and a trained will. Life and reality were to be the agents.

The warden (Rev. G. A. Chambers, M.A.) stated that the cost of the extensions was £3000. The churchmen of Dulwich Hill had been bearing the whole weight of the financial responsibilities of the school, but with its increasing size and wider scope it had a claim upon the generosity of liberal-minded men and women all over the State for substantial gifts. Its growth had been remarkable, and it was serving a real need.

Children's Homes.

On Saturday afternoon a garden fete will be held in the grounds of "Arden," Church of England Homes, Glebe Point, to raise funds for the furnishing of the Boys' New Home, Carlingford. Demonstrations of lace-making will be given by the girls, there will be numerous stalls and entertainments, and an evening performance provided by "The Birongs." Mrs. R. Rook, St. Aidan's Rectory, Annandale, is organising secretary, to whom gifts which will be most acceptable, may be forwarded.

BATHURST.

War Memorial.

General Sir Charles Rosenthal was present in Bathurst on March 2 for the unveiling of a beautiful war memorial cross in memory of the Bathurst men who fell in the Great War.

The General, in the course of an address, said that he was glad to take part in the services for a three-fold reason—as a Church member, as one of the A.I.F., and as a citizen of Australia. This beautiful and imposing memorial was represented by the sign of the Cross and there were men there to-day who had taken part in battles in the country from which the symbol of the Cross came. It was nearly 2000 years since the great sacrifice was made, and this monument to-day was raised to give ourselves and our children a reminder of the sacrifice of the men (and women, too) who went from this district. Let us see to it that we did not forget the sacrifice of the Allied nations. May it never be our misfortune to know war in our own country—the devastation, the ruin and the suffering of it all. Only those who took part could have any idea what it meant, and those, he added, who had lost their kin. In conclusion, the speaker appealed for all to show their interest in the memorial by a contribution, and thus make it representative not only of the Church, but of each family.

Girls' Hostel.

The parishioners of St. John's, Mudgee, are to be congratulated upon their enterprise in connection with the recent opening of a hostel for High School girls. Mr. Hunter White, of Havilah, very generously provided a good house, in every way suitable for the purpose, rent free for three years. The Bishop performed the opening ceremony on March 7, in the presence of a large company of workers and well-wishers.

GRAFTON.

A Fine Enterprise.

The Children's Home at Lismore has now been established upon a permanent basis through the purchase of a property, for £1000. The Rev. A. R. Ebbs was instrumental in collecting over £600, through the district, during the last month of his ministry in Lismore. Miss Caswell is doing excellent work for the children as matron of the house.

VICTORIA.

MELBOURNE.

Church Missionary Society Notes.

The annual meeting of the Victorian Branch of the Church Missionary Society took place in the Chapter House, Melbourne, on Tuesday, March 15. The chair was occupied by the president, Mr. W. M. Bunne, M.A., and a large gathering of members and friends assembled. The report and financial statements for 1920 were adopted, and elections to the general committee took place. Opportunity was taken to say farewell to a party of six workers for the Roper River Mission in the Northern Territory, and to Sister Florence Biggs, who is about to sail for Uganda. The charge to the out-

going missionaries was delivered by the Rt. Rev. J. D. Langley, and brief speeches were made by the Rev. R. D. Joynt, Mr. A. J. Dyer, and Sister Biggs.

On Tuesday afternoon, March 15, under the auspices of the Women's Missionary Council of C.M.S., a "gift afternoon" was arranged in connection with the outgoing of a party for the Roper River Mission, and Sister Florence Biggs, Uganda. A pleasant afternoon was spent in the C.M.S. Depot, and a number of gifts were made to the outgoing workers. The Roper Party sailed from Melbourne by the "Changsha" on 19th March, and Sister Biggs will leave Melbourne by the s.s. "Borda" for Kaborole, Toro, Uganda, in the beginning of April.

Rev. R. A. Pollard is engaged on a deputation tour on behalf of the Church Missionary Society in the Diocese of Wanganui. Rev. and Mrs. H. J. Howden have been appointed delegates from the C.M.S. Western China Mission to an advisory council to be held by the society in Shanghai during April. They will then leave for Furlough, reaching Melbourne early in June, and proceeding to England in July.

News Items.

There is a proposal to alter the name of the "Trinity College Hostel" (for women students) to "Trinity College Hall," to mark its distinctness as an educational institution from mere boarding houses which go by the name of hostels. The council are appealing for £15,000 to enlarge the premises.

It is whispered that "Lathastove," the clergy house at Queenscliffe, is to be divided into flats, to permit of four families occupying it at a time. Also that it will be available all the year round. At present it is let to paying tenants for part of each year.

"Hope Delayed Maketh . . ."

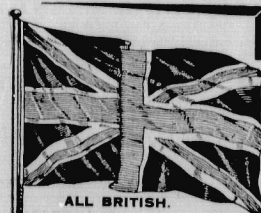
"The Board of Nominators elected by Synod, the Mission Board and the parishes affected (St. James's and St. John's) failed to elect a missionary at their meeting in Holy Week. In consequence of holidays, the election was postponed for four weeks. The delay is extremely to be regretted for many reasons. We seem to take so many years to get the scheme going that some people despair of anything ever being done."—C.E. Messenger.

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Notes on Books.

Outward Bound, an illustrated monthly magazine (price 1/3; our copy from C.M.S. Book Room, Castlereagh St., Sydney).

The well-known missionary enthusiast, Dr. Basil Mathews, is the editor of this magazine, of which this January number is the fourth issue. The striking picture on the cover gives an impression of a magazine for young people; but a little taste of the strong meat provided inside completely changes one's first impression. The articles are to all appearance of general interest, but they are well designed to create an atmosphere of ideas and inference that will compel the thoughtful readers to acknowledge the righteousness of the cry of every non-Christian people, "Come over and help us." If this number is at all a true sample of those to follow, the magazine will be found brimful of living and interesting articles and storettes, well written, of set purpose to open men's eyes to the realities of the world's pains and sorrows, which the Christian reader will understand can be remedied by Christ alone. It is one of the best periodicals we have seen and the numerous illustrations are all good.

THE NEW LECTIONARY.

April 17, 3rd Sunday after Easter.—

M.: Pss. 124, 125, 126, 127; Numb. xxii. 1-35 or Isaiah lvii. 15; Mark v. 21 or Acts ii. 22. E.: Pss. 81, 84; Numb. xxii. 26-xxiii. 26 or xxiii. 27-xxiv. or Isaiah lix.; John xi. 1-44 or Rev. ii. 1-17.

April 24, 4th Sunday after Easter.—

M.: Pss. 128, 129, 130, 131; Deut. iv. 1-24 or Isa. lx.; Luke xvi. 19 or Acts iii. E.: Pss. 145, 146; Deut. iv. 25-40 or v. or Isaiah lxi. or Ezek. i.; Luke vii. 1-35 or Rev. ii. 18-iii. 6 or Acts xii. 25-xiii. 13.

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Correspondence.

(Continued.)

Christ and Churchmen.

(The Editor, "Church Record.")

Sir,—May a few paragraphs be added to Rev. Colvin's article? In claiming that the people accord the rector his rightful position, as a representative of our Lord Jesus Christ, can it be asked that the people's point of view be also more widely considered, since both questions are bound up together?

It will be found that the layman has in his heart a worship for his God; that he has an innate sense of the church being the House of God, and that in the Church and its services he can find utterance to this longing. He expects to feel conscious of the presence of the Spirit of Christ—for the promise is so definite, "there am I in the midst of them," and his natural feeling is to look for the fulfilment of the promise. How chilling therefore to perceive irreverence in the church; no recognition whatever—not even by the clergy—of the presence of God. This is particularly the case in the church alluded to near the big hotel on the mountains, where only 6 out of 81 visitors attended service on Christmas Day. In another case where the congregation has steadily dwindled, a lady member uttered the remark "our rector's God seems to be miles away." Naturally, where God is not felt to be present, there will be no people.

Free for Spiritual Work—Clerical Income.

In practically every parish are business men prepared to be allowed to Church affairs, other than to be allowed to work on business lines. Let us quote an outline.

1. A board, with Archbishop presiding, at Diocesan Registry, to control lay property and invested trust funds, probably exceeding £300,000, which should produce a revenue of £20,000 a year.

2. A manager of the capacity demanded by insurance companies.

3. Who will establish working guilds in every parish.

4. And administer under the board all Church funds over and above the moneys required for local parish expenses.

5. Synod to pass ordinance for each parish to remit to the board its contributions for clerical stipends and diocesan purposes.

6. Board to establish 8 groups of clergy with stipends ranging from £250 p.a. for curates to £600 for the leading group of clergy.

7. Board to pay stipends on first day of each month into the private banking accounts of each member of the clergy.

8. Board to fill vacancies by appointing a rector, chosen by consent, from the group, for whom the parish is able to pay.

9. Board to fill vacancies in each group by promotions from other groups.

10. Board to insure all church and parish buildings on same principle as observed by shipping companies, free of all expense.

11. Board to establish pension fund, enabling each member of the clergy to retire at 60 years of age, on some principle as observed by the banks, free of all expenses.

12. Board to select annually the requisite number of laity at 14 or 15 years of age, to be trained in colleges for the ministry, at Board's expense, on same principle as observed by Army and Navy.

It will be noticed that any suggested method of dealing with Church finances is at variance with present practice; the difference is due to the present-day development of business systems. Individual effort has now merged in organisation, and the lay affairs of the Church need to be managed on systematic principles. At present, moneys are begged for, and often hard-earned savings are contributed which are immediately expended with the open-handed prodigality of true socialism, and then more asked for. On the other hand business management controlling working guilds would build up—especially by means of life insurance—a principal fund that would accumulate at the rate of thousands a year, the income from which would provide for the training and support of clergy, teachers and missions. This fund would also concern itself with obtaining donations on capital account to be expended on erection of churches and other buildings. It is the principle of local effort organised and supported by diocesan management, and its fairness to all, in the same measure as evidenced in our large business institutions, will draw and bind the parishes together. And the while the clergy will be free to devote themselves to their spiritual work.

A. DONNISON.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

SCHOLARSHIP EXAMINATIONS, DECEMBER 1st and 2nd.

NOTICE is hereby given that at these Examinations preference will be given to the sons of deceased or totally incapacitated soldiers.

It is less easy to refer with simplicity to the profoundly religious tone of the meetings, helped by the quiet inhibition of applause in the case of the deeper addresses,

by the still moments of silent prayer invoked by speaker or chairman, or by the great roll of the hymns and chorales, in which a Scotch element was naturally marked.

For myself, I sincerely and gratefully wish the Movement perseverance and progress in national and international fields. As I ventured to tell an audience of professors and teachers whom I was allowed to address, it has great educative resources for the mind and heart and imagination of the coming generation. Here is power which may yet prove a match for the idolatry of force and selfishness, for it has in it some of the power of Him who overcame the world.

Possibly I may best end by copying the prayer for the Conference:—

"O God, the Father of all mankind, who hast given us in Jesus Christ the perfect pattern of all human life, grant that in this conference the men and women of all nations may be drawn nearer to one another in common devotion to Him; so that being cleansed by His Spirit and filled with His power we may go forth together to work for the coming of the Kingdom throughout the world. Amen."

EDW. WINTON.

Elephant Kraal in Ceylon.

(By Rev. J. W. Ferrier, C.M.S., Kandy.)

After some months of preparation during which hundreds of men acting as beaters, gradually made a herd of from fifty to one hundred elephants in the jungle converge towards a given point (and at this point gangs of men have been preparing the great outer and the smaller inner stockades), the hunt or drive comes to its final phase of capturing and partially taming the wild elephants. The drive usually terminates in a section of jungle where there is a stream of water, and where the growth is thick. The enclosure, or kraal, is formed by tying heavy logs where necessary to stakes and trees, the entrance being closed when the herd is in.

There are certain religious ceremonies connected with the kraal, viz., at a shrine that has been erected the decoy elephants that are about to enter the stockades are made to render obeisance. Their mahouts, with mysterious invocations, each drink a glass of arrack, which they believe renders them immune from hurt. Not that they are afraid for themselves but because if anything happens to them within the stockade their wives and children suffer! After the decoys have entered the stockade, an anointing ceremony is performed, each of the elephants being smeared on the forehead with a sweet-smelling oily fluid which is believed to protect them from harm. Now all is ready.

The decoys are all well known elephants, ten in all, rejoicing in such names as Billigemana, Kadira, Vira, Labugama, Salla, Wasana, and Podinona. An entrance was made for them, the intelligent beasts assisting in making the break. The beaters sawed through the crossbeams, then the elephants, twisting their trunks round the stumps, uprights sunk about four feet in the ground, pulled them up and threw them on the stream to make a pathway for themselves. Then dragging their unshapely bodies over the logs, they slithered across stream and arrived at the inner stockade. A narrow entrance was cleared, but the crossbeam gave some trouble, and was eventually left in

Glasgow, 1921.

(By the Bishop of Winchester.)

"Glasgow, 1921," will, if I am not mistaken, mean a stage of moral and mental growth in the memory of some of the younger men and women who will be "salt" in the life at home and abroad of coming years. No one, I think, who was present at the International Conference of Students (under the auspices of the Student Christian Movement) could feel anything but glad and grateful for the experience. Certainly this is my own feeling. I had attended a similar meeting, the last of its kind, at Liverpool, in 1912. There was, this year, no lessening of spiritual interest, and an even greater breadth of outlook.

The Student Christian Movement, as is well known, promotes the existence, in colleges of all kinds, of groups of students, drawing together for devotion, Christian study, and stimulating pleasant fellowship one with another. It has a distinct branch for Theological Colleges, and it has always had a specially vigorous missionary side in the Student Volunteer Missionary Union. Its summer camps have given great impetus to the religious life of students and to the healthiest forms of intercourse and mutual understanding. The extension of this system, originally American and British, in almost all countries of East and West (including the colleges of the troubled Balkan States and even of Russia) has been, one may confidently say, one of the most hopeful elements in this sad and difficult field of international relationships.

This aspect of the Movement was the one which, in a bold and timely way, was chosen by its leaders as the cardinal feature of the Glasgow programme. The subject of "Christ and Human Need," considered at Liverpool in 1912, was retained, but treated in special relation to the mutual duties and obligations of nations. The interest of the subject was made more vivid by the composition of the gathering.

Thirty-eight nations were represented, some by delegations expressly sent by their Unions; some, as in the case of China and Japan, by students working British colleges and universities. (Germany was unrepresented, though invitations had been sent, and there was a great desire among the German students to attend.) Occupying, in serious ranks, the forepart of the floor of the great Hall of the meeting (one to hold some 3000 people), they gave alert attention and interest to all that was said. Each day they received (with some of us, asked as guests to meet them) hospitable mid-day fare at the hands of individual leading Glasgow citizens. Their presence was an object lesson in international amity and in the world-wide Christian unity, which should be its strongest element and inspiration.

The character of the meetings answered to their composition. "We need to discover how best each citizen of the Kingdom of Heaven may serve the world of States." This on the personal side, and correspondingly this subject was defined as "the impact of European and American Christendom on Africa and the East, and the problems arising therefrom—social, economic, political." It will be readily seen how such a subject included and elicited all that was largest and deepest in the work and the expression in the words of men and women of the Mission field, such as those who addressed the conference, while at the same time it had a range and sweep embracing far more than specifically missionary subjects. So it was that it was fitly and very nobly opened by the address of Lord Grey of Fallodon.

Methods of treatment and the desire to reach the principles of the widest human application were distinctive notes of the conference.

But if these words suggest to any (as taken alone they might) that the Christian life of the conference is losing itself in vague cosmopolitan humanitarianism, they would be indeed ill-chosen and mischievous. In speaker after speaker we felt the glow and scope of revealed truth, and dealt sympathetically and masterfully with the difficulties which may hinder young minds of the day from the perception of its splendour. (They will, I believe, shortly be published separately by the Student Movement, who will also, by the bye, produce, in two or three weeks, a report containing all the principal addresses of the conference.)

It is less easy to refer with simplicity to the profoundly religious tone of the meetings, helped by the quiet inhibition of applause in the case of the deeper addresses, by the still moments of silent prayer invoked by speaker or chairman, or by the great roll of the hymns and chorales, in which a Scotch element was naturally marked. For myself, nothing was finer than to hear that great assembly lift to God the ancient praise of the Te Deum.

Finally, if consciences were not stirred and met by (e.g.) Mr. Oldham, or by the really noble speech, winsome and impressive, of Mr. Maltby of Ilkley, on the Power of God in Human Life, in which the conference culminated, the fault was not with the speakers or the framers of the programme. My belief is that some of the great audience will keep for life the mark of those appeals, and perhaps few of us could help gaining something from them.

In this time of reactions and despondencies, distrust and disappointment, it was a contrast and a refreshment to catch the quick and ready response of the great audience of youth to all the more generous, humane, and large-hearted suggestions as to national and Christian behaviour. Here was a real and rich vein of practical idealism in the coming generation. They were ready for trust and hope. Idealisms, of course, always have their disappointments, and their illusions. At one or two points things were said which might have been better unsaid. But in overwhelming preponderance the idealism was just Christian in intention and drift, and there was genuine balance and fairness in the presentation. Witness, for example, a splendid tribute paid by Mr. Alec Fraser, to the record of the Indian Civil Service, in an address which was severely critical of recent happenings.

For myself, I sincerely and gratefully wish the Movement perseverance and progress in national and international fields. As I ventured to tell an audience of professors and teachers whom I was allowed to address, it has great educative resources for the mind and heart and imagination of the coming generation. Here is power which may yet prove a match for the idolatry of force and selfishness, for it has in it some of the power of Him who overcame the world.

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position, giving the elephants just sufficient room when slightly bending to pass underneath. Billigemana entered first with three mahouts on his back. When the first mahout's body touched the crossbeam, Billi halted, and the mahout scrambled over the crossbeam on to his mount's neck again; Billi took a step forward and the second mahout clambered over; and so with the third. At last eight decoys had entered and were lost to sight in the jungle.

The mahouts are armed with spears which have curiously shaped heads. In addition to the ordinary drawn-out pear-shaped piece of iron, a hook is attached which is useful for several purposes. The spears are fantastically decorated and are only used for such important functions as kraals and parades, when the mahouts escort their chiefs. The decoys were a sort of rope harness, and on their necks lay a coil of rope with a noose attached.

Nothing could be seen for some time but there was plenty of noise. The wild elephants trumpeted very little, but they kept up a dull rumbling roar, and this with the crash of falling trees, the yells of the mahouts, and the din of the beaters outside the stockade when the wild elephants approached portions where they were not desired, made a weird medley of sound.

The first animal that was noosed was killed by the force which had to be exerted to get it up the hill through the jungle. Some said that Billigemana, who noosed it, dragged it too far; others that it was crushed against a rock in the stream by two elephants. A little later loud roars were heard and half a dozen decoys were seen clustered round a mahout-sized cow elephant, which resisted with all her power their efforts to push her up hill, but in vain. Slowly but surely she approached the tree to which she was to be tied. Her capturer walked slowly round it, dragging his clumsy legs over the rope, which was a yard from the ground, and the first of the herd was soon securely tied up by both her hind legs to the bottom of the tree. Two of the decoys stood near her for a while in order to prevent her from making too much disturbance, and they did not leave her till another elephant, a fairly large cow, was brought up and tied to another tree near. As soon as they left her she made frantic efforts to escape. First of all she walked forward, as though she did not realise that she was tied. Then feeling the strain of the rope, backed to the tree and flung herself forward. She strained and strained, with her fore-legs right in front of her, her nose on the ground, and her hind legs a few inches in the air, suspended by the rope binding them to the tree. It seemed that the rope must give way, but despite her wild rushes, her turning and twisting, it stood the strain. She tired of her efforts soon after, and stood in an attitude of almost pitiful dejection. The second beast captured was furious for a while. She crashed down tall thin trees with her trunk, threw herself this way and that, fell forward, twisted the rope which held her round the tree, and for fully half an hour did every device she knew to get back to the rest of the herd. She wasted her time and temper, however, and stood, realising at last that she was a captive, gazing angrily around. Two or three more were noosed and tied during the morning, then the decoys were taken out for rest, food and washing.

Shortly after they had left, the whole herd of wild elephants came crashing into the stockade, and provided the best spectacle of the morning, as they halted 20 or 30 yards from the stockade, frightened by the cries of the beaters, stood huddled together for a few moments, then charged back down the valley. As they came up one tiny baby broke away from them and made for the cow which had been tied up first, apparently its mother. It trumpeted loudly, stayed while the rest halted, and was then carried away in the wild rush down the hill, while the mother was thrown on her back.

The noosing and tying in the afternoon was far more interesting from the spectators' point of view, as much of the jungle had been cleared by the trampling of the herd, and it was possible to see more plainly what was happening. The elephants tied during the morning seemed fairly resigned to their fate, and were not nearly so dejected as they had been earlier. They amused themselves by throwing dry earth over their backs with their trunks, and only occasionally tried to break the ropes that bound them. The last two elephants, a big cow and the smallest of the babies, were noosed just before dark. The mother gave a lot of trouble before she was fairly secured, and the baby fought like a little demon when efforts were made to capture him. He struck at the mahouts with his trunk, used his legs to good advantage when attempts were made to rope them, and thoroughly proved himself to be a chip of the old block. Thirteen elephants, including three babies, were captured at this kraal.

There were great numbers of visitors, of whom was a party from Queens' House. The

whole drive was well arranged, and those who had the opportunity of witnessing the final scenes carried away exciting memories of what had occurred.

Young People's Corner.

A CHILDREN'S EASTER HYMN.

Jesus! Jesus! is it Thou
Whom they crucified,
Pierced with plaited thorns Thy brow,
With a spear Thy side?
In the tomb of Joseph's hand
Laid at last to rest,
Sealed by Pilate's vain command,
At the Jews' request?

Jesus! Jesus! can it be
Thou hast left the grave?
False was that report of Thee
That the soldiers gave!
'Twas the truth that Mary told
Of the empty tomb,
Thomas did his Lord behold
In the upper room.

Jesus! Jesus! we have heard,
Well Thy voice we know;
Thou art risen! at Thy word
Tears of rapture flow;
'Feed My lambs.' Thy lambs are we;
Thou our Shepherd art:
Safe for all eternity
In Thy wounded heart.

G.F.J.

COLAP.

A few years ago a young Brahman servant was admitted to Ranaghat Hospital with a badly broken leg. Whilst there he received Christian teaching, and when he was discharged (recovered except for a slight limp) he was at believer at heart. For a time he resisted the call to leave all and follow Christ, but he was unhappy and restless, and after various vicissitudes he definitely renounced Hinduism. He was given the name of Paul, and became a servant in the house of the missionary who baptised him.

Later on, when his employers returned to England, he took the post of "bearer" at the Mankar Mission House. Paul's position was a very lonely one (all the other servants being Hindus), and application was made to the Converts' Home at Baranagar to see if a wife could be found for him. A young orphan girl, who had been brought up there from infancy, was submitted for approval. Golap (which is, by interpretation, a rose) was fair and fragile, with a sweet expression and an even sweeter voice. Golap was not treated as a chattel; the young people were introduced to one another; approval was mutual (Paul, by the way, being quite good looking) and a match was arranged, which proved a very happy one. Golap was reserved and timid, and at first we thought her a little vain and silly. She was fond of pretty clothes, and Paul used to be scolded for buying her dainty garments quite beyond his slender means, but he was a devoted husband and used to reply, "What can I do? She wants them."

Sorrow came to the young people—the loss of a first-born babe—and with sorrow Golap's character developed. She became more self-reliant; her little house was kept spotlessly clean, and when her husband had fever she attended to his wants with anxious care.

A short time ago a little daughter was born to them in the Mankar Hospital. All seemed well; father and mother were delighted, and in due course Golap was discharged, only to be readmitted a few days later.

That night she became suddenly worse; a strychnine injection revived her, and a doctor, summoned from Burdwan, held out a prospect of her recovery; but two days later came an access of pain, a brief struggle and a rapid summons home.

The circumstances were peculiarly pathetic, yet Golap's death has left us strengthened in spirit and of a good courage.

On the night of her first collapse no one suggested to her that her life was in danger, but without asking any questions or showing any trace of fear, she took it for granted that she was about to die. She put her hands together and said calmly, "I will pray." Then in simple, childlike language she asked her Heavenly Father to forgive her sins, wash her in the Blood of Jesus, and take her to His Bosom. After this, as her pulse was getting rapidly worse, she called her husband. He came shivering (for he himself was suffering from malaria), huddled in a blanket, and quietly crying.

"Why do you cry?" said Golap, "I am going smiling to the arms of Jesus."

Then she put her hands together, Indian fashion, and asked his pardon for any faults committed towards him. Paul could only murmur encouragingly, "You are married."

A little later she prayed once more that

the Lord would take her "with both hands to His Bosom."

We were all surprised when she rallied towards sunrise and fell quietly to sleep. She lay all day like a child at rest, making an occasional simple request, asking for forgiveness of those around her, never fretting, never complaining, except that once she said: "If I had died last night, I should have been spared this pain."

At about 7 p.m. there came a marked change for the worse, and Paul had to be hastily summoned, no easy task, for he had been sharing our hopes as to her recovery. Suppose he wailed aloud and beat his breast, adding pain to the agony of death! Instead he stooped gently over her, held her lovingly, and as she gasped out a word of distress or pain, said gently: "What fear? The Lord is"—brief words, which in our more involved language might be rendered, "What is there to fear. The Lord lives and is present."

A few minutes later, with her eyes fixed to the end on her husband's face, she breathed her last. Even then Paul did not lose his self-control. The same Lord Who supported Golap strengthened him. He kissed her good-bye and went quietly back to his cottage.

Once more we called him to look at her as she lay, a while later, robed in a white, red-edged sari, her tired head slightly inclined to one side, in the most natural attitude of rest. So pure and beautiful she looked, like some exquisite Italian Madonna—not a rose, but a stainless lily.

Here we had death coming in his most cruel guise, to separate a happy couple as they tasted the joys of parenthood, to rob a little baby of its heritage of mother love. Thus, cruelly, does death come daily to a thousand heathen homes, till his advent is a ghastly commonplace, and he is greeted with mourning and lamentation and woe.

A Hindu death-bed is among the most miserable, hopeless, and sordid sights imaginable, and I have seen something of the wretchedness and despair of Hindu bereavement.

But one could fancy that the Dark Messenger paused puzzled on the threshold of Mankar Hospital, for he found another Presence there. One stronger than he, waiting to rob him of his sting and cheat him of his victory. Joy, Peace, and Hope are only words sometimes, but in the chamber of death they become facts—as real as the grief and pain and fear that they overcome. And the Name of Christ, alas! is only a word sometimes, but at the death beds of His saints He is a Fact.—C.E.Z.M.S. Magazine.

WHAT THE SCHOOL BELL SAYS.

It is wonderful what unlike things The school-bell says to the boys, when it rings! For instance, the laggard who drags along On his way to school, hears this sort of a song:

Study till four—
Books are a bore!
Oh how I wish
I could run off and fish!
See there's the brook.
Here's the hook.
Suppose I must go.
Study till four.
Books are a bore!

Then the boy who loves to be faithful and true,
Who does what his parents think best he should do,
Comes bravely along with satchel and books,
The breeze in his whistle, the sun in his looks:
And these are the thoughts that well up like a song,
As he hears the old bell with its faithful ding-dong:

Cling, clang, cling—
I'm so glad I can sing!
Even a boy
Finds study a joy.
When my work's done
I'm ready for fun:
Keener my play
For the tasks of the day.

These are the songs which the two boys heard
When the school-bell was ringing, word for word.

Don't be a laggard! for better, I say,
To work when you work, and play when you play.

When a man is rescued from evil you save a unit; but when a child is prevented from evil you save a multiplication table.

If this strikes you, then send along to—

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5. Is arranging to take over a hostel to accommodate and deal with 100 emigrants.
6. Hundreds clamoring for work. Many have been placed in positions and about 85 on farms.

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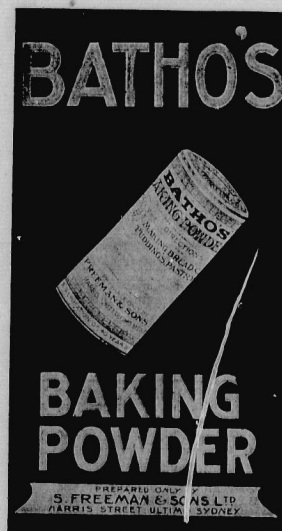
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VOL. VIII., No. 8.

APRIL 22, 1921.

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Current Topics.

It is, unfortunately, a recognised
fact that commercial morality is in a
parlous condition and that
many professedly Christian
men decline to seek the
application of divine prin-
ciples to their business relations. But
probably many will have experienced a
feeling of dismay at the publication of
certain evidence in a Federal Taxation
prosecution, inasmuch as it reveals an
unashamed departure from truth, a self-
dish dishonesty that would allow others
to bear something in addition to their
own proper burdens of taxation, and,
over and above the individual dishon-
our, apparently almost a condoning of
the offence on the part of public
men. Briefly put, the case was as
follows:—The Beldam Packing Agency
(Australia) was charged with having
made a false return of income, and the
managing director with having been
knowingly concerned in the commis-
sion of the offence. The evidence of
the Crown witnesses disclosed the
finding of the following letter, evidently
to the company's London principal:—

"Mr. Cyril Beldam, 29 Gracechurch-st.,
London, E.C.3.—My dear Mr. Beldam,—A
copy of balance-sheet was forwarded last
week, and will no doubt be of interest to
you. I am writing you, however, person-
ally to explain the true position with regard
to affairs. Our balance-sheet shows £250
net profit. As a matter of fact, this amount
is in reality over £1800. Our stocks have
been underestimated. This was done inten-
tionally on account of the very heavy tax
imposed by our Federal Government, and
would have seriously affected us had we to
pay out the full tax if the true profits were
disclosed. This matter was discussed at
our directors' meeting on the 2nd inst., and
we decided I should write you a personal
letter giving you the true position. You
will understand from the above that our
financial position is very much stronger
than is disclosed in the balance-sheet."

This letter was dated October 8,
1919, and was a carbon copy of the
original which evidently was sent to
London. The fact that this dishonest
policy was discussed and approved at
a meeting of the directors and that a
copy of the letter was filed for future
reference only serves to show how wide-
spread this evil is, and the utter ab-
sence of any conscience on the matter.
Furthermore, in the press account
there occurs no weighty remarks by
the presiding magistrate, and no scath-
ing editorial condemnation is to be
found in the pages of the newspapers.

Time was when newspapers aspired
to be leaders of public opinion, and
were very jealous of
Public Morals. anything that reflected
on the honour of the
press. That time seems to have gone
past. "Commercialism" reigns su-
preme and principle as our fathers and
grandfathers understood it is com-
monly rare. To-day the ordinary news-
paper is a mere political organ, swayed
about in the moral sphere by the dic-
tates of the almighty dollar, and is

far more shocked and shocking over
the vagaries of its political opponents
than by any catastrophe in the moral
sphere. Rather do such catastrophes
make "good copy," promoting the sale
and popularity of the paper, but at the
expense of that public morality and
conscience which it should be its aim
to cultivate. The sordid details of a
recent notorious trial, with, in some
cases, illustrations of the awful trag-
edy, were an affront to the moral life
of our community, as was also the
brutal and brutalising indictment of
the dead, which was listened to with
apparent indifference on the part of
the majority of that distinguished
company that presided at and viewed
the trial. If the fall of the deceased
disgraced the high traditions of a
great and noble profession, the cir-
cumstances of the indictment were in
similar conflict with the high tradi-
tions of another profession that ought
equally to be great and noble in the
service of humanity.

We have in our midst a vigorous
organisation, working ostensibly for
the "liberation" of Ireland
Sinn Féin from the yoke of England;
Schemes, and sometimes the argu-
ments are so subtly put
that Australians' British sentiment is
tempted to allow that Ireland's claim
is just. We note that in various coun-
try centres, backed up by the Roman
Church, branches of a Liberation Asso-
ciation are being formed, and doubt-
less the usual calumnies against the
Empire are being asserted. It was
with interest we came across an ar-
ticle on the subject by the Rev. R. J.
Campbell, who is himself of Ulster
stock, in the course of which he says—

"Does the generous and fair-minded Brit-
ish and American public realise what an
unscrupulous and blackguardly foe the Irish
administration has been contending against
for the last few years? Sinn Féin propa-
ganda is as clever as it is mendacious, and
it is well financed from sources that have
always been inimical to British interests,
and whose consistent aim it is to destroy
the Empire. The wicked attempts which
are constantly being made to embroil us
with America have their origin in this con-
sistent, carefully thought-out policy. Any-
one who thinks that the forces at present at
work in Ireland to make law and order im-
possible there, or which make use of the
Irish question in the endeavour to bring
discredit upon British name and influence
in other countries, are wholly inspired by
love and pity for Ireland, is wholly mis-
taken. Ireland is a convenient weapon
taken with to strike at England, and would
continue to be such, even more dangerously
so, were it separated from England to-mor-
row. To hear Sinn Féiners and their sym-
pathisers talk about reprisals, one might
suppose that—to employ a Hibernianism—
reprisals came first and the murders of offi-
cials afterwards. In all common sense, let
us recollect that the disturbances began,
not with the agents of the Government, but
with those of organised violence and law-
lessness."

Mr. Campbell then goes on to relate
what Ian Hay so humorously de-
scribes in "The Op-
pressed English,"
The Spoilt Child, the strikingly indul-

gent treatment meted out to Ireland
by the British Government. "England
possesses no privilege, no political lib-
erty, no social advantage which Ire-
land does not share to the full. Where
discrimination exists, it is in Ireland's
favour." Millions of pounds have been
provided by the English taxpayer for
Ireland's advantage, and never a word
of gratitude. As Mr. Campbell says—

"There is nothing that British statesmen
would not do, within reason, to solve the
Irish problem, but apparently the Irish mal-
content believes this, or wants what is not
within reason. What does he want? En-
tire separation? Why? Could anyone in
the world give a sensible reason why Ire-
land should expect to be happier in gov-
erning herself in association with England?
Even good, level-headed English people
often talk as though there were some sort
of magic whereby the detachment of Ire-
land from England would affect some mar-
vellous change for the better in the internal
conditions of the former. Again I ask,
why? What would Ireland possess then that
she does not possess now? Nothing, except
the power to ally herself more effectively
with the enemies of England than she did
in the Great War. There is no reason for
separation except hate—a bad reason, surely,
and one to which Christian sentiment should
lend no assistance?"

It is comforting to read in the "Bris-
bane Courier" of the great loyalist
demonstration held
Brisbane Deals in the Exhibition
With Disloyalists. Hall, Brisbane, on
April 5. Noisy agi-
tators have been too long allowed to
misrepresent the outlook of the citi-
zens of our Northern State, and it is,
therefore, refreshing to read of this
record meeting of loyal Australians,
anxious to clear their reputation of
the smirch that the friends of Sinn
Fein have been labouring hard to cast
upon it. This enthusiastic and rep-
resentative meeting is but one more
illustration of the fact that the real
heart of Australia is loyal to the
Empire, and that utterances which
seem to belie this fact merely proceed
from a noisy South-Irish section, more
anxious to maintain its ancient bitter-
ness than to build up the welfare of
the whole. For all their glib profes-
sions of "Australia First," it is an-
other motto which their general atti-
tude suggests—"Rome and Ireland
first—and Australia as their happy
hunting-ground." These people must
not be allowed to prostitute the sacred
name of Australia to which the Anzacs
brought a splendour and a charm in
their great blow struck on behalf of
the Empire and the Empire's ideals.
Such meetings as this will do much to
counteract the Roman menace, but
our efforts, if they begin there, must
certainly not end there. Loyalists
must make their voices heard and ex-
ercise their influence in the social and
political circles in which they move,
and the enthusiasm of profession must
be backed by self-sacrifice of service.

Three initial letters! Like the ven-
erable societies of the home Church,

