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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."

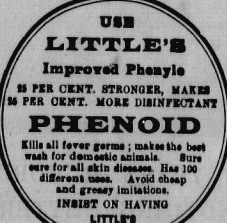
Mr. Campbell then goes on to relate
what Ian Hay so humorously de-
scribes in "The Op-
pressed English,"
The Spoilt Child, the strikingly indul-

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,



English Church Notes.

Personalia.

C.M.S., S.P.G., C.P.A., and B. C. others, we anticipate that the Bush Church Aid Society will make and leave its mark upon the Australian Church. For too long there has been lacking in the Church that spirit of adventure which can attract the best life of the Church to the difficult and isolated outposts where the very best of work is needed, and a well prepared ministry is needed to arouse and sustain the spiritual outlook in lives that tend to become so drab and commonplace as to dim the spirit within; and yet in those lives there are potentialities of great service, and a generous and grateful response ever awaits the man who, in reply to his Master's call, turns his back upon city or town life and opportunity in order to devote some of his best years to the people out back. The B.C.A. Society is emphasising the need and the joy of such service and seeks to organise for it. In the short space of its existence, it has done "exploits," for it has undertaken to support workers in that vast area in the Far West of N.S.W., comprising Cobar (Diocese of Bathurst), Wilcannia, Menindie, White Cliffs, Tiboburra, Broken Hill (Diocese of Riverina). It has already found men who are now stationed at these difficult and far-distant outposts. Needs in the remote Grafton Diocese and along the Queensland Border have been materially assisted by the supply of men and women workers. At the huge Construction Camps on the Murray it is concentrating for effective religious and social work. It is furnishing help for the ministry to people living in the rough mountainous Upper Murray country (Diocese of Wangaratta) and in the Northern Arches (Diocese of Bendigo). To the Far West Mission round the Great Australian Bight (South Australia), it has sent a worker and is pledged to his support. It is supplying a Mission Van for evangelistic work and literature distribution in lonely settlements.

Without doubt the Society is fulfilling a great need and has a strong claim on the prayers and offerings of all Church-people.

In another column we reprint an extract from the "Messenger" descriptive of Dr. Cody, the Archbishop-elect of Melbourne. His list of scholarly attainments and practical achievements leaves us almost wondering how one man could have accomplished so much in his fifty-two years. A ripe scholar, an eloquent preacher, an experienced man of affairs, a proved leader of men, an educationalist and a missionary enthusiast, Melbourne is to be congratulated upon having asked him to lead the work of the Church in that great diocese, and the prayers of church-people generally will be with their Melbourne brethren that Dr. Cody may be guided to accept the important post.

NEW LECTIONARY.

May 1, 5th Sunday after Easter.—M.: Pss. 132-134; Job. xxiii. 1-12; John vi. 1-14. E.: Ps. 107; Isa. xxx. 15-21; John xvii. 1-8.

May 5, Ascension Day.—M.: Pss. 8, 21; 2 Kings. ii. 1-15; Eph. i. 1-6. E.: Pss. 24, 47, 110; Dan. vii. 9-10, 13-14; Hebrews i.

May 8, Sunday after Ascension.—M.: Pss. 93, 96; Deut. xxvi. or Isa. lxiv.; John xix. 1-14 or Eph. i. 3. E.: Pss. 148-150; Deut. xxx. or xxxiv. or Isa. lxv. 17; John xvi. 5 or Acts i. 1-14.

The death is announced at Worcester of the Right Rev. Louis George Mylne, formerly Bishop of Bombay.

The Bishop of Accra having telegraphed for an English clergyman to go to Accra for Easter, Canon C. H. Robinson, editorial secretary of the S.P.G., offered his services, and left for the Gold Coast in February.

The Bishop of Polynesia has appointed to the charge of the Anglican Mission in Tonga the Rev. Edward Herbert Strong, who will take up the work of the late Bishop Willis. Mr. Strong was educated at Oxford and Cuddesdon, and after a short period in the diocese of Birmingham he became sub-warden of St. John's College, Auckland, N.Z., and chaplain of King's College. He returned to England in 1919, and was vice-principal of Wells. He is at present in New Zealand and is to take up his residence at Nukualofa, Tonga, almost immediately.

The death in February of Canon George Harford has removed from the clergy and diocese of Liverpool a remarkable personality, who has for many years taken a leading part in the public life of the city and diocese. The late canon was one of the editors of the Prayer Book Dictionary.

The Bishop of Peterborough has conferred the Residuary Canonry in Peterborough Cathedral, to be vacated in May by the Rev. William Bury, upon the Rev. F. Lewis Donaldson, rector of Paston and Honorary Canon of Peterborough.

The death of the late Dean of Canterbury's widow, Lucy Mary Farrar, the beautiful third daughter of Mr. Frederick Carr, of the East India Company's Service, will bring time-hallowed memories to the hearts of her many friends. Harrow and Marlborough men—of middle-age and more—still recall the sweet-faced lady, who made a school a second home for them. There used to be a street in Westminster, noisy day and night with the oaths and screams of drunken men and women and with the cries of neglected children, which even stalwart policemen hesitated to go down alone. The rector's wife, however, knew no fear, and her gentle presence transformed this and neighbouring streets. At Canterbury her name is revered as that of a greatly loved personality. There in the green cloister earth she was laid to rest recently by the side of her husband to whom for forty-three years she was the support and stay in the days of his vigorous and brilliant manhood, as in those of his crippled strength. Her children—once numbering ten—"rise up and call her blessed" for her devoted and self-sacrificing motherhood. To them, as her husband and friends, she had ever a heart at leisure from itself to soothe and sympathise.

Reunion.

In the Upper House of the Convocation of York the Archbishop moved approval of the Lambeth Conference resolution that a bishop is justified in authorising ministers not episcopally ordained, who in his judgment are working towards the ideal of union, to preach in churches within his diocese, and to the clergy of the diocese, to preach in the churches of such ministers. The motion was carried unanimously.

Crucifixes in Church.

An important case has been settled by Chancellor P. V. Smith in the Consistory Court, Ripon. A petition was presented by the people's warden and four members of the parochial church council of the Church of St. James, Manston, near Leeds, praying for the removal of crucifixes from the church. Evidence was given that the vicar, the Rev. C. E. Russell, had a crucifix erected in front of the pulpit, another in the south-east corner of the nave, and a third which was added later despite protests by the congregation. Petitioners did not allege idolatry, but contended that it was against the principles of the reformed Church of England to use crucifixes.

Mr. Chancellor Smith, giving judgment, said it was well known that there were two currents of opinion in the Church as to the use of symbols. Persons who found them stimulating were right to use them in private, but the Church was the Church of all, and stumbling-blocks must not be placed in the way of those to whom symbols were objectionable. The vicar must give up his private desires for the general good. The offending crucifixes must be removed, and not restored to the church, and the vicar must pay the costs.

The Ministry of Women.

The Upper House of the Canterbury Convocation had before it the question of the functions of a deaconess. After a long discussion, the Lambeth Resolution on the subject was approved so far as the revival of the order was concerned. But the Bishop of London sought to confine the ministra-

tion to women and children. His lordship's suggested amendment was long debated, one bishop declaring it to be a concession to prejudice. In the end a qualification was conceded by a majority of one, and then the resolution was adopted. The Church newspapers have also criticised the bishop's action. The "Church Times" is naturally furious, and not quite fair in its presentation of the matter. It says:

"The Upper House of Canterbury Convocation may well have laboured this week under an oppressive sense of responsibility, for it is inevitable that, whatever the decisions may be which they come to respecting the ministry of women, they will be the object of fierce criticism and possibly denunciation. As we go to press, their lordships are still engaged upon the consideration of some resolutions which were withdrawn on Wednesday to be re-drafted. There can, however, be no going back upon the decision come to on Wednesday regarding the grant of permission to women to speak or pray in church. It is extremely unfortunate that the division should have been taken in a small House, and that so momentous a decision should have been made by a majority of one vote. To the praying and speaking of women in church, outside the regular services, there can be no strong objection, for women so engaged may commonly be observed in the churches on the Continent. Had the resolutions definitely sought to confine the ministrations of women to persons of their own sex and that outside the ordinary services of the Church, we should have little to say. But alas! the spirit of compromise has again been at work. Their lordships argued for some time whether women's ministrations should be thus 'primarily' or 'normally' or 'commonly' restricted. It is of no consequence what they decided, since the very presence of a qualifying adverb opens the gate at once for all who wish it open. To say that women's ministrations are intended 'normally' for congregations of women or of children is no protection whatever against their addressing mixed congregations; indeed, on the contrary, it is a direct indication that occasions not to be regarded as normal are contemplated."

The "Guardian," on the other hand, completely approves of the bishops' action. Its editorial note is as follows:—

"By the unanimous resolution of the Upper House of Canterbury Convocation—a resolution which will, no doubt, be acquiesced in by the other three Houses of Convocation—the Order of Deaconesses is now in 'formal and canonical' existence. Hitherto it has been a more or less informal organisation, which has nevertheless, done a vast amount of good work. Now the Order will be regulated by, we hope, reasonable and simple rules. The Lambeth Conference has already laid it down that deaconesses are to be free to marry, and we are glad that the Bishop of Winchester laid stress upon that freedom. Why these ladies should be 'harassed or distressed' by it we fail to understand. They need not marry unless they wish to do so, but it is well to have it clearly understood that deaconesses are no more an ascetic Order than deacons. These notions of the superior virtue of celibacy are mere survivals of the Dark Ages, and the Bishop of Exeter smoke admirable common sense when he said that we are equipping the Church for the work not of the fourth, but of the twentieth century. We hope not only that deaconesses will offer to marry, but that somebody will be inspired to design for them a less forbidding costume. For the matter of that, indeed, we see no reason against their dressing exactly like other sensible women who avoid extremes of fashion."

The C.F.N. comment is short but sharp:—"The bishops are not very courageous"; while the "Record" suggests that the Bishop of London has been frightened by his Anglo-Catholic friends. The "Guardian's" reference to "these ladies being harassed" calls to mind the protest of the London deaconesses to the Bishop of London, another indication of the insidious influence of the Anglo-Catholics. We are glad that the bishops refused to be influenced against the reasoned and reasonable declaration of Lambeth.

The Prince of Wales and the Boy Scouts.

The appeal being made by His Royal Highness the Prince of Wales in aid of the funds of the Boy Scouts Association has realised a sum of no less than £40,000.

His Royal Highness now appeals to the Colonies, and has asked the co-operation of every Colonial newspaper and every one of its readers.

If each one who reads the appeal would send a shilling to the Prince at St. James' Palace, London, his wish would be gratified straight away.

His Royal Highness is asking for £200,000 for a movement that he is satisfied is of first importance to the Empire—will you help him to realise his ambition?

ander Smith, a keen churchwarden and the British and Foreign Bible Society.

The Layman's Islington.

The annual meeting of the Lay Churchmen in London was held at Saturday, February 12. The subject of discussion was—"The Spirit of Unrest—Its Origin, Meaning, and Remedy." Professor Beresford Pite was in the chair, and among the contributors of papers were Messrs. G. A. King, J. Gurney Barclay, Dr. S. T. Pruett. The papers and discussion were all of a high spiritual order. Dr. Pruett's speech was of special interest, because of the personal testimony it contained to the value of the Bible. He said:—

"There are two questions we are bound to answer at the present time: Is the Bible inspired, and, if not, or even if it is, is Science a good substitute and a reliable guide? If we do not answer those questions for ourselves, we shall have to answer them for other people, for they are continually asking us. Now, I can give you no guidance; I can only give you my own personal opinion, and that is all that anybody can give as a rule. I believe that God's Word is inspired verbally, and I believe even that the translations are inspired in some way. How it is done I have not the least idea. Then you will ask me, 'Well, you are supposed to be a scientific man, or to know something about science—why do you believe a thing of this sort?' If you ask me why do I believe in God's Word, one reason is that I come to God's Word for the thousandth time in humble prayer and I learn something new out of it. I am very interested, amongst other things—above other things, perhaps—in anatomy, and I think now of a book I have at home of 2000 pages on that subject which I have thoroughly mastered. I can now learn nothing out of that book. Sometimes I forget a thing, and I go back and learn from it what I knew before, but there is not a single thing it can teach me. But I came back to this Book hour after hour, day after day, and I never come without learning something new. This Book has life. I may not be prepared to answer any of the theories of the Higher Critics, but their theories do not explain the great power that the Bible has, and none of the alternatives put forward explain it. I do not pretend to say that I know for certain that the Bible and its translations are verbally inspired, but I do say that it is the best theory, as it does explain this fact, which none of the other theories do."

"How did I come to this confidence? Well, again, I cannot dogmatise; but our Lord says, 'If any man will do His will, He shall know of the doctrine, whether it be of God, or whether I speak of Myself.' I certainly do wish to do His will, and I believe I have found out that the Bible doctrines are true."

"Now, is science reliable? Many years ago, when I was a medical student, there was a story told that I have no doubt ought to have been true, even if it was not so. A poor labourer lay dying, and his wife and the doctor were sitting by his side. At last the doctor said, 'My poor woman, your husband is dead.' The man said, 'I heard dead!' 'Hold your tongue, George!' said the woman, 'doctor knows best.' We do not say 'doctor knows best' now; we say 'doctor guesses best,' or we think it, and there we are right. On every question he has to guess, and very good guesses he makes sometimes. But we still say, 'Scientific man knows best.' He does not. He guesses, just as much as ever the doctor did, and fifty years hence you will laugh at his being an absolute authority, beyond whom you cannot go, just as you are laughing now at the thought of a doctor giving a pronouncement beyond which it was impossible to go. There is no certainty in science at all; you get no confidence from it. It is a wonderful, a most interesting and fascinating study—it has been my study all my life, and my delight—but it brings uncertainty, and that is the condition we are in at the present time. There is only one certainty to be had, and that is from our Lord, who said, 'Learn of Me, for I am meek, and lowly in heart.' It is meekness and lowliness that are going to get us certainty and rest, and nothing else."

BLESSINGS.

When our soul is much discouraged
By the roughness of the way,
And the Cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view;
Oh! let us well, then, to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path I yet,
All the way His hand has led us,
Placed each hindrance we have met;
Given to us the "pleasant places";
Cheered us all the journey through;
Passing through the deepest waters,
He has blessed us hitherto.

The Tolerance of Christ.

(By Canon Alexander.)

(Preached in St. Paul's Cathedral, London.)

"I am not sent but unto the lost sheep of the house of Israel."—St. Mat. xv. 24.

So our Lord spoke to the Syro-Phoenician woman, with the obvious intention not that His language should be literally interpreted, but that He might test her faith. The phrase once used of His dealing with one of His own disciples might have been applied to this Gentile:—"This He said to prove her; for He Himself knew what He would do." And the trial of her faith, in the dramatic dialogue of to-day's Gospel, was threefold. There was, first of all, the rebuke of utter silence—"He answered her not a word." Then came the shock of apparent indifference—"I am not sent but unto the lost sheep of the house of Israel." And, thirdly, the rebuff of severity, almost of contempt—"It is not meet to take the children's bread and to cast it to dogs." Yet she arose triumphant over all obstacles. Her faith stood firm because it was inspired by love; and patience received its reward—"O woman, great is thy faith; be it unto thee even as thou wilt."

Christianity's World-Wide Appeal.

There is nothing, my brethren, in which Christianity shows more clearly that it is divine than in the fact that it makes a world-wide appeal. It is a universal creed. There is nothing exclusive or intolerant about it. It transforms the human race into one great family. It cares nothing for the boundaries of countries or nationalities. It is not interested in one profession or occupation more than another. It has no favourites. It does not know that classes exist. It does not recognise good society. It establishes the absolute equality of all men in the sight of God. Its aim is to build up throughout the world one Fatherhood, one brotherhood. It gives to the poor and outcast and to the crumpled which fall from their master's table, the whole sacred Body that was broken for the sins of mankind. Whatever doubts and misgivings may have haunted the thoughts of the other Apostles, whatever passing intolerance may have darkened their purposes or left its trace on the pages of the New Testament, St. Paul at least understood perfectly the large outlook of his Lord: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Sythian, bond nor free; but Christ is all, and in all."

The Vision and Class Warfare.

It is, my brethren, when we turn from this bright vision of what Christianity would make of the world that we look about us almost with despair. Where is this brotherhood of men? What are we to say of the bitterness, the prejudice, the jealousy, often the sheer ignorance, that sets class against class? What of the exclusiveness of our great industries and trade unions? What of the narrowness and inhumanity of our social distinctions? What of the spirit which always puts self-interest above the service of the community, and will never give something for nothing? What of the temper which never thinks of the dignity of work, of the privilege of being allowed to work in times like these, and for such a country as ours, but is always wanting to escape work, to limit work, to get some miserable advantage in wages or profits, either for employer or for employer? In spite of the immense necessity of our times, there are millions of people among us who have no work to do; and I do not know which are the more pitiable—the idle rich or the workless poor.

Religious Bigotry and its Fruits.

"I am not sent but unto the lost sheep of the house of Israel." Had Christ stopped short with this answer to the Gentile woman, and gone no further, He might have set the example which has followed. If there has, religious history has followed. If there has, been bigotry, exclusiveness, intolerance in the world, it has been in the relations of

those who have professed to be His disciples. Over the gateways of how many religious organisations the motto might be written—"Stand by thyself, for I am holier than thou." The bigotry which consists in "exalting the by-laws of one's sect above the Magna Charta of the soul," and of making more of intellectual difference than of moral agreement, has left its fatal mark on Christian history and life. One of the first instances of religious intolerance is that recorded in the ninth chapter of St. Luke. The national hatred between Jews and Samaritans, always most liable to show itself at the recurrence of the annual festivals, had issued in the rejection of a Christ Whose face was turned not to Gerizim but to Jerusalem; and the impetuous Sons of Thunder were at once urgent to call down the lightning to avenge their Master. You remember the quietness of His rebuke—"Ye know not what spirit ye are of." His was not the spirit of Elijah. He was comprehensive, not exclusive. He would have love not bigotry; pity rather than contempt; and brotherhood rather than revenge. The lesson was not lost on the mind of the Apostles, and you can watch the gradual disappearance of their narrowness and intolerance in St. James, who could allow to Gentile disciples fewer observances than the Jew maintained to be necessary; in St. Peter, who discovered that nothing on earth is common or unclean; even in St. Paul himself, who from being the strictest of a strict school of thought, became the pioneer of the Gospel to Gentile no less than Jew. All were learning the lesson so difficult to grasp, and yet so essentially Christian—to look for, and to find, the soul of good in things evil. All were learning that the tolerant man is he who, while holding firmly his own faith, can respect the faith of another, and does not believe that he himself, by a special providence, possesses all the secrets of heaven and earth. The mind of the bigot has been compared with the pupil of the eye—"The more light you pour upon it, the more it contracts." It is the mind of Job's comforters who think that wisdom shall die with them; it is not the mind of Him Who was lifted up upon the Cross, that He might draw all men unto Him. The mind of Christ in religion is the mind which inspired Isaac Newton in scientific research when he said, "I am but as a child gathering pebbles by the shores of a boundless sea." There is no sincere belief which does not cover some kind of truth; there is no sincere believer in whom God leaves Himself wholly without witness; there is no long-established widespread theory or form of faith in which there is not hidden, however dulled or distorted, a soul of good. Anxious, therefore, as we may be, and rightly anxious, to maintain with all our power our own opinion, we may be certain that we do not possess the whole truth. In this world there is no such thing as the whole truth—Only God has that; and even He fulfils Himself in many ways.

Grounds for Hope.

In spite of the pessimistic people who think, or pretend to think, that the world grows worse rather than better, there are good grounds for hoping that men and Churches are becoming more tolerant, and, therefore, as we hold, more Christian. The fires of Smithfield have died out; the torture-chambers of the Inquisition are closed; religious tests are abolished; even the more subtle forms of persecution and intolerance are beginning to look childish. It is not enough to say that men are becoming more tolerant because their more tolerant are more bazy and indefinite, and because they are not so certain of their own convictions; or that they are more charitable because they are more indifferent; or that, as Jowett truly said, a Church which is liberal may, having "attained the form of faith, have lost the power of it," and may no longer have any missionary enterprise or vocation. The fact is that to-day a new spirit is abroad in the world. The prolonged demand for Christian reunion is a special mark of our times—the tendency to feel after the grounds of essential sympathy rather than to exaggerate even the important grounds of difference; a new sense of the loss of influence

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involved, in face of the great evils and dis-
orders by which humanity is encompassed by
the multiplication of sects, parties, and
Churches. How far any definite schemes of
organic reunion or fellowship may be prac-
ticable is still very difficult to decide; the
realisation of any of them will probably be
very slow; but we can hardly doubt that the
spirit which produces such schemes is a
right spirit—the spirit not of Elijah, but of
Christ. "The religious prospect," it was
lately remarked, "is more hopeful than it
has been for a very long time. It has often
been said that ecclesiastical hatreds and
animosities are worst of all, and that the
divisions of the Church betray a vast amount
of ill-will. But that is not true to-day. Not
only is there an eager desire for peace in
almost every Christian body, but there is
also an anxiety to find acceptable terms of
peace. So much so is this the case that
sometimes it seems that principle even is
forgotten in desire for unity. A wind
of goodwill has been blowing through the
ecclesiastical world, and it is very few who
are untouched by it." All this is true, and
remarkable, as coming from a very contro-
versial source. A new spirit is abroad; and
the danger is rather that we are carried
away, and expect too much of these move-
ments. If all men were to think alike the
world would be a very dull place; and it
may be questioned whether its work would
be done any better than it is now. To teach
all men to think exactly alike would not be
desirable, as it is indeed not possible, es-
pecially for those who understand the diver-
sity of human temperament; to teach men
to act together in a spirit of goodwill for
good and against evil is both possible and
desirable. Practical co-operation in good
work—this is the foundation on which the
beginnings of reunion must be built. We
must be prepared to say to the Greek wom-
an, as to the Christian disciple, "Be it
unto thee even as thou wilt."

Christ's Unchallenged Authority.

And yet there is one point in which Jesus
does show a kind of Divine intolerance.
He will permit no one to challenge His
authority or to usurp His place. He will
willingly allow no man in the world who
remains outside His personal influence. If
He seems to be silent in your life—to have
no special message for your soul—it is not
that He does not claim you for His own; His
very silence may be the necessary trial of
your faith. He is always asserting His own
claims; He is always talking of Himself.
If the world were not so accustomed to think
of Him as the Son of God, if it had not
realised that He is what He professes to be,
One Who stands above and beyond the nat-
ural Order, it would have listened with end-
less surprise and resentment to the colossal
egotism of His words. "I am not sent but
unto the lost sheep of the house of Israel,"
"I am come that they might have life,"
"Cling to Me," "Follow Me," "Take My
yoke upon you and learn of Me," "Only be-
lieve," "Have faith in Me," "I will draw
all men unto Me." He is prepared to do
all that the woman in this story asks as
soon as He is convinced that she believes—
however flatteringly, dimly, mistakenly, un-
dogmatically believes—in Himself. Faith,
which removes mountains, breaks down the
one barrier between His love and her de-
sire; and He can give, because she believes
that He can. Only at the feet of Jesus can
we find unity, fellowship, brotherhood.
Therefore I say, entrust to Him your des-
tiny. Follow the voice that vibrates through
the world. And though He at first with-
draws Himself in the cloud of bereavement
and sorrow, of difficulty and disappoint-
ment, yet in the end, the wonder of His face
will be turned upon you, and His silence
will be broken, and your uttermost need
will be satisfied, because you have proved
not unworthy of that Presence which alone
is able to strengthen and to save.

Personal.

The Bishop of Tasmania has ap-
pointed the Rev. T. Quigley, M.A.
(T.C.D.), rector of St. George's, Ho-
bart, to be examining chaplain.

Rev. A. G. Cutts, rector of Frank-
lin, Tas., has withdrawn his accept-
ance of the cure of Queenstown and
retired from work in the diocese.

The Bishop of Nelson has appointed
the Rev. A. J. Carr, formerly a C.M.S.
Missionary in India, to the Arch-
deaconry of Mawhera.

Miss Crick, the sister of the Bishop
of Rockhampton, who has come with

her brother to make her home in Aus-
tralia, was one of the "Wrens." She
had a very large experience of war
work.

Rev. E. H. Strong, formerly sub-
Warden of St. John's College, Auck-
land, and later Chaplain of King's Col-
lege, Auckland, has been appointed
Archdeacon of Tonga in the Friendly
Islands.

Rev. G. L. Harold, Senior Assistant
Curate of St. Mark's, South Norwood,
London, has arrived in New Zealand.
He will take charge of a parish in the
Christchurch Diocese.

Rev. Augustus Barkway, senior
priest in the Diocese of Tasmania,
died on Easter Day at Launceston in his
91st year.

The death is announced on March 20
of the Rev. C. T. O. Tobin, Principal
of the Maori College, Hikurangi, N.Z.

Rev. H. T. Fowler, of St. Thomas',
Winchelsea, has been appointed to
succeed the Rev. Thompson at Chel-
tenham and Dingley (Vic.).

Rev. F. A. Ray has been appointed
to the charge of St. Mary's, Preston,
with Epping (Vic.).

Mr. and Mrs. Critchley Parker and
Mrs. Andrew Kerr have given £3000
in response to the Vicar-General
of Melbourne's appeal to "save
the babies" by establishing a
seaside convalescent home. A suit-
able place has been purchased at
Mornington. It will be called "The
Andrew Kerr Memorial Home." Other
donations have been received, and the
latest report is to the effect that be-
tween £5000 and £6000 are promised,
and Mrs. Critchley Parker has prom-
ised to furnish the Rest Home at a
cost of £2000.

The death is announced of Lady
Manifold at Toorak, Melbourne, on
April 7. She was one of the
best patrons the Girls' Friendly
Society had. She was president
of the Lodge Committee for some
years, and was generous in her gifts
to the work. She was also a member
of the Diocesan Mission Council. As
the wife of the president of the Legis-
lative Council, her public duties were
many and her sympathies were en-
listed in much good work.

Rev. J. W. Ferrier, of the N.S.W.
C.M.S., has reached his destination at
Kandy, Ceylon, safely. In a recent
communication he gives some inter-
esting information and makes an ap-
peal for prayer which we are sure will
not go unanswered. Mr. Ferrier
writes:—

"Shorten has managed to secure passages
in a ship leaving here next Wednesday, after
which I shall have a clear deck. I propose
endeavouring to visit almost immediately a
place that Shorten has not yet visited, Bem-
biva, a jungle place about 50 miles from
here, and the greater part of it to be done
on foot. Shorten says I shall die, but
Dibben almost cried with joy when he knew
my plan. You can count on me taking
every care, and truly we are in God's hand.
I have been provided with an old 8 h.p.
Rover, so am under cover.

"Law and Miss Oakley arrived safely in
the Narkunda last Monday. The former
had been quite sure that the organisation
would not rise to the occasion of meeting
them, but in addition to Dibben, I happened
to be down in Colombo, so I also met them.
Law came back to Kandy with me and
spent the night. It was good to have the
little fellowship thus afforded.

"On my return from Bembiya (D.V.),
propose trying to get over to Hyderabad
for a fortnight. I had a note from Canon
Claydon the other day; he leaves for the
Punjab on Monday next, and Brown goes

to Kodai for three months from April 4.
The Canon should return to Hyderabad
about the third week in April. I hope to
get to Hyderabad about the 14th.

"I do not know whether I shall see Miss
Bland on her arrival next week, but I shall
be in Colombo to take over the district
officially from the secretary after he has
checked over Shorten's accounts, etc. I
have already got into touch with Bland.
Dibben knows him quite well, as he has been
associated with Galle Face for many years.
"You of course understand that any
friends passing through Colombo on their
way home, or returning, are welcome here,
and if there is time and they can come up
and see something of the work I shall be
glad to know and do the best I can for
them. Mrs. Bryant, who came over to see
her daughter and some work in which she
is interested in India, has not enjoyed good
health and has returned to Sydney sooner
than she expected, and without seeing the
work in India in which she was interested.
I took the advantage of sending by her a
small packet of Kandyan sweets to the kid-
dies.

"I am just beginning to realise the great-
ness of the task that is before me here. It
will be quite possible for me to use up all
my time and strength on office details and
bricks and mortar, and I am most keen that
on this which may be my last opportunity
in Ceylon I may do or inaugurate such
definite evangelistic work as may win some
souls for Christ. Most earnestly therefore
do I beg of you to uphold me in prayer that
I may do nothing to mar the blessing for
which this land and its peoples are thirst-
ing."

Rev. J. T. McWilliam has accepted
appointment as a tutor for Maori stu-
dents at St. John's College.

Rev. Leslie Harold arrived from
England recently to take up work in
the diocese of Christchurch.

Rev. F. W. Tugwell, B.A., has ac-
cepted the cure of the parish of Lis-
more, N.S.W.

Rev. H. W. Wright has been ap-
pointed vicar of St. John's, Christ-
church, N.Z.

The Bishop of New Guinea, who
came down from his diocese last week,
under medical advice, is at present an
inmate of Pymont Hospital, in Bris-
bane. It is understood that his lord-
ship is making good progress.

Canon Beasley, the retiring rector
of Bundaberg, is staying at Bishops-
bourne, Brisbane, until he leaves for
England by the R.M.S. Orvieto.

Mrs. Killworth, wife of the rector of
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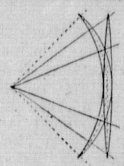
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association with a gold brooch. Mrs. Baccacott said that they honoured their guest for her gentleness and her admirable qualities as a mother, and they all regretted her departure.

A new launch, the Fram, has been presented by Perth sympathisers to the Rev. E. R. Gribble and the Forrest River Mission.

Mr. T. J. Tarrant, of Sydney, has just completed three stained-glass windows for St. Andrew's, Ballarat, Vic.

Archdeacon and Mrs. Louch leave Perth for England on Sunday next.

Rev. C. H. D. Grimes is returning to Perth at an early date to be principal of St. John's Hostel for University students, and also to assist at St. Luke's, Cottesloe.

We note the following changes in the Diocese of Waiapu:

Rev. E. A. McCutcheon has been appointed vicar of Tauranga.

Rev. W. T. Drake has been appointed vicar of Puketapu.

Rev. A. F. Hall, M.A., vicar-elect of Opotiki, will take up his duties during the first week in May.

Rev. Canon Chatterton is to be the new Archdeacon of Tauranga.

Rev. J. W. Stringer has been elected rector of Port Augusta, S.A.

During a visit to his old parish of St. Bride's, Old Trafford, Dr. Druitt, Bishop of Grafton, had the somewhat unique experience of conducting both a confirmation and an ordination. Amongst the confirmands were some whom the Bishop had baptised whilst rector of the parish, 1902-10. The confirmation was taken on February 20 at the invitation of Dr. Temple, Bishop of Manchester. There were 53 candidates. The ordination was held on St. Matthias Day (February 24), with the consent of the Bishop of Manchester, when Mr. W. E. Wrexal Holborow was ordained deacon for service in the Diocese of Grafton, N.S.W.

Rev. A. L. Wade, of Hornsby, N.S.W., has passed the examination for his M.A. degree at the University of Sydney.

Rev. T. Knox has accepted the cure of Dapto, N.S.W.

Rev. J. W. Armstrong is shortly to leave the Boys' Orphanage, Swan, to take charge of the Mundaring Hills parish, which is a large and important parish.

A CALL FOR PRAYER.

The Christian Church throughout the world is asked to keep the week ending with Whitsunday, namely May 8 to 15, as an Octave of Prayer for the work of the World Conference on Faith and Order.

The following subjects for prayer are suggested:

1. That we may come to understand the meaning and purpose of the Church as Christ conceived it.

2. That we may be content with nothing less than our Lord's ideal of unity in the Church.

3. That our fellowship with God be the dominating principle of our lives, as individuals and as a Church.

4. That our fellowship with fellow-men may be truly Christian.

5. That our love may reach out far beyond home and country.

6. That we may not rest in our work and in our prayers until we have removed those things which keep Christians apart.

Correspondence.

A Refutation.

(The Editor, "Church Record.")

Sir,—Some little time ago there appeared in your columns an article from the pen of the Rev. E. A. Colvin, in which a reference was made to a large hotel in a mountain parish where only 6 out of 81 people staying there attended church on Christmas Day. Being informed a few days ago that Mr. Colvin's reference was to my parish of Leura, I wrote to him and asked if such were the case. He replies to say that Leura is the mountain parish to which he referred and names the hotel, and further states that his information was received from a friend who was staying at the hotel at the time.

I write to say that the statement is not correct. Possibly only six people from the hotel in question attended the 11 o'clock service that day. But there were two services prior to 11 o'clock at which more than six people from the hotel were present. It would be interesting to know by what means Mr. Colvin's friend came to find out so accurately how many people from a large tourist hotel (most of whom were strangers to him), attended church on a certain day. Did he take a census of the guests' movements that day? Perhaps he issued papers to each with a question like this: "Did you attend church to-day?" Or perhaps he stood at the hotel door from 7 a.m. and asked the question? I don't see how accurate and definite figures could be obtained unless some such procedure was adopted.

Knowing the facts, I have no hesitation in saying that this statement of Mr. Colvin is one of those general statements often made, the accuracy of which will not bear the test of close investigation.

In your last issue Mr. A. Donnison writes concerning this article by Mr. Colvin, "How chilling he says, '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.'"

That Mr. Donnison's experience of St. Alban's, Leura, has been such as to impel him to write such a cutting indictment of my ministry here, I can only regret. I do not know Mr. Donnison, but if he will give me the opportunity I shall give him evidence that the opinion he has so ruthlessly expressed of a "Real House of God" is not shared by a considerable number who during the last six years, have taken the trouble to express their feelings towards St. Alban's in words rather different from his.

A. J. A. FRASER.

St. Alban's Rectory,
Leura, 16/4/21.

"The Maria Skinner Memorial."

(The Editor, "Church Record.")

Sir,—We should esteem it a great favour if through the columns of your paper you would let it be known that an effort is being made to commemorate Miss Skinner's devoted service to the Melanesian Mission.

Miss Skinner began working for Melanesia when quite a girl, and her interest never flagged. She was officially connected with the Mission for over twenty years, at first being office secretary in Sydney, and afterwards under the A.B.M., having special charge of Melanesian interests. She knew most of the missionaries personally; she corresponded with them all. Apart from her official duties she spared no effort which could in any way serve any members of the mission staff.

The Melanesian sub-committee of A.B.M. unanimously decided that such sincere and ungrudging service should be commemorated and considered that there could be no more fitting memorial than scholarships for the education of Melanesians at one of the Mission schools; such scholarships to be known as "The Maria Skinner Memorial Scholarships." For the endowment of each scholarship £100 would be required. May we appeal through you to Miss Skinner's

many personal friends and to all those who appreciated her conscientious devotion to Melanesia for help in this matter. Donations may be forwarded to the hon. treasurer of the fund, Mr. E. H. Brady, A.B.M., 242 Pitt Street, Sydney. We are, etc.,
M. F. STEVART,
R. E. FREETH,
Joint Hon. Secs.

(Continued on page 13.)

CONVOCATION AND THE MINISTRY OF WOMEN.

(By A. Maude Royden.)

It is difficult to express an opinion about the proceedings in the Upper House of Convocation last week without having a verbatim report. I understand, however, that the resolution finally adopted was to the effect that women might preach at non-statutory services, and that their ministry is "intended for women and children," the committee to be appointed to issue regulations being governed by this resolution.

It seems incredible that in a country where women have for years been addressing audiences of men and women, as well as audiences of men only, such a preposterous resolution should ever have been brought forward. To take my own experience only: I have been asked by the late Dr. Scott Holland to address a meeting of men undergraduates at Oxford; by the present Bishop of Winchester to address the Men's Meeting at the Church Congress; by several branches of the C.E.M.S. to address their meetings; by vicars of parishes to address their "services for men only" on Sunday afternoons; by the National Mission authorities to address mixed meetings of men and women all over the country; by the Bishop of Chelmsford to address a mixed meeting at the Church Congress last year. Nor is my experience unique. It will be observed that all these instances I have quoted are taken from the Church of England bishop, clergy, or societies. Is it worth while to ask on what grounds it is now decided that what is thought profitable for me to say to men in a hall is only fit for women when said in a church? Is it on me or on my men hearers that the consecrated building is supposed to have so disastrous an effect? Will the bishops explain?—C.F.N.

BUSH CHURCH AID SOCIETY.

The departure of Rev. N. Haviland for the Far West Mission on the Great Australian Bight (diocese of Willochra) was marked by a farewell communion at St. Andrew's Cathedral, Sydney, on the morning of April 11. The Very Rev. Dean of Sydney gave the meditation. The service was followed by a luncheon at the C.M.S. rooms, Castlereagh-st. Nearly 40 clergy were present. The Ven. Archdeacon Boyce presided. Words of appreciation and farewell were expressed by Revs. A. A. Yeates, D. H. Dillon, A. L. Wade. Opportunity was also taken to tender a welcome to Rev. F. W. Harvey (West Darling Mission) and Rev. R. R. Hawkins (Gobar Mission), who had come to Sydney to take part in the Society's campaign. Both these gentlemen replied giving racy accounts of the work of the ministry in their distant and difficult areas.

The claims of the society, engaged as it is in a big work for the Church, are being placed before many congregations both in the city and suburbs. Life in the great schools of our Church is also being reached and appeal for service being made. Deep interest is being shown in the B.C.A., and its enterprises which now touch three of our States.

For the religious work at the big Construction Camp on the River Murray between Echuca and Swan Hill, the society has accepted part responsibility. The Bishop of Bendigo has appointed a worker, and a forward movement in this quarter has commenced.

The annual meeting of the society will be held in the Chapter House, Lower Hall, St. Andrew's Cathedral, Sydney, on Tuesday, April 26, at 8 p.m. The Rev. F. W. Harvey will be among the speakers. Some fine views illustrative of the work will be screened.



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. 10, 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. Lepistrier, 44 Pitt Street, Sydney. Telephone B.1538.

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The Church Record.

APRIL 22, 1921.

THE SPIRIT OF ANZAC.

To all true men and women the practical decision that Anzac Day is to be kept, as far as possible, a day of sacred memory, and not a day of jollification and pleasure, will have brought a deep satisfaction. There are so many influences at work in life, and life to-day is so hurried and bustling, that memory is apt to play the best of men tricks and fail to keep them in touch with events in the past that should really be leavening their lives with a sacred influence, making life deeper and truer to the best ideals of life.

And of course there abound in every community those shallow lives that quickly throw off the stern memories of the past, and refuse to dwell upon happenings whose remembrance must bring a touch of sadness that tends to restrain. It is difficult to deal with such, and yet the whole common life is impoverished by them; and it is well worth for such reasonable steps to be taken as might bring to those lives sad and sacred memories in order to stabilise and deepen them.

For, surely these are times when our common life is being threatened by the obsession of false ideals. Pleasure and profit, security and ease, money and mad gaiety, these are the things that are being sought after. Sometimes they are said to be just the aftermath of a great war, and to be expected; and to a certain extent even to be tolerated, as a natural reaction after the tremendous strain of the war.

But even this would mean that the serious lessons of the war have not been learned; that the great sacrifice of life and those things that are commonly thought to make life, for which Anzac stands, has not been rightly weighed. For in the sacrifice of Anzac we see not merely lives willingly and heroically laid down for great ideals, not merely a wonderful display of courage and true manhood, not merely indomitable perseverance against impossible odds; but something far more wonderful and solemnising. We see our own lives preserved by the shedding of the blood of others. We see those brave men going forth to die because they thought this life of ours was worth the sacrifice. Surely then it is of the highest importance for us to see that those lives and that common life are made worthy of that willing and devoted sacrifice.

This is the message of Anzac Day for us, that the Anzac spirit—the spirit of service through sacrifice is alone worthy of them and us.

As we view our common life and our individual lives from this standpoint,

as we in any real degree appreciate the sacrifice that has been made, we shall regret and repent of the things that make our life unworthy, and we shall respond to the call of country and of our Empire to fight against and cleanse ourselves of those ignoble things which disgrace and defile, and bring to nought the splendid task our men were willing to give their lives in attempting to accomplish. The spirit of Anzac is not the spirit of a "laissez-faire" policy, the outcome of a selfishness that will not trouble itself to help others. The spirit of Anzac is a daring and self-refusing spirit that will not rest till others' wrongs are righted; that ventures abroad in order to make as sure as possible that the ghastly vices of impurity, covetousness, class hatred, drunkenness, etc., which ensnare and enslave are done to death in order that the truer ideals may be free to dominate and so elevate and strengthen our country's life.

Our Melbourne Letter.

The long suspense seems at last to have come to an end regarding the Archbishopric. The Ven. Archdeacon Cody, of Toronto, has been offered the position. The following is an extract of interest from the current issue of the "C.E. Messenger":—

The Archbishop-Elect of Melbourne, Dr. Cody, of Toronto, Selected.

After exhaustive inquiries has been made in Australia, England, and Canada, regarding the qualifications of suitable men, members of the Board decided to invite Dr. Cody to accept the position. Dr. Cody is recognised as one of the greatest preachers in the Anglican Communion, and is described by those who are acquainted with him as a "scholarly, moderate evangelical." He has the largest Anglican church in Toronto, and at each service on Sunday there are full congregations. Dr. Cody is keenly interested in missionary work. Members of his church, by their own efforts, support a hospital in China towards the maintenance of which they have already contributed £1,000,000. In 1918, a petition, signed by several thousand electors, was presented to him, requesting that he should offer himself as a candidate for the State Legislature of Ontario. He was elected, and shortly afterwards received the portfolio of Minister for Education. Before being elected to Parliament, he was selected by the Legislature as a member of the Ontario Commission on unemployment, and also as a representative on the Royal Commission appointed to inquire into University education.

Dr. Cody took a keen interest in recruiting during the war. He holds the rank of honorary lieutenant-colonel in the Canadian Militia, and is chaplain of the Queen's Own Regiment, Toronto.

Further particulars regarding Dr. Cody are given in "Canadian Men and Women of the Time," edited by Henry John Morgan. The publication states:—"Henry John Cody is the son of Elijah J. and Margaret Louisa Cody, and was born at Embury, Ontario, on December 6, 1868. His education was received at the Galt Collegiate Institute and the Toronto University, where he gained the degree of B.A. and the gold medal in classics, in addition to first-class honours in mental and moral philosophy and civil polity. The Wyld prize for English essay was secured by him in 1889, he was awarded the Master of Arts degree in 1890, and the LL.D. in 1906. In 1903 the Queen's University conferred upon him the honorary degree of doctor of divinity. In 1894 Dr. Cody married Miss Florence L. Clarke, of Toronto. The same year he was ordained a priest in the Anglican Church. From 1890 to 1893 Dr. Cody held the position of classical master at Ridley College, St. Catherine's, Ontario, and between 1894 and 1899 was professor of Old Testament Exegesis and Church History at Wyld College, Toronto. Following those appointments he held the positions of Professor of Systematic Theology at the same institution, and was also lecturer in Latin and exams in Classics at Toronto University. Since 1907 he has been rector of St. Paul's."

In 1903 Dr. Cody was appointed a canon of St. Alban's Cathedral, Toronto, and six years later became Archdeacon of York—a position that he subsequently resigned. He was offered and declined the presidency of

King's College, Windsor, Nova Scotia, and the principalship of Wyld College, Toronto. In 1900 Dr. Cody was selected as a delegate and attended the Ecumenical Missionary Conference at New York, and in 1908 represented his church at the Pan-Anglican Congress in London, the World's Missionary Conference at Edinburgh, in social and economic questions, and on these 1910, and the Anglican Church Congress held later at Halifax.

Dr. Cody has taken an active interest in other subjects and has been a frequent contributor to English periodicals, notably the "Westminster Review."

The estimation in which Dr. Cody is held in Canada is shown by the following extracts from the Canadian press:—
"The orator of the church."—Toronto "News."

"An extremely earnest and convincing preacher."—Toronto "Mail and Empire."

"His learning and exceptional gifts make him for a high place in Church councils."—Canadian Churchman."

"He has become a power in the Church as a result of his remarkable abilities and close application to his duties."—Halifax "Herald."

"Eminent as a scholar, successful as an educationist and preacher, of tireless energy as a worker and organiser, and of universal acceptability socially and among thoughtful people."—Toronto "Saturday Night."

The following extraordinary exhibition of bitterness is taken from the "Argus" of Monday, April 11:—

Preaching at the Church of St. John, Latrobe-street, on Sunday evening, April 10, on "The Catholic Party and Protestantism," the Rev. C. C. Barclay based his remarks on the words of Isaiah lii. 17, "No weapon that is formed against thee shall prosper, and every tongue that shall set against thee in judgment thou shalt condemn."

Just as people had Sunday clothes, said Mr. Barclay, and week-day clothes, so did they have a Sunday name for their church and a week-day name. On Sunday they said, "I believe in the Holy Catholic Church," and on week-days they spoke of the Protestant Church of England. Both those names could not be correct; one was the very opposite to the other. Protestantism was invented in Germany, smuggled into England, and imported into Australia with sparrows, rabbits, and thistles. It was founded by Luther, a renegade monk, who married a renegade nun. Luther wished to be assured of everlasting salvation by a single act of his intellect. He neglected St. Paul's idea of a lifelong process of conversion and sanctification. He had no grasp of incarnation, of the power of the risen life of Christ, sacramentally interwoven with the lives of the baptised, leading them gradually to a final destruction of sin. The Catholic religion did not teach that kind of assurance, so Luther invented a brand new religion of his own, called Protestantism. All a man had to do was to say "I believe," and he was saved. Luther was the Protestant Pope, far more papal than the modern Pope. He said, "I should command you and you obey. I am the man to whom God has revealed His word." The word "Protestant" once meant a "witness for"—to witness for the truth. Now it was a negative word, meaning "to protest against." There was really no such thing as a Protestant faith. Protestantism was a negation, and only existed for the purpose of denying Catholic truth. On the other hand, "Catholic," as every child knew, meant "universal." The Catholic faith was a positive faith. It supplied the needs of all men of every race for all time. Which was the name to be proud of, the Catholic Church in which they stated their belief every time they said the Creed, or the Protestant Church, which existed simply for the purpose of denying Catholic truth?

How the noble word "Catholic" has fallen since its first recorded ecclesiastical use by St. Ignatius, "Wherever Jesus Christ is, there is the Catholic Church" (Epistle to the Smyrnaeans).

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synod.

The adjourned session of Synod met on Monday last. There was a large attendance of the clergy and lay representatives. A motion of sympathy was passed in relation to the death of Rev. J. Howell Price to the following effect:—"This Synod has

army coming from Gallipoli to take over the line in that part of France, and he went up

ing heard of the much lamented death of the Rev. John Howell Price, rector of St. Silas' Church, Waterloo, desires to record its deep appreciation of his long and untiring service to the Church, and his patriotic devotion to the Empire. It recalls the pioneering work he did in his early ministerial days in the large and scattered parishes of the Western Plains, and his later labours in some of the most populous and poorest parishes of this diocese. Possessing a heart full of sympathy, he won in a marked manner the love of his people. The Synod further recalls the distinguished service of his gallant sons during the late war, three of whom made the supreme sacrifice, and his own efforts in the cause of repatriation. This Synod expresses its sincerest sympathy with the bereaved widow and family, and requests that this resolution be forwarded to them."

The discussion centred round the St. Philip's Glebe Trust. Several new motions were added to the already overburdened business paper. The Synod will probably continue sitting until to-day.

C.M.S. Notes.

The income of the C.M.S. of Australia and Tasmania for the year 1920-21 is approximately £38,000, a considerable increase upon that of the previous years. The increase in the funds of the New South Wales Branch is £3500.

The annual meeting of the N.S.W. Branch of the Society will be held in the Chapter House, Sydney, on Tuesday, May 24.

The Rev. and Mrs. F. S. Rogers leave for Uganda by the "Mantua" on May 24.

The Rev. Canon Burns is expected home on furlough in September.

The Council of the C.M.S. of A. and T. has assumed the control of the Roper River Mission, hitherto entirely managed by the Victorian Branch. The party of recruits to the Mission has sailed by the Mission boat, "The Holly," from Thursday Island, and the extension to Groote Island should be accomplished before September.

S.O.C.E.S.

The following university or kindred distinctions have recently been won by old boys of the school:—

W. R. Dean, bracketed first for Mathematical Scholarship at Matriculation.

L. G. Melville, bracketed first for 2nd-year Mathematical Scholarship.

M. P. Susman, Hinder Memorial Prize for clinical surgery.

F. H. Daniel and A. R. Ford, high distinction 2nd-year engineering examination.

N. M. Goddard, second place in Class I. 4th-year engineering examination.

A. S. Coates, the Dr. John Gibson R.N. Scholarship.

H. W. T. Chenhall and E. L. Susman, appointments to the Royal Prince Alfred Hospital Staff.

M. P. Susman and G. H. H. Gall, appointments to the Sydney Hospital Staff.

St. Bartholomew's, Pyrmont.

(Communicated.)

How to fill the old church once again has been agitating the minds of local church folk here for some time. This was almost accomplished on Sunday evening, April 10, when after short evensong a sacred musical programme of ten items was given. Every one of the items was really splendid, and the rendition and the response of the church-people to the trial service gives encouragement to hold such services at regular intervals. The choir was trained by Mr. R. H. Madgwick, and Miss Tilley was organist.

The Rev. H. C. Lepistrier was the special preacher and the Rev. E. C. Madgwick read the service.

The annual vestry meeting was held on April 12. About 60 parishioners attended, and after formal business the remainder of the evening took the form of a social. The officers elected were:—Churchwardens, Mr. T. C. Edwards (clergyman's), Mr. A. Shaw and Mr. R. H. Madgwick (people's); treasurer, Mr. W. Gillespie. An advisory committee was also formed. All the church accounts showed a credit.

Welcome Home.

Arrangements are being made for a special welcome home to the Ven. Archdeacon Davies, B.D., Principal of Moore Theological College. The welcome will take place on Monday, May 2. There will be a celebration of Holy Communion in the College Chapel at 11.30 a.m., and luncheon at 1 p.m. Former students of the College and clergy of the diocese will be welcomed.

C.E.M.S.

A striking service was held at All Souls', Leichhardt, on Sunday evening, April 3, in connection with the Church of England Men's Society. The rector, Rev. H. G. J. Howe, who has been recently elected chairman of the N.S.W. Council of the C.E.M.S., preached from Exodus xxii. 25, "Who is

on the Lord's side, let him come unto me."

After setting forth the historical aspect of the text, the preached showed that the call of Moses was a challenge to the men of his day to take their stand with him on the side of the Living God and the eternal principles of truth and righteousness, which God had given as the basis of national and individual life, that the call involved the making of a decision and the taking of a public stand, and the doing of a definite aggressive work. After pointing out that this was no easy thing to do, as those against them were many and powerful, but that men were honoured by being asked to do the big and hard things, and equipped with the power to do them, he made an appeal for those men who were prepared to take the new vow—which he read to them—to come to the front during the singing of the hymn, "Soldiers of Christ, arise." In spite of the congregation being smaller than usual, owing to the wet night, 30 men came forward, only about 10 having been former members. After some further solemn words these men were admitted to the C.E.M.S. One's heart swelled with thankfulness and hopefulness for the future of our beloved Church, when so many took this stand after the soul-searching address which preceded it.

Church of England Homes, Glebe Point.

Invitations have been issued by the committee for the opening and dedication of a new Home for Boys at Carlingford by the Archbishop of Sydney on Saturday, May 7, at 3.15 p.m. The Home was built to the plan of Messrs. Burcham Clump and McKellar at a cost of £4000, and will accommodate 40 boys. It is the first home actually built by the Church as a Boys' Home in the State. The committee is appealing for £2000 to free the building from debt, and an opportunity will be given to friends and helpers to contribute on the day of opening. Trains leave Sydney for Parramatta 1.40 p.m., Sydney to Carlingford (via Clyde), 1.40 p.m. Cars will meet trains before and after the ceremony. Contributions from sympathisers who cannot be present will be gladly welcomed by the Hon. Treasurer, Church of England Homes, Forsythe St., Glebe Point.

Anzac Day.

Rosemary, the emblem of remembrance, will be used everywhere on "Anzac Day" for decorating honour rolls and monuments, and to place on soldiers' graves. Sprigs of it will be worn and little gifts sent to mothers and wives who have lost their dear ones in the war.

The centre for soldiers' wives and mothers will hold its Anzac Day service at the extreme end of Woolloomooloo Wharf, No. 1 gate, at 2.30.

The site for a memorial drinking fountain in the rocky cliff opposite the gates will be dedicated by His Grace the Archbishop of Sydney, assisted by the Rev. Chaplain Tugwell, Capt. Chaplain Orans, Rev. Schueffel, and Chaplain Herbert Green. Her Excellency Lady Forster and Dame Margaret Davidson will also be present.

Donations of flowers and rosemary will be gratefully received at the Soldiers Club on Saturday morning.

G.F.S. Hostel.

In the presence of a large number of friends and supporters, Lady Forster performed the official opening ceremony of the Girls' Friendly Society Hostel, in Arundel-street, Forest Lodge, on Saturday last. The hostel, built of brick, overlooks the University grounds, and its cost, exclusive of furnishing, amounts to £12,000, of which £6000 still remains to be paid.

Her Excellency said the hostel would prove a wonderful blessing to the G.F.S., and would supply a very urgent need. In her capacity as wife of the Governor-General she had visited all the capitals of the Australian States except Brisbane, and in all she had found the G.F.S. hostels ready to welcome girls who arrived from all parts of the Empire. It would have been a pity, and almost a reflection, if Sydney had not kept pace with these other cities. For the society to have a hostel of its own was different and better than having rented premises. They catered for girls of all classes of employment and social status. The object of the society was to extend a friendly hand to all.

The Archbishop of Sydney, who dedicated the building, said girls from all over Australasia were now in residence, and 43 girl immigrants from England had passed through to situations.

Other speakers included Mr. Justice Gordon, whose mother, now 90 years of age, was one of the original founders of the society, Judge Docker, Sir Alfred Meeks, M.L.C., and Archdeacon Boyce. New contributions were announced, amounting to over £250, while a total of over £450 was

forwarded from various branches of the Girls' Friendly Society. A vote of thanks was moved to all subscribers and friends, and to the guarantors of the debt of £6000, Messrs. James Sandy and Eric Llc. Jones.

NEWCASTLE.

Mt. Vincent.

The Rev. W. S. McLeod has resumed his duties as rector of the parish. The Rev. Carlos Stretch, who acted as locum tenens during Mr. McLeod's work as deputation secretary to the British and Foreign Bible Society, has gone temporarily as assistant priest to Singleton. On Easter Monday Mt. Vincent held their annual picnic and concert, the gross takings for the day being £35. Kurri Kurri, after fifteen years' effort, now boasts itself of a very roomy and comfortable rectory; it consists of six rooms, electric light, telephone, and water being installed. The G.F.S. are working hard for a sale of work in April, the proceeds to go towards the liquidation of the rectory debt. The parish is a real live one, but the work is too heavy for any one man, there being five churches to look after, eight centres to visit, nine public schools; the population of the parish is 10,000. The population of the South Maitland coalfields is 42,000, and only three clergy are stationed there. A new archdeacon (Archdeacon Saxon) has been appointed, and on his arrival it is hoped the work will be more adequately apportioned. It is impossible to do systematic visiting at present, and the services would not be as well maintained but for a large band of voluntary lay readers.

GOULBURN.

Diocesan Board of Education.

The board met on April 14, the bishop in the chair. The board decided themselves to manage the boys' hostel at Goulburn, and for that purpose appointed a sub-committee consisting of the bishop, the vicar, the registrar, and Mr. C. Blumer, M.A. They adopted a report of the religious instruction sub-committee substituting inspection for examination of the secondary schools of the diocese in religious knowledge. The Rev. L. G. H. Watson, B.A., reported such satisfactory progress at the Monaro Grammar School as to necessitate some extension of the buildings shortly.

Council of the Diocese.

The council met on April 14. The remuneration of the diocesan auditors was in-

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creased. A sub-committee was appointed to report on the whole question of the re-building of the diocesan registry and offices. Grants were voted as follows:—One personal grant for removal expenses, Koorawatha a special grant of £30, Wolumila £50 for a new church, Tarago £50 for a new church, Bagdad £10 towards the legal costs of obtaining a title to the site of St. Stephen's Church, Bungarby £50 for a new church and a grant to a diocesan student at Oxford towards his passage. The council approved of a draft agreement whereby St. John's College, Armidale, shall in future be maintained as an inter-diocesan college. Arrangements were completed with Messrs Burcham Clamp and McKellar for the preparation of two sets of designs for standard churches in bush centres in the diocese. Canon McDonnell was appointed to fill a vacancy in the representatives in General Synod, and the Rev. B. D. Bryant to a vacancy in the representatives in Provincial Synod. Two appeals from the diocesan assessment were considered and the assessments reduced. The council expressed general approval of the subdivision of the parish of Cootamundra by the creation of a new parochial district of Stockingall. The council gave preliminary consideration to the agenda for synod, and in view of the overwhelming expression of opinion in favour of Goulburn rather than the West, decided upon the cathedral city as the place of synod.

Obituary.

There died recently at Hazelbrook, in retirement, one of the early pioneers of this diocese, in the person of the late Rev. Robert Thomas Earle. Formerly a midshipman in the navy, he entered Moore College in 1866, and was ordained in 1868 by Bishop Thomas. He held successively the benefices of Hay (then in the Diocese of Goulburn), Gunning, Araluen (now included in the parish of Braidwood), Shoalhaven, Kameruka, Hamilton (Tas.), and Pambula. He was a writer of thoughtful verse, much of which has been published in various newspapers and magazines, but which has never appeared in collected form. He had a great collection of anecdotes of his experiences as a midshipman on the coast of Spain and Portugal, and as a clergyman with bush-rangers, notably Blue Cap's gang.

CRAFTON.

Garden Party at Smithtown.

A very successful garden party with sale of work, etc., was held in the grounds of the Smithtown vicarage, beautifully situated upon the banks of the Macleay River. The weather was all that could be desired, and although the attendance was not quite equal to that of last year's effort the proceeds were good. Vocal and instrumental music contributed to the pleasure of the occasion, while a fairy story captured the children.

The vicar, Rev. C. J. Chambers, in opening the sale, referred to the influential position of the missionary cause in the present age when secularised civilisation had so tragically broken down. God's eternal Church was still to prove itself the agent of the world's regeneration by the Divine Spirit. The financial position of the C.M.S. was reviewed, and reference was made to the great fire and the society's new rooms. The Rev. W. H. Butler (Methodist), in pleasing vein, referred to the splendid work of such men as Bishop Selwyn, of Melanesia, Jas. Hannington, of Africa, and in his own denomination, Dr. Bromilow of Papua, and he wished success to the sale. The function was carried out under the auspices of the Y.P.M.U., and its success will greatly cheer Miss Chambers.

One Thousand Feet Aloft

In his monthly letter to his diocese, the Bishop of Grafton gives the following interesting experience:—

"I must find space just to tell you that my wife and I have been up in an aeroplane! The ascent was made from Yeovil—from the Westland Aircraft Works of Petters Ltd.—in a Westland Limousine. I always said I would never get into one, but standing beside the machine in the Works, nothing seemed more natural than to step inside. In a few moments we were up 1000 feet above the town, and in about eight minutes we were back again, safe and sound, after a pleasant little trip of 12 miles. How did we feel? Less nervous than in a motor car going round a sharp corner! There were some slight air bumps, but these were preferable to road bumps. One would soon get used to the sudden descent! A Diocesan limousine, I thought, with a splendid air pilot such as we had, would be simply perfect. Mr. Petters told us that he had recently been at Bristol attending a committee at 4 p.m., and at 5.30 p.m. was seated at another meeting at Yeovil, a comfortable afternoon tea intervening! The next day we read of a fearful air-smash near London. So perhaps we had better stick to the diocesan motor car—for a while, at any rate."

VICTORIA.

MELBOURNE.

Anzac Day.

Special attention is directed to the arrangements for the commemorative service, in the Cathedral, at choral evensong (7.45) on Anzac Day (St. Mark, Evangelist), Monday, April 25. The service will be attended by His Excellency the Governor and the Countess of Stradbroke. Invitations are also being sent to representatives of the Federal and State Parliament, the Navy and Army, and city, as well as the various heads of churches of the denominations. The special address will be given by the Vicar-General (Ven. Archdeacon Hindley, B.D.), and the appointed lessons will be read by the chief of the Australian section of the Imperial General Staff (Major-General Sir Brudenel White), and by the State Commandant (Brig.-General Brand).

The Flying Angel.

"On Easter Monday we mustered about 90 men and had a capital afternoon at Brighton. The schoolroom and grounds of St. Andrew's Church were placed at our disposal, and here Miss Godfrey, Miss Tracy and other ladies of the Guild prepared a substantial tea, which fully justified its existence when four score hungry men sat down on the grass to sample the good things.

"The sports ground of the Brighton Grammar School was kindly placed at our disposal by the Head-master, Colonel Crowther, and during the afternoon this was the scene of much activity. A football match between s.s. 'Persie' and s.s. 'Port Darwin' resulted in a victory for the former ship—two goals to none. A 'Persie' team also won the 'progressive flag race,' while a second prize was won by a team from s.s. 'Willaston.' Costume races, cigarette races and cricket were in full swing until tea time; and after tea a grand tug-o-war—deck versus stokehold—resulted in a victory to the sailors.

"In the evening, after a short Easter service in the Chapel, when it was good to hear the Easter hymn sung so lustily, the main hall of the Institute was crowded by a happy audience to listen to a concert arranged by various Melbourne artists, interspersed with songs, etc., from the sailors themselves. The prizes won at the sports were distributed, and after appropriate votes of thanks and the singing of the National Anthem, the gathering broke up to return to their various ships at Port Melbourne, Williamstown, the Dock and River."—Jottings from Our Log.

WEST AUSTRALIA.

PERTH.

Local Option.

The Archbishop writes as follows in the W.A. Church News:—

"I have been repeatedly asked what am I going to do about Local Option Poll. I think very many people know that I do not approve of permitting a bare majority to interfere with the liberty of a minority in the matter of drinking wine, beer, etc. I only mention this to show that I personally shall not vote no license."

"A very large number of persons think that the number of licenses is far in excess of the legitimate needs of the people. The attempt to reduce this number has always been met with the difficulty of compensation for licenses taken away. It was proposed so long ago as 1875 in England to give a time limit to all holders of licenses, so that when the time limit was up—unnecessary licenses might be withdrawn without compensation. This was opposed—as nearly all reforms have been opposed—by the Prohibitionists. Ten years ago, a bill was passed here enabling us—if we so wish—to reduce or take away licenses without compensation. Under this Act a Poll will be taken on April 30, and I shall vote for reduction."

NEW ZEALAND.

WELLINGTON.

The Children's Gift.

The children of Marsden College have decided to contribute the sum of £300 towards the proposed Cathedral. This is a

splendid gift, which deserves special recognition. The pupils of Mrs. Henry Smith have regularly contributed for some time past, whilst Nga Tawa School sent the first contribution. It is hoped that other schools will follow their example in due course.

A CONVENTION

For the Deepening of the Spiritual Life,
will be held in

ST. PAUL'S CHURCH, CHATSWOOD,
6th, 7th, 8th, 9th, 10th June, 1921.

Speakers: Revs. Canon Langley and Walker Taylor, H. S. Begbie, H. G. J. Hoare, P. A. Micklem, M.A., W. G. Hilliard, M.A., H. N. Baker, M.A., D. H. Dillon and Arnold Conolly.

Morning, Afternoon and Evening Sessions will be held on June 6th (King's Birthday); on the remaining days H.C. at 11 a.m., and Evening Session at 7.30 p.m., with a meeting for women on Thursday, June 9th, at 3 p.m.

WANTED by Young Woman, position as Parish Worker in the Suburbs. Apply, Miss Argent, c/o Canon Charlton, Diocesan House, George St.

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SENIOR CURATE WANTED immediately for St. George's, Hobart. Stipend £250 and part of Easter Offerings. Married man. House at moderate rent available. Apply Rev. T. Quigley, St. George's Rectory, Hobart.

CURATE WANTED for Wollongong, single man, fully ordained preferred. Apply Rev. C. A. Stubbin, The Rectory, Wollongong.

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Headmaster: The Rev. E. M. Baker, M.A. (Oxford), assisted by a Staff of Masters, Graduates of Australian Universities. The school provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are Classical and Modern sides, and a facilities for the preparation of boys or either a profession or mercantile career.

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A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 8 to 12 years old.

All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

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Pupils prepared for the University and for Agricultural or Commercial Life.

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Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

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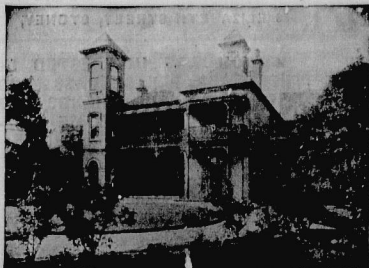
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Correspondence.

The late James Marion.

(The Editor, "Church Record.")

Sir,—We are seeking to afford an opportunity to all who desire to give a practical expression of their regard for the services to Australia rendered by the late Mr. James Marion.

Will you be good enough to publish the enclosed appeal in the news columns of your journal, in order to allow your people to be made aware of the opportunity of participating in this effort to do even bare justice to such a self-sacrificing reformer as our late co-worker.

ALBERT BRUNTNELL,

W. C. TURLAND,

Joint Secretaries.

Macdonnell House,
321 Pitt St., Sydney, 13/4/21.

The James Marion Memorial Fund.

Dear Sir or Madam,

The untimely death of Mr. James Marion, late General Secretary of the N.S.W. Alliance, has, I am sure, called forth the sympathy of every supporter of the cause to which he devoted so much of his energy. Mrs. Marion and her four children are now entirely dependent on the generosity of those who fought side by side with her husband.

A large and influential committee has been formed, and their desire is to raise £1000, which amount will provide a home for the widow and her children.

An amount totalling £250 has been raised by voluntary subscription. To obtain the remainder (£750) a very big effort is being made, and because the committee are of the opinion that you appreciate the work Mr. Marion did, and would desire to assist the widow in her hour of trouble, we appeal to you on behalf of the Marion Memorial Fund.

We also ask you to make this appeal known to your friends, urging them to give support to a most deserving cause.

All donations should be sent to the honorary treasurer, Mr. A. B. Pursell, c/o N.S.W. Alliance, 321 Pitt-st., Sydney.

As a final word, we would impress upon you the absolute necessity of all supporting this appeal.

Trusting you will give this matter your earnest consideration.

For and on behalf of the Marion Memorial Fund Committee,

Yours faithfully,

ALBERT BRUNTNELL,

W. C. TURLAND,

Joint Secretaries.

321 Pitt St., Sydney.

A Cure for Leprosy.

(The Editor, "Church Record.")

Sir,—In your issue of January 28, under "Current Topics," you make mention of a cure for leprosy, and express the hope that many of your readers will respond to the appeal for funds to purchase this invaluable drug.

The Church Missionary Society's Hospital at Pakhoi has carried on work among lepers for over 30 years, and the "cure" is in full use up to the limit of the funds available. Over 100 patients reside in the Leprosy Hospital, and others are treated as out-patients. Efforts are concentrated especially in "curing" or restraining the disease in young children.

I enclose an appeal issued last year by Dr. Baronsfeather. Dr. Baronsfeather is no longer connected with the hospital, but the work of mercy is being carried on most ably by Miss Beattie, and it would greatly encourage her if friends in Australia could assist in this truly Christ-like work.

N. MACKENZIE,
Treasurer, C.M.S. Pakhoi Leprosy Hospital,
Church Missionary Society, Pakhoi,
S. China,
March 15, 1921.

The New Treatment of Leprosy.

(By C. G. S. Baronsfeather, M.A., LL.B., M.D.)

While this weary old world of ours suffers from many diseases, while cholera and plague have swept like cyclones through continents, leaving thousands dead behind, the visitation has been in the nature of a nightmare, swift, hideous, appalling, but transient. Leprosy on the other hand has been ever present. An Egyptian papyrus dated B.C. 4260 even mentions it; and during all the centuries its loathsome presence has been in the nature of that reptile which stealthily approaching some innocent child, has enfolded it in its relentless grip and slowly stifled it to death. Leprosy is not a

nightmare, it is a ghastly living death.

For many years our policy in the treatment of leprosy has been to give tonics, Chaulmoogra oil pills, good food, and to amputate diseased limbs and dress sores. While such treatment was good up to a certain point, it was disappointing to the doctor, in that death crept on slowly but surely. Now however the scene is changed, and our policy must change too, for a treatment has been discovered which we believe effects a cure if rightly administered. Moreover, the treatment, even if only partially carried out, means arrest of the disease, freedom from such troubles as fever, pains in the bones, diarrhoea, dyspepsia, headache, hyperaesthesia and that general misery and despair with a grim and hopeless future, which is the present lot of the leper.

I wish some of my readers could see these poor lepers. It is a scene from which one could almost run away. There is the heavy smell of the diseased bodies, the fingerless hands, the ulcerated arms and legs, the bleary eyes whose powers of vision daily become less until that awful moment when the wretched sufferer realises that he is blind. Before, it was pitiful enough, but how much more so now when we have the remedy for all this suffering but no money to procure it. Such awful scenes will automatically cease, for two months' treatment suffices to arrest the disease, from which time recovery begins to take place.

The treatment was suggested by Sir Leonard Rogers, C.I.E., Professor of Pathology Med. Col., Calcutta, after consultation with Victor Heisser, M.D., an American doctor whose researches in the Philippines had met with a measure of success. A Professor of Chemistry was then called in, and after many experiments a powerful extract of Chaulmoogra oil was prepared. This is given in the form of (1) tablets up to twenty a day for five days a week; (2) on the other two days subcutaneous or intravenous injections of sodium Chaulmoograte.

Will you who enjoy good health give something to help these unfortunate people? The above allowance is insufficient to cure, it merely throws the disease into a state of abeyance. We want to cure leprosy. Will you help?

Cheques may be sent to C.M.S. of New South Wales or Victoria earmarked for this purpose.

A Remarkable Baptism Service.

There is an instinctive feeling that in the Sacraments "ordained by Christ Himself": Baptism and the Holy Communion, Christians of all kinds of view and differing sects ought to be drawn together. Intercommunion is the thing that we long for. "The cup of blessing which we bless, is it not the communion (participation) of the blood of Christ, for we being many are one body, for we are all partakers of that one bread." In the same way in a united Baptism service we are drawn together. As with Noah and his family in the Flood and Israel at the Red Sea, all who were saved were saved together.

On Sunday, August 15, at Karuizawa there was a baptism in which the unity of spirit and the bond of peace were very manifest.

The candidates were of three races and three languages but were one in Christ. "Charles," to use his new baptismal name, is the son of a well-to-do Chinese merchant by the true wife. Because of several secondary wives the family is divided and unhappy. Charles was four years in a Roman Catholic school and was one of two out of sixty boys (so he says) to stand out against the influence of the "fathers." He would not sign his name as a catechumen though his brother did. Later on he went to a Protestant Mission school, became a good athlete and football player, and on one occasion broke his leg at a game. In hospital a faithful Chinese woman nurse read and prayed with him every day for four months, and though it seemed fruitless, the time he attributes much to it now. Afterwards, he was to some extent influenced by Baptist missionaries in Soochow. He longed to go abroad but his mother would not let him go further than Japan. He was engaged to be married to a Christian girl, and though they had never met they were corresponding. The fiancée, who had already gone to America to study and was hoping that he would go too, so disapproved of his going into the moral dangers of Japan that she stopped writing to him. And truly, any student who prays "lead us not into temptation" will hardly come to this country. In Tokyo he mixed with millionaire Japanese and saw little of Chinese, leading a gay, wasteful life with no consciousness of the value of money. By wonderful coincidences he was kept from graver moral evil, for instance, just when he had yielded to "his friends' persuasion to go to a questionable geisha entertainment a letter from his mother arrived which determined him not to go.

He attended an American Bible Class (Baptist Missionary's) in Tokyo, having been introduced by a letter from China, but came to no decision. The Chinese Methodist pastor knew him somewhat and after correspondence with us Mrs. Colborne, at Hojo, Boshu, four hours by train from Tokyo, took him as pupil in English and a paying guest. There he saw consumptives being cured and consumptives dying. One of these latter died such a triumphant death in the assurance of Salvation through Christ, followed by a Christian "Cross Funeral" (at the Buddhist relatives' request) that it seemed a wonderful "conquering of death" to Charles. This and other Christian evidences, which, in the young man's eyes amounted to miracles, brought him in.

In the middle of July, during a short visit to Karuizawa, I talked to him for the first time though we had met casually at football and at our church once or twice before. He yielded to persuasion and left Mrs. Colborne's kindly roof to come to the Chinese Y.M.C.A. conference at the seaside. He acted as my secretary and helper. To men who set aside miracles, he said, "You will never see them from outside; come inside and you will see them as I have seen them in Boshu." On the last evening when each of the 30 men said what the conference had done for them, and some were full of doubts and unbelief, he gave a humble statement of his testimony. Pride had gone; the message from the temptation of our Lord had gone home. "Be an ordinary man."

He greatly desired baptism by immersion, and begged that it might be in a pool by the stream running round Mrs. Colborne's beautiful garden in Karuizawa. His little Japanese servant-boy (aged 14) had been converted, and had also become very attached to Charles. This affection being mutual, they much desired to be baptised together. We gave the boy the name Timothy.

Perhaps because of Charles' contact with Baptist missionaries he was very definite in his desire for immersion. But he liked our reverence and wanted to be a member of the Church as presented to him by the Anglican Communion.

A lady missionary from Shanghai of the L.M.S. who had been helped over difficulties of Biblical criticism two or three years ago by Mrs. Colborne, was staying with the latter at Karuizawa. As a child she had been with a sect of Plymouth Brethren who did not believe in infant baptism, and, somehow, had never been baptised since. These three, all staying in the house of Mrs. Colborne, earnestly desired to be baptised by immersion. It was arranged for Sunday afternoon, August 15, Charles' Baptist missionary friend actually expressed the opinion that anyone immersed must be a Baptist. Another American Baptist missionary helped to bank up the pool to make it deeper, and also attended the service. Never having baptised by immersion before I was glad to pick up hints as to how it was done.

The Chinese Methodist pastor had told Charles that the Sheng Kung Hui (Churches of the Anglican Communion in China) did not baptise by immersion, and only discovered that Methodists might immerse after I had explained our Prayer Book rubrics to him.

There were some fifty or sixty persons at the service. It was a clear afternoon hardly marred by a few drops of rain. C.M.S. people were in the majority, but it was a representative gathering as regards denominations. I took the service in English and the Chinese Methodist pastor added St. John iii. 1-5 and Romans viii. 1-11 in Chinese. The Prayer Book questions were put to the candidates, and answers were given in his or her own tongue, the Rev. J. Chappell, Chaplain of Karuizawa Church, kindly helping with the Japanese part. At Timothy's request we then sang "Wash me and I shall be whiter than snow." I said the baptismal words in the three languages and after the immersion, Charles' Baptist missionary friend, at my request, led in prayer. We closed with the hymn "I token that thou shalt not fear," and the rest of the Prayer Book service.

Personally I shall never forget this, my first administration of baptism by immersion. In fact we are wondering if we can have a baptism in our Tokyo Church.

Others pronounced the service to be appealing and impressive; especially the little Timothy, who, with his hands clasped and his face full of devotion and determination, looked like a little knight ready to put on the Christian armour. To us it all seemed an enlightening and unifying influence. And, surely, friends from other denominations and we too went away with lowered barriers round the denominations. "By the help of our God we will leap over the walls." Then racially was it not symbolic? Are we not all baptised with one water and are we not all partakers of one bread?

Three denominations, three languages, three races.—W. H. Elwin, from C.M.S. Japan Quarterly.

August 20, 1920.

"THE SUN OF RIGHTEOUSNESS."

"Unto you therefore which fear My name shall the Sun of Righteousness arise with healing in His wings."—Mal. iv. 2.

Thou art my Sun, O Christ, apart from Thee I have no light nor heat, shine then on me; O Sun of Righteousness! let Thy bright beams,

Reflected on my surface, cast their gleams Affluence the drear expanse, and be a light To some now wandering in the realms of night.

Thou art my Sun, O Christ, then let me move Straight in the orbit of Thy light and love. Kept by Thy sweet constraint, I shall not stray,—

Upheld by Thee, how can I miss my way? O keep me still then, Christ, for should I leave

This orbit, I might ne'er again retrieve My lost position; I might wander far, And farther yet from Thee, a wandering star, Lost in the blackness of immensity.

For ever and for ever lost to light and Thee, O, Christ forbid! keep, keep me by Thy power,

Within Thy influence from hour to hour, Brighter and brighter let Thy light, Lord, shine

On this else dark and lifeless form of mine; Still may the circles narrow as each year Maketh one less, so shall my light burn clear,

And clearer, 'til in Thine intensity I shall be one for evermore with Thee.

—Fairlie Thornton.

Young People's Corner.**AN EXPENSIVE WEDDING.**

This true story is told by Mrs. J. P. Butlin, who with her husband has just returned to Aurangabad in Western India. The story shows something of the temptations which come to converts who have not been taught much, and are left without a teacher.

"We'll have a grand wedding," said the mother.

"Yes, and we'll never mind about the expense," said the father grandly.

"We'll ask all our relatives to help," said a neighbour; and they sat up till midnight discussing what they would eat and whom they must invite.

The father bows low and salaams to the shopkeeper, as he stands before the grain shop. Beside the father stand two relatives. They feel uncomfortable because they want to borrow.

"What do you want?" asks the shopman.

"Oh, great king, we are poor men," says the father.

"I know that," snaps the shopman. "Now what's up?"

"It's the time of weddings," says the father. "Fate has given me a daughter; I must marry her, you know."

"Well, how much do you want?" asks the shopman.

"Only 50 rupees (about £2 10s.), great sir."

"Shall I ever see it again?" questions the shopman. "Who are your sureties?"

"We are," answer the relatives, stepping forward. "We are guarding a crop of pawarri (grain). We shall earn one-seventh of the crop. You may take it all, if the father does not pay. But he's sure to pay."

"All right," says the money-lender, and he writes the bill and their names and addresses, and they sign it with their thumbs, for they cannot write.

The cooking took some days. Two sacks of wheat had to be ground on the hand mills, and hundreds of flat loaves baked on the mud fire-places.

The great day arrived. The bridegroom—a tall boy about ten years old, gaily dressed in flowery-pattern coat, purple turban, and white loin cloth, was brought before the idol. Then the bride was brought—a tiny infant, six days old, whose baby eyes could not bear the dazzling sunshine, or ears enjoy the beating of the drum, as the company assembled before the idol. The bride's cloth was knotted to her husband's, the wedding necklace of black beads was put round her neck, the priest worshipped the stone goddess, and the wedding was over. Then friends and relatives gave their presents and the feast began. There was curried very hot, breads very stodgey, and spicy food, served on plates made of leaves joined by tiny bamboo sticks.

A few days afterwards, the news of the wedding travelled to the Indian Christian teacher. Shocked and grieved he went to visit the little group of Christians in that heathen village. They had still the rem-

nants of the feast about and were proud of their great excitement. But looking at his grave face they tried to appear careless.

"Oh, yes, we have married our daughter. But of course we are still Christians. There is no harm done. We must have a little fun sometimes?"

The catechist's heart saddened, and he went home to pray.

One day the foreign missionaries came to visit the village, and the wife went from house to house to visit the women and children while the men sat and talked with the sahib.

"Poor Nagoo Bai," she said; "I am sorry your husband has died. Tell me, what happened?"

But Nagoo hid her face in her saree, and cried. But when pressed she said: "He had sinned, and would not repent, so God cursed him, and he got ill; still he would not be sorry, so he died!"

"What made him so hard, Bai? What sin did he hug to himself? Tell me."

"Oh, Madam-sahib, I'm ashamed to tell you. He married Annusayah (Creamy) to a Hindu relative when she was six days old, and he would not break it off. But oh! I am so, so sorry. Here she is," and she pushed a 6-year-old timid girl towards me. "Take her away, take her to the boarding school, and never, never give her to that husband; then God will forgive me."

So the little girl went off to Aurangabad.

Choose to the East,"

Choose to the West,

"Choose you the very one that you love best."

The little brown girls were slipping round, and Annusayah was the one in the middle. The woman missionary had come to say "good-bye" before she sailed to her land. The game broke up, and clinging hands came to salaam.

"Don't forget us!" "Come back quickly!" cried the children. The missionary lingered and talked to one and another. To Annusayah she said—

"Well, Bai, now you are baptised and you are Christ's."

"Yes, Madam-sahib."

"But what about your heathen husband?"

"The little 9-year-old drew herself up straight and looked so decided:

"Let him learn to be a Christian, or else I will never, never go to him."—From the "Awake."

The Boy Scouts Association.**WHAT IS IT?**

(By Sir Rider Haggard, K.B.E.)

H.R.H. the Prince of Wales, the Chief Scout for Wales, appeals in the "Daily Telegraph" for a sum of £200,000 or more to meet the necessary expenses of the Boy Scouts Association.

Why should the public, even in these hard times, give an instant and a most generous response to this appeal?

As one known to many boys throughout the world, and who is humbly connected with the movement, I will try very briefly to answer the question.

First of all, what is this organisation which since the year 1907 has grown to such vast proportions principally as a result of the inspiration and energy of the Chief Scout, Sir Robert Baden-Powell?

It is an organisation which aims at including as many as possible of the lads of the Empire, and its object, broadly, is to inculcate in the hearts of those lads all that is high, honourable, pure, good and true by instruction, discipline (especially self-discipline), and the observation of natural things in the open air. Every Scout promises on his honour—that noble, far-reaching but indefinable quality—to do his duty to his God and his King, to help others in every way possible, and to obey the orders of those set over him. In short, its gospel is that of Love, Service and Charity, as opposed to that of other gospel of Hate, Cruelty, Destruction, and all that these entail, which is now at its evil work in so many parts of this tormented world. The means by which these aims are advanced are very simple. Boys are joined into bands and companies according to their ages under trained Scoutmasters.

The qualities of imagination and romance which, however much they may be sneered at, are great qualities, are encouraged in their hearts, thereby reaching them to love all high and nobly-aimed adventure and to seek it throughout the earth. Here it should be borne in mind that without imagination and romance the Empire would never have become what it is and that already, in large or small degree, they exist in every lad. The Association draws them out and nurtures them, that is all. Loyalty, another great quality, is also taught to the budding scout, loyalty to the God who made

him, loyalty to the King and all who serve under him; loyalty to the cause of the stricken and the suffering, loyalty to the country that bred him and the principles of his ancestors which have lifted it into the forefront of the nations; and lastly, but not least, loyalty to the best instincts of his soul as opposed to the baser instincts of his flesh.

Such, as I think, are the principle objects of the Boy Scouts Association, and I believe that all right-minded men and women will agree that they are good.

Now what has this movement achieved up to the present time?

It has made clean, courageous men of thousands who otherwise might have drifted and in many instances would have drifted into very different courses. During the war some twenty-three thousand of Land and Sea Scouts took a share in the protection of their country, and all who saw them at their work as I have done, must be proud of it and them. More than one hundred thousand who once were Scouts, or Scoutmasters served under arms, and of these ten thousand died doing their duty. To certain of these ex-Scouts came great and well-deserved honours. Who, for instance, can read without emotion the tale of John Travers Cornwell, V.C., who indeed was faithful unto death, and because "he might be wanted" stayed by his gun upon the "Chester" amongst the fallen, although himself mortally wounded and dying? And he is but a sample of many, known and unknown.

That is what the Scouts have done, or some of it, in our recent struggle to escape destruction and slavery, which owing to the mercy of God and the ancient steadfastness of our race in the end we did escape.

But should the Association, therefore, rest upon its oars and cease from training youth to "be prepared"? Are all the perils past? Have England and the Empire no further need for courage and devotion? Surely the answer is that it cannot rest because perils are not past, but still threaten from every quarter. Whatever some may think, while man is man there will be wars, and the jealousies, ambitions and desire for plunder from which war springs; for alas! the League of Nations with its high ideals does not yet control the earth.

Still in considering this aspect of the Association, namely, that in the future as it has done in the past, its numbers may be called upon to assist in the defence of their hearths and homes, do not let us make a mistake. Do not let us suppose that its objects or its principles are primarily connected with war. On the contrary, if the fundamental doctrines that guide the Boy Scout prevailed, there would be no war. Primarily the organisation is one to promote human kindness and thereby to prevent war, which arises from human hatred.

Another of its objects is to tie the Empire together in the bonds of brotherhood. In short it interprets the spirit of the old Roman maxim and by being ready for battle, yet seeks peace and thus helps to ensure it.

Moreover, there are sundry kinds of war, of which perhaps the worst at the present moment is that which is known as "class-hatred," whereof the most terrible results that the world has ever seen, are to be found in Russia at this hour. Let us face the facts. There are many who wish to extend this dreadful system to our own and other lands; further they have great power, being like all revolutionaries, active and unscrupulous. Also they have their own organisations for influencing youth. Have not many of us seen vanloads of children travelling the streets of London, waving red flags and singing songs whereof probably they do not know the meaning, many of which children within a few years will grow up into confirmed communists, sworn to the overthrow of law, order and religion, as it is intended that they should do.

The Boy Scouts are not of this fellowship. They are sworn to the maintenance of law, order and religion, and for this reason their organisation has a claim upon the support of every upright man and woman.

Because this is so, also, it has many enemies, secret and declared, most of them secret. As we have learned of late, the Bolsheviks know the power of money and supply it without stint to promote unrest and revolution. Cannot we do the same to promote peace and contentment, international, national and private?

Let us never forget that the Boy Scout Association, by educating youth to tread the paths of righteousness when it attains to manhood and exercises the authority of citizenship, is no mean public insurance against terrible and world-wide evils, and remembering this, let us be prepared to pay the premium on that insurance.

This is the truth, and no good ever came of blinking the truth however fashionable this may be—and never was it more so. Therefore I submit to all who agree with this statement that almost as a matter of duty they should support H.R.H. the Prince of Wales' appeal on behalf of the Boy Scouts Association to the utmost of their power.

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Current Topics.

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

Two of our bishops have recently
urged support for the League of Na-
tions. The Bishop of
The League Goulburn devotes prac-
tically the whole of his
April letter to the sub-
ject, in the course of which he says:—

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

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

An Octave
of Prayer
for Reunion.

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

Is it too much to hope that, in view
of the great advance that has taken

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

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

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

Probably no set of people present
such a fruitful hunting ground as mem-
bers of the Church of
England. A hunting-
ground, we mean, for the
collection of funds by all
kinds of fancy religions. The desire
to help any work that is really good
is commendable, but those who give
should be as sure as possible that the
work is really good and not harmful.
Now there are certain sects who are
fairly clever and persistent in obtain-
ing funds for their work, and they are
not always too frank as to their denom-
ination. The Seventh Day Adventists,
for instance, have their workers all
over suburbs collecting funds for For-
eign Missions, and many an unthink-
ing Churchman is to be found who re-
sponds to their plea "asking no ques-
tions." But how does it work out in
the mission field? It might well be
thought that with the hundreds of mil-
lions of unevangelised heathen, every
sect would naturally work on virgin
soil and observe a Christian comity
with other bodies in doing that work.

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

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

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