

of the Clergy of the Diocese to be present for either the whole or part of the Retreat. The Conductor of the Retreat will be the Very Rev. Dean Carrington, of Christchurch.

The Retreat will be on strict lines of silence with the exception of the afternoon from 1.30 p.m. to 6 p.m., when talking and recreation will be allowed. One room will be provided in which talking will be allowed at any time, and another room in which strict silence will be kept during the whole Retreat.

Clergy of the Waiapu Diocese will be welcome. Intending retreatants please write to the Rev. K. J. McFarland, 23 Ada street, Palmerston N.

The Catholic Faith and Theosophy.

It is not our intention to deal with the personal or other aspects of the unhappy controversy in connection with the Theosophical Society, which has filled so large a place in the public interest in Sydney during the last few weeks. We only desire to use the occasion of this controversy to give to the faithful in Christ Jesus as emphatic a warning as we can of the real and subtle danger with which the Church is confronted. The festival of the Holy Trinity is in itself a challenge to set clear before us and to hold fast the Faith once for all delivered to the Saints in the face of those who are too shrewd to oppose it with a frontal attack and who adopt the means of insidious teaching which seeks to paint rank heresy in the colors of Christian belief. Men and women are told that they can join the Theosophical Society without ceasing to be members, and even communicants of the Church. They are told that in Theosophy they will find a higher and more spiritual Christianity than that which the Church has offered them; and many listen to and accept this plea so attractively put. For a time they attempt to live a kind of dual religious existence, which too often ends in their complete abandonment of the faith and worship of the Church. It needs to be said and said clearly that Theosophy is not only un-Christian but anti-Christian, and that however far it may use Christian terminology it denies a Christianity for which Jesus Christ is the central figure of human history and which is founded on the Incarnation and the Cross. The Creed may be verbally accepted; but it is explained away; and in place of the great historic facts on which the Faith is built there is left nothing but a nebulous haze of mystical and symbolic explanation. Thus the Catholic Faith is undermined until it

is lost. The attraction is held out to the unwary of a higher esoteric knowledge hidden from the average man, to which they may hope to be initiated as they advance in the precepts of Theosophy. The whole emphasis is laid on this inner knowledge with no corresponding insistence on a corresponding standard of conduct, and nothing can be more contrary to the breadth and sanity of the teaching of the Church than this subtle undermining of its most cardinal doctrines. A choice must be made between the one and the other, the Christianity of the Church and of common life and a modern gnosticism which is its worst enemy.—“Church Standard.”

Anglican and Eastern.

Of progress towards Reunion Bishop Gwynne writes from Khar-toum:—

An advance was also made in the movement towards the re-union of Christendom, when the representatives of seven Churches spent three days at Helouan in friendly conference as to the next move towards this great aim.

A very interesting account is given by Archdeacon Waddy of the visit of a deputation to Jerusalem from Abyssinia last October. They presented from the Empress of that country an Abyssinian manuscript of the Gospels. Underneath a picture of the presentation is the following note:—

The Abyssinian race is Semitic, speaks a tongue akin to Hebrew and claims that its Royal Family is descended from Solomon and the Queen of Sheba. The nation was converted in the fourth century to Christianity, by the Egyptians, the Abyssinian Church being a daughter of the Coptic and its Abuna or Bishop always being sent it from Egypt. Abyssinian books are kept in cases which are hung on pegs. The presentation of a handcross and a copy of the Gospels, written in Ge'ez, the ancient Abyssinian used in church services, to the Bishop of Jerusalem, is a very delicate compliment, such things not usually being given to anyone not in communion with the Coptic Church.

The following letter, given in the quaint English of the interpreter, accompanied the gift:—

The prevalent Lion of the Tribe of Judah, The Elected by God's Grace Empress Zowditou, the daughter of Emperor Menelik II. of Ethiopia—

To the Right Reverend the Lord Bishop of Jerusalem of Britannic Church—After we present our re-

spectable salutations, and request to God that He may bless your Lordship's function—And we have sent to your Lordship as a memory a Gospel of the Four Apostles in Ethiopic language and a Cross for benediction.

We hope your Lordship will accept them with pleasure.

A paper read before the Jerusalem members of the J. and E. M. views the missionary work from the aspect that the representatives of the various churches of the world are in Jerusalem as ambassadors.

It may not altogether be news to many but it is worth recalling that St. George's began to grow to its present dimensions with a clear eye to the advantages it might hold out from just this ambassadorial aspect. Long before the Cathedral was consecrated (in 1898) the then Orthodox Patriarch suggested both to the Archbishop of Canterbury and the Anglican Bishop in Jerusalem to show to the Eastern Orthodox Church the manner of worship of the Anglican Communion in its most seemly form. The Patriarch believed that this, better than any other means, would draw the two churches together.—“Church Standard.”

At Salisbury, in Southern Rhodesia, a remarkable service was held in the Cathedral on Eastern Even, when the Bishop, assisted by the Rev. W. G. Webster, celebrated the Eucharist for a large congregation of Greeks:—

The Bishop read the English office, and after the Epistle took one of the altar lights in his hand, and went down to the altar rail, and from his light all the candles held by the congregation were lighted, incense was used for the Holy Gospel, and after the Creed the Bishop gave a short address welcoming them to the Cathedral, and saying he was only too pleased for them to have the use of it whenever they wished. He also said how thankful he was at the friendly intercourse between the two churches, which was steadily growing everywhere, the importance of which could not possibly be over-estimated and which for some years had been most marked in Salisbury.

After the service the Bishop and Mr Webster went round to shake hands with the whole congregation, giving each one the old Easter greeting, “Christ is Risen.”—“Church Standard.”

Let light go before and let love come after, yea, take us by the hand, and lead us by Thy counsels; and let this always abide upon us, that all things shall be for the best for Thy servants.—John Bunyan.