

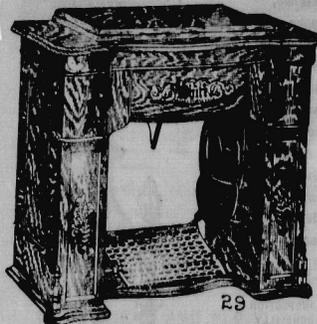
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## Current Topics.

For the Twelfth Sunday after Trinity the subject is "God the Giver and For-giver." The Collect reminds us that God is always more ready to hear than we are to pray, and is wont to give more than we desire or deserve.

To such a loving Lord we pray for the forgiveness of those things whereof our conscience is afraid, and that He will give us those things which we are not worthy to ask. The Epistle (2 Cor. iii., 4-9) shows the abundance of God's mercy in His gifts to the Church, and specially in His gift of the Holy Spirit. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The Gospel (St. Mark vii., 31-37) illustrates the readiness of God to answer prayer, by our Lord's miracle on the man that was deaf and had an impediment in his speech, a miracle so remarkable in character, and so graciously wrought, that it forced the people to say: "He hath done all things well." We too, are deaf to God's words, and speak to Him with stammering lips, until our ears are opened and our tongues loosed by the power of Christ.

With almost startling suddenness Pope Pius X. passed from this world. He was a man of many virtues; of lowly origin, yet never ashamed of his family; bringing his mother to see Pope Leo XIII., and having his sisters to keep house for him. He was simple and earnest in his piety, generous in his charity, a man of peace. Undoubtedly his anxiety about the war hastened his end. The whole world gladly pays a tribute of respect to the memory of a good man.

When we turn from Pius X. to the Roman Catholic Church, of which he was the head, we are dealing with a different subject. Within that Church are many people, true Christians, striving according to their light to humbly follow their Master, Jesus Christ, but the Roman Catholic System, in our opinion, fosters superstition, and is the enemy of light and progress. Under the government of Pius X. the movement towards liberalism in the Roman Church has been sternly repressed, and as a result such Roman Catholic countries as Spain, Portugal, and France have, to a greater or less extent, cast off the papal yoke. But though repressed, the movement towards modern ideas and scientific

methods is going on within the Roman Church itself, and is gradually leavening it. We note that Professor Ade-ney, who is visiting Australia, is hopeful of a reunion of Christendom which will eventually embrace even the Church of Rome. That, of course, is impossible while Rome remains what it is. It is a "purified Romanism" to which the Professor is looking forward. He sees signs of "a Spiritual and intellectual modernism" within that Church. It would be a great day indeed if the Latin Church were to reform itself, and return to the simple Gospel of the New Testament, and the primitive practice of early days. Then there might be a prospect of one grand united church throughout the world. But the time is not yet.

In the second part of his inaugural address to the British Association in Sydney, Professor Bateson set forth his views on the Ideals of Human Life. He said:—

"Man is just beginning to know himself for what he is—a rather long-lived animal, with great powers of enjoyment if he does not deliberately forego them. Hitherto, superstition and mythical ideas of sin have predominantly controlled these powers. Mysticism will not die out, for those strange fancies knowledge is no cure; but their forms may change, and mysticism as a force for the suppression of joy is happily losing its hold on the modern world. As in the decay of earlier religions Ushabti dolls were substituted for human victims, so telepathy, necromancy, and other harmless toys take the place of eschatology and the inculcation of a ferocious moral code. Among the civilised races of Europe we are witnessing an emancipation from traditional control in thought, in art, and in conduct which is likely to have prolonged and wonderful influences. Returning to freer, or, if you will, simpler conceptions of life and death, the coming generations are determined to get more out of this world than their forefathers did."

The conception of man as "a rather long-lived animal with great powers of enjoyment" is not a very lofty ideal. It reminds us of the Epicureans who said, "Let us eat and drink for tomorrow we die." It is based on the idea that life ends with the death of the body, and that there is no judgment to come. Observation shows us only too clearly that many in our own generation "are determined to get more out of this world than their forefathers did." But is it a gain? Does it bring true happiness? The overpowering desire to have a good time, the inordinate love of pleasure, represent nothing but a gigantic selfishness, and a degradation of life.

Fortunately there remains rooted in the hearts of men the belief that man while he is a long-lived animal, is also a spiritual being, that there is a life to come, and that "every man shall give an account of himself to God."

The Lord's statement, "What shall it profit a man if he shall gain the whole world and lose his own soul," is not yet out of date, nor the words which God spoke to the rich man who determined to have a good time. "Thou fool, this night thy soul shall be required of thee."

We look back on the world's history, and find that the names most revered by humanity are not the names of those who were "determined to get more out of the world than their forefathers did." Such people are soon forgotten, as they deserve to be. But those who are really honoured were content to "deliberately forego their powers of enjoyment" for the sake of others. Pre-eminent among them is the Lord Jesus Christ, Who "pleased not Himself," and "gave His life a ransom for all." And, since He lived on earth, those who have most blessed mankind have been His faithful followers, who desired not "to get more out of the world," but to sacrifice themselves for it. The human soul was made for God, it will only find happiness in serving God, and in its better moments will respond not to the call of selfishness, but to the Gospel of self-sacrifice.

It is refreshing to turn from the view of human life expressed by Professor Bateson, to the conception of the universe set forth in Sydney last Sunday afternoon by Sir Oliver Lodge.

He said that as a cultured community, the people of Sydney, having secured a good deal more than the bare necessities of life, and reached a high standard of comfort, should have leisure to be thoughtful and studious, and consider "Why are we here?" "What are we for?" and "What does existence mean?"

"If we look at the world and the universe," said Sir Oliver, "we realise an infinitude of law and order and design. This does not appear haphazard. It did not jump into existence by chance. There is a Mind underlying it all. This, as you know, has been controverted. I often heard Tyndall, and I spent a year under Huxley. But I have passed through the period of scepticism. I am aware of the argument, and I have come out on the other side. The Universe is infinitely more magnificent than we understand. We know the genius of Shakespeare and Beethoven and Raphael, but to imagine that the poem, the music, or the picture was created without mind or design behind it is plainly preposterous. We learn from that simple analogy, 'The world is not only a material assemblage of atoms. Mind must precede execution. Conception precedes performance. A machine must first be conceived by the designer before it is made. Every other great thing we are aware of must have been in this sense 'conceived by the Holy Ghost.'

Sir Oliver Lodge concluded with a reference to the manifestation of the Divine will as seen in Christ. It was not hard to believe in the incarnation of the Divine Spirit. Men were all spirits that had their dwelling-place on earth. Man was superior to his body, even

as the soul of music was superior to the mere instruments. The spirit survived long after the body had been discarded. There was abundant evidence of this, though some jumped to the conclusion that the body was all. The eyes of men would be opened gradually to these great truths of the spirit. It was impossible yet to conceive the whole glory of the Godhead. Christ was to God what the sunshine was to the sun. He was the terrestrial manifestation of God.

The relation of Christ to God is not expressed by the distinguished scientist in the words which would be used by a theologian, but substantially he sets forth the Christian position; that our Lord Jesus Christ was God Incarnate. It is something for which we should be deeply thankful that a man with such profound scientific attainments as Sir Oliver Lodge is able to bear such unqualified testimony to the existence of the spiritual world. It proves there is no real conflict between science and religion.

If the position of those who oppose Evening Communion is to be judged by the force of their arguments, it is a weak position indeed. We dealt recently with a letter by the Bishop of Christchurch, in "The Church News," in which, among other things he quoted St. Paul, "We have no such custom, neither the Churches of God." These words have, of course, no reference to the subject, and were written to a

Church where Evening Communion were constantly celebrated.

In the August number of the "Church News," the Bishop's letter is endorsed by an Editorial Article full of reasons against Evening Communion, which are remarkable for their want of convincing power. Thus we are told that while the Lord's Supper was celebrated first in the evening, "the Jews begin their day at sunset. The Passover was the first act of a new day." This statement does not, of course, alter the hour at which the Lord's Supper was instituted.

But the crowning point is reached in the quotation of another text, applied with as much appropriateness as the words of St. Paul, which have been already mentioned: "Early Communion were introduced in order to revive the spirit of the ancient custom" (i.e., celebrations at an earlier hour). "O God, Thou art my God, early will I seek Thee."

How easy it is to use Scriptural texts in this way. It shall come to pass that at evening time it shall be light (Zec. xiv. 7). "Abide with us, for it is toward evening and the day is far spent." "He was known of them in breaking of bread" (St. Luke xxiv. 29, 35). But it is dangerous to use Scripture texts against so Scriptural a practice as Evening Communion.

Our position is impregnable. The Holy Communion was instituted in the evening. It was the general custom

in the Church to celebrate in the evening until the second century. Up to the end of the fourth century there was no general rule against it. It is a question of a tradition of the Church, of no early date, against the Word of God and the custom of the Apostolic and sub-Apostolic age.

We, of course, have no objection to the celebration of the Holy Communion at other times. To many the early morning hour is the best, and most devotional. But we claim our rightful liberty, that all who desire to do so, may follow the example of our Lord and celebrate the Holy Communion in the evening.

### A Military Service in Egypt.

(By J.R., in "The Record.")

The Chaplain was waiting on the station, but I took some little time to find him. The station was Bab-el-louk, which is the terminus of the railway line from Helouan to Cairo. It was Sunday morning, and the train was full. As a natural consequence, the platform was crowded. People of all sorts jostled each other as they made for the "way out." Europeans coming in from Meadi to their business; clerks in the Government employ; English Civil servants; natives; sightseers—all pressed forward and made it difficult for me to find my friend.

He was standing by the ticket collector when I came at last upon him. "Good!" he cried; "I almost feared we had missed each other. Come along. There is a taxi outside, and you are in excellent time. We shall be at the barracks by ten, and you will be able to see the troops march in." So we entered a taxi and drove through Cairo.

My companion was the Rev. E. W. Green, Chaplain at the Kasr-el-Nil barracks, where the Gordon Highlanders are at present stationed. His service was over, and he was taking charge of me on the way out to the 10.30 service at Abbassiyeh. There, through the courtesy of Mr. Little, Senior Chaplain, I was to preach to the soldiers.

#### In a Strange Land.

If you happen to be a stranger in a strange land, and feel strange: if you have a slight depression of spirits, especially on some Sunday morning: if you hear, as you do hear sometimes, an ignorant person say that "England is going to the dogs"—then I would advise you to try and attend a military service. Of course, you may be in a strange land where the English soldier is not to be found; but suppose you are in Egypt, and feel a little "down," then go to Abbassiyeh Parade service. Thoughts will arise in your heart which will enable you to go back to your hotel much more cheerful in spirit, and not at all inclined to believe that the British Empire is on its last legs.

The taxi speeded along the road. The Chaplain pointed out various places of interest, and then he told me about the service. There was something on his mind beyond the service. I could see that. At last he said, with a little laugh, "Excuse me, but it might be as well not to use too many mili-

tary terms in your sermon. The men don't appreciate that sort of thing."

#### "Tommy, a Real Good Sort."

I agreed, and assured him that I did not intend any references to military life. "And then," he proceeded, "you won't mind my saying this? You are not going to tell them that they are a very bad lot, are you?" "My dear fellow," I said, "why should I? Are you and I better than they?" "That's all right," he replied, with evident relief. "Some people have such a poor opinion of the soldier, and yet 'Tommy' is a real good sort. He is very human, like other people, but he does want a word of encouragement. Life out here is not easy—at least, Christian life—and yet there are splendid fellows among the officers and men." The Chaplain's face glowed with enthusiasm. I felt sure this man was of the right sort.

"Here we are," he suddenly said. I had just time to catch sight of some large buildings, then we turned a sharp corner and ran into the lines. The taxi drew up outside a square, and we left the convenient "terror" and made our way to the chapel.

Mr. Little was waiting for us, in the vestry, and as I was putting on my cassock we heard afar the music of the bands. "The men are coming," said the Chaplain, "would you like to see them?" Of course I would like to see them, so I hurried out to watch the troops march in.

#### A Slight Round Seeing.

Round the square—round three sides—ran an open corridor, and here I noticed officers' wives, children, and other visitors gathered together to look at the troops. It is a sight worth seeing. The dazzling light of an Eastern sky filled the court with radiance, and very soon that court was a blaze of uniforms. The music grew louder, and at last through the gateway came the Devon regiment, led by their band. The officer in charge was Lieutenant Park, whose father, years before, had commanded the regiment at Ladysmith, and led the charge at Wagon Hill. I had known Colonel Park, so it was with great pleasure I now met his son—a delightful young officer. Are there any officers in the world with the same charm of manner as our English officers? Again through the entrance comes another band, that of the Royal Horse Dragoons, followed by the regiment. It is the band which is to lead the service on this Sunday. Last of all come the Royal Horse Artillery, the officers in their glittering uniforms being especially noticeable. Their band preceded the detachment, as the other bands had done.

When all the soldiers had passed we clergy re-entered the vestry and finished robing. The band of the Royal Dragoons played voluntarily, and we filed in to our places in the chapel.

#### A Chapel for the Soldiers.

Now, if I were a millionaire I would certainly offer to build a chapel for the soldiers at Abbassiyeh. Indeed, I would offer a chapel at the Citadel and at Kasr-el-Nil barracks as well. The authorities cannot afford such luxury, and are obliged to be content

with what they have. But £20,000 would build a beautiful church at Abbassiyeh, and £10,000 a fair chapel at the other barracks. What is £40,000 to a millionaire?

I don't know what the structure at Abbassiyeh had originally been, but it was certainly not a chapel. It might have been a mess-room or a riding-school, for all I know, but it was not an ecclesiastical building. It is large and spacious, but when the most favourable comments have been made, compatible with truthfulness, I cannot say that it inspires one with a feeling of adoration. Reverent care has made the sanctuary as attractive as possible, but there I must stop.

#### Teaching by Eye and Ear.

If any reader objects that a beautiful chapel is unnecessary, I would reply that we are taught by the eye and ear as much as by anything else, so that lack of architectural beauty in a place of worship is a loss. It does make a great difference to many people whether they worship in beauty or in ugliness. Moreover, our soldiers deserve a fine Church. However, here we were in a plain building, and it could not be altered. There were some seven or eight hundred men filling it, and that was inspiration for the preacher, at any rate.

The choir was composed of men from the regiments. The bandmaster was choirmaster, and the singing was excellent. We sang responses, canticles, a psalm, and hymns. The organ (and there is a good one at Abbassiyeh) is only used at the evening service. The lesson was read by an officer. Let me say that I was much impressed both here and at Ramleh by the way in which the lessons were read. (Ramleh is the military station at Alexandria, where the Rev. R. Holmes, most devoted of chaplains, is in charge). Both officers who read the lessons read well. Such clear, quiet, distinct reading was a treat. The chaplains divided the service between themselves. The sermon followed at the end of the prayers.

#### Waiting for the Message.

It is a great experience to stand in the pulpit and face such a body of men. I wished that one had the gifts of the Chaplain-General on such an occasion. But here were these brothers of mine waiting for a message, and I hope it was not without comfort. The Sunday was Quinquagesima, and I took as a subject, "The call of God and the response of the heart." As a text I chose the eighth verse of the 27th Psalm: "When Thou saidst, seek ye My Face: my heart said unto Thee, Thy Face, Lord, will I seek." The words seemed to me an appropriate introduction to Lent. The Chaplain had hinted that fifteen minutes was long enough for a sermon, and I kept within the time. The men were excellent listeners.

Then came the concluding hymn. It was a relief not to hear "Onward, Christian Soldiers." As a matter of fact, the regular soldier does not care for warlike hymns. A chaplain once told me that when he let the men choose their hymns, he found they liked sentimental ones best, such as "Art thou weary, art thou languid?" or "Brief life is

here our portion." Martial hymns they rarely chose.

Whatever the hymn was on this occasion (and I forget what it was), the soldiers sang heartily. The alms were collected and presented at the Holy Table, and then came a verse of the National Anthem. Nothing moves one in a foreign land more than that. The pride, the joy, the responsibility, the loyalty of a great Empire speaks through the familiar strains, and if rightly understood the National Anthem leads us up to God.

The Benediction followed. The band played another voluntary, the clergy filed out, and the service was over.

As we left the Church, a Sunday School of soldiers' children was being held, and soldiers were taking some of the classes. It was good to see such a sight, and to hear from Mr. Little of the steady work that was done.

#### The Chaplain's Hopes and Anxieties.

Later on, when I was being entertained at the Club in Cairo, and having lunch, the Chaplain talked of his hopes and anxieties. He seemed on excellent terms with many of the men, and was desperately in earnest about them.

"Look at these men," he said. "Such nice fellows. They want getting at in the right way, and they will respond. Gwynne of Khartoum (he referred to Bishop Gwynne) is a power, and can get hold of them wonderfully, but not everyone has his gift. Most of them come out here ready for religious influence, and much might be done to help them. Cairo is a hard place for them; and Sunday is a problem. Men drift away from Church somehow without realising they are drifting, and then they find their moorings gone. We want a man to appeal to them, and they would answer quickly enough. My heart goes out to them. I wish I could help them more than I do."

I felt quite sure the young chaplain was a real influence, and on several sides I heard of his good work. It is hard work. I don't know any harder work than that of a chaplain in the Army or in the Navy. To keep oneself—one's life—at the right high level, and yet show the men that you can sympathise with their sports, their temptations, their joys, their trials, their efforts after better things—this is no light task. It wants much of God's grace. Yet there are men who thus live—all honour to them!

Doing nothing for others is the undoing of oneself. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good doing something for others.—Horace Mann.

The pleasure of life is according to the man that lives it, and not according to the work or the place.—Emerson.

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Our London Letter.

(From Our Own Correspondent.)

LONDON, 23rd July, 1914.

Women and the Church Councils.

Reflection tends to show that undue haste was exercised by the Representative Church Council in admitting women as voters on the same terms as men. The women will be able, if they choose to do so, to capture the whole government of the Church so far as the representative bodies are concerned. In an ordinary congregation they outnumber the other sex by at least seven to one, and need to have only the "status of a communicant" to be able to vote and sit on the Parochial Church Councils. The stronger they show themselves to be, the less interest in Church affairs will men take. They may, however, show themselves to be both merciful and moderate, also, it may be, indifferent to the privileges and power which are now theirs. Hence the possibilities of the situation may not be realised. But it will be quite easy for them to compel their admittance to the ruri-decanal and diocesan conferences and to the House of Laymen. The force of the Women's Movement is hardly appreciated outside England, but here it has a very malignant aspect indeed, as the burning down of Churches abundantly shows when serious thought is given to the subject.

Under-Insurance of Churches.

It is an ill-wind that blows no good, and that of Church destruction is making parochial authorities more alive to the importance of Church insurance. But even now Churches are found to be under-insured when the fabric has succumbed to the attack of these female incendiaries. Beardsall Church is the latest case in point—insured for £6000, cannot be rebuilt under £10,000. Clergy excuse themselves by the poverty of their parishes, but it is really due to their lack of resource and a deadening optimism that their own particular Church is immune from such a catastrophe. The "Guardian" is doing good service in keeping this matter alive, and effort may be made to get it placed on a more systematic basis than it occupies at present. If the Church is to be covered by a web of business-like finance the matter of Church insurance must be one which the finance boards will be bound to take cognisance of.

Keswick.

Keswick is now in session, and this letter will hardly have been posted before this unique spiritual gathering will have come to an end for another year. It is impossible to exaggerate

the power of Keswick. It is a truly sacramental gathering by which the Holy Spirit conveys, in a most bountiful degree His richest spiritual blessings. It has often had critics and criticism, and implication made against some of its teaching and principles, but I believe never successfully. Keswick stands for the purest teaching of the Word of God; and its influence in building up the souls of those who simply throw their hearts open for the blessing cannot be exaggerated. The numbers this year are thought to be a record. Dr. Griffith Thomas is there from Toronto, also the veteran Dr. Eugene Stock. Mr. Albert Head, who retired from a successful business life to apply all his capacity to the more direct work of the Kingdom, is this year a great force at the Convention, so also is the Rev. L. G. Buchanan, now Vicar of Hull, in succession to the Rev. A. B. G. Lillingstone, who a few years ago succeeded the late Canon McCormick, about whom I wrote not so long ago. The absence of the Bishop of Durham, owing to illness, is a great disappointment, as his presence had been very keenly anticipated.

Kikuyu.

Kikuyu is beginning to loom large again and on Monday the Consultative Committee is due to meet the Archbishop of Canterbury to consider (1) whether the proposed scheme of Federation contravenes Church Order, and (2) whether the historic Communion Service at Kikuyu was inconsistent with the principles of the Church of England. An immense deal depends upon the attitude of the Colonial members of the Consultative Committee. Their outlook on such matters must be so much wider than the crabbed theories which dominate to so great a degree the theological vision of ecclesiastics at home. There will be one who will be greatly missed though not an actual member of the committee, I mean the late Bishop Tucker. He would doubtless have been at Lambeth all the time to be near at hand for the Archbishop to refer to as might have been necessary. It is very mysterious to us that he should have been removed at the threshold of so great a crisis. A great deal has been going on behind the scenes by way of conferences and drafting of documents, and in prayer. I would in no way anticipate what the Archbishop's ultimate judgment will be, but we may expect no narrow outcome of it all. The Church must go forward, but could not do so on narrow and exclusive lines, "Catholic," so called.

Sir Edward Clarke, P.C., K.C.

I am not a barrister, not even a lawyer, so shall not be misunderstood in giving ungrudging testimony to the strength which leading members of



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Personal.

The Bishop of Melanesia has been preaching and speaking on behalf of his work in the Diocese of Goulburn where his addresses have aroused much interest.

The Bishop of Gippsland has appointed Rev. G. Prickett to the Ministerial Charge of the Parochial District of Lang Lang, and the Rev. F. J. Evans to be Curate of Morwell in succession to the Rev. G. Prickett.

Dr. and Mrs. Wilkinson, of Foochow, China, when visiting Australia next year, will not come to do deputation work for C.M.S., as was stated in our last issue. They will represent the Society in New Zealand at the Marsden Centenary, and afterwards will spend a short holiday in New South Wales before returning to China.

Rev. J. Jones, Secretary of the Australian Board of Missions, has been visiting Melbourne and Adelaide and will return to Sydney shortly.

A service, at which Dr. Riley, of Perth, will be formally recognised as Metropolitan and Archbishop, will be held in St. George's Cathedral, Perth, at the first session of the Provincial Synod, on September 10th.

Rev. P. J. Bazeley, General Secretary of the N.S.W. Church Missionary Association, recently returned from a tour in the north-west portion of the Diocese of Armidale. He visited nine parishes, gave many addresses, and was able to form some C.M.A. organisations.

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nisations. Mr. Bazeley will start for a three weeks' tour of the Northern Rivers, in the Diocese of Grafton, on September 2nd.

The New Zealand C.M.A. has two representatives in Melanesia, Rev. A. I. Hopkins and Mr. E. Bourne, who have been nominated by the Bishop of Melanesia in place of the late Rev. G. H. Andrews, and Mr. F. A. Crawshaw.

Rev. F. S. Rogers, who recently left Sydney for Uganda as a Missionary, under the auspices of C.M.A., has been located to Kamuli, in the Uganda Protectorate.

Bishop Sadlier, of Nelson, New Zealand, has decided to proceed to England as arranged, notwithstanding the difficulties caused by the war.

Principal Fraser, of Trinity College, Kandy, Ceylon, has arranged to visit Australia next year. He will speak in the Sydney Town Hall on April 27, at the Annual Meeting of the C.M.A. He will also address other meetings in New South Wales and Victoria. Principal Fraser is one of the most distinguished of our educational missionaries. He is a son of Sir Andrew Fraser, formerly Lieut.-Governor of Bengal.

Rev. R. K. Robinson, who has been Curate at Newtown, Sydney, has accepted the Curacy of Wentworth Falls. We understand that he will live at Lawson.

Canon Hancock, Vicar of St. Thomas', Moonee Ponds, Melbourne, returned home from his holiday in England last Monday, and was welcomed at a social gathering of his parishioners, which was held the same evening.

The death has occurred at Auckland, New Zealand, of Archdeacon Philip Walsh, at the age of 71 years. The late Archdeacon, who was a native of Durrow, Ireland, came to New Zealand in 1886. He published several scientific and sociological treatises, and also painted a large number of hatchments for various Churches in commemoration of the Imperial troops who were engaged in New Zealand during the Maori war.

Look not mournfully into the Past; it comes not back again. Wisely improve the Present; it is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—Longfellow.

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## Correspondence.

## The Home Mission Sale in Sydney.

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

Sir,—In view of some uncertainty as to the reason that led the Ladies' Home Mission Union Committee in Sydney to so suddenly change the place of holding their recent Sale from the Concordia Hall to the Chapter House, it might go far to allay existing anxiety if some official explanation could be given of an action that appears capable of a construction opposed in toto to our Christian principles.

Erskineville.

STEPHEN TAYLOR.

## Evolution.

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

Sir,—The points which emerge in "Optimist's" letter are two:—

1. There is no question of "violent opposition" to modern research." Why does not "Optimist" try to answer the proof I gave that "if natural and historical science desires to pronounce a verdict about the origin of the present and of the future world, it exceeds its limits?" "It is not wise to dictate limits to science when what is required is the fullest investigation in every sphere," which is open to its investigation? But it is not wise to deny that there are spheres which are not open to its investigation. Professor Dubois-Reymond's verdict is "Ignoramus et ignorabimus" ("We know not, and we shall not know"). And Professor Bateson practically says the same, as follows: "Modern research lends not the smallest encouragement or sanction to the view that gradual evolution occurs by the transformation of masses of individuals, though that fancy"—Professor Fleischmann's "ensnaring delusion"—"has fixed itself on popular imagination. The isolated events to which variation is due are evidently changes in the germinal tissues, probably in the manner in which they divide. It is likely that the occurrence of these variations is wholly irregular, and as to their causation we are also absolutely without surmise, or even plausible speculation."

"We see no changes in progress around us in the contemporary world which we can imagine likely to culminate in the evolution of forms distinct in the larger sense."

"We should be greatly helped by some indication as to whether the origin of life has been single or multiple. Modern opinion is, perhaps, inclining to the multiple theory, but we have no real evidence. Indeed, the problem still stands outside the range of scientific investigation, and when we hear the spontaneous formation of formaldehyde mentioned as a possible first step in the origin of life, we think of Harry Lauder in the character of a Glasgow school-boy, pulling out his treasures from his pocket—'That's a washer—for makin' motor cars.'"

These statements are in strictest agreement with what I have written as to the "limits of science," that is, of problems which "stand outside the range of scientific investigation." As I said, "The beginnings and the inner side, the proper essence of things, and therefore also their end, are inaccessible to our science and historical investigation. Only the middle and the appearance of things, that development which has taken place and is taking place before our eyes, is accessible to us, and constitutes in general the object of our physical and historical sciences. So long as these sciences move within these necessary limits, they cannot fundamentally come into collision with Christianity."

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2. "Reason takes its direction from the heart, the centre of the personality." By omitting the latter clause of this sentence, which defines the sense in which I use the word "heart," "Optimist" misinterprets that word, as if I meant by it only the feeling as distinguished from the intellect! The heart as "the centre of the personality" includes the will; and whether the heart in this sense is ruled by selfishness or by love, it gives "direction" to the reason. For the personality itself is greater than any part of its equipment, of which reason is one.

MERVYN ARCHDALL.

## God's Ruling Hand.

O God! Who from Thy throne above  
Control'st the sea, and sky, and land,  
When men forget Thy laws of love,  
Withdraw Thou not Thy ruling hand.

Content are we, if Thou allow,  
To wield below the sword of might,  
And willing, too, to give our vow—  
Our lives—our all to 'fend the right.

But here, amid the world's turmoils,  
Apt are we oft to go astray;  
Let not desire of victor's spoils  
Obscure the object of the fray.

Peace, Lord, on earth do Thou inspire;  
Goodwill toward men Thyself hath said;  
But, girt about with battle fire,  
Thy fields of peace with blood run red.

That this should be, O Lord, forgive;  
Weak are we all who strive for right,  
Filled with the wish in peace to live,  
Oh! lead the nations into light.

Forgive us all, dear Lord, we pray;  
Give to the righteous cause Thine aid;  
The hand of the oppressor stay;  
On Thee alone our hope is laid.

Then in obedience to Thy will,  
When cruel war's alarms shall cease,  
The hearts of all men do Thou perfect.  
With love, and Thine own perfect peace.  
—H.C.A., Summer Hill.

## THE INFLUENCE OF CHARACTER.

That which we are we shall teach, not voluntarily but involuntarily. Thought come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.—Emerson.

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## Death of Archdeacon Beamish.

A link with the early history of the Church of England in Victoria was severed by the death of Archdeacon Beamish, which occurred last Sunday, at the house of his son-in-law, Mr. J. A. Johnstone, of Camberwell. The Archdeacon, though he had reached the age of 90 years, was in good health till shortly before his death.

Archdeacon Peter Teulon Beamish, a distinguished scholar of Dublin University, was the son of Dr. Beamish, of Killinear House, in County Cork, Ireland. He was born in 1824, and in 1847 emigrated to Sydney with Dr. Cusack Russell, and both were ordained Deacons by Bishop Broughton. Two years later they came to Victoria, and Dr. Beamish was appointed Vicar of the parish of Warrnambool, which extended then west to Hamilton and east to Geelong. He continued as Vicar there for a period of 45 years, when he resigned on the advice of Dr. Nettleship, the London oculist. In 1878 he was made Archdeacon of Warrnambool by Bishop Thornton, with jurisdiction over a considerable part of the Western district. On two occasions, in 1881 and 1887, when Bishop Thornton was absent in England, he appointed Dr. Beamish administrator of the Diocese of Ballarat. In the course of his long ministerial career Dr. Beamish knew most of the early settlers in the Western district, and saw the whole growth of the State from its infancy. When first he visited Melbourne from Warrnambool he had to journey on horseback all the way, and steer by the compass. Every river had to be forded, as there was not a single bridge existing.

He was an exceptionally able scholar, and continued to read the Greek and Latin classics to the end of his life. At Dublin University he obtained honours at every examination. Upon his visit to Ireland in 1877 the degrees of master of arts, doctor of divinity, and doctor of laws and logic were conferred upon him by Dublin University. He was the senior Anglican clergyman in Australia, and the last surviving member of the first Church Assembly held in Australia, which was attended by the late Mr. Childers, Sir James Palmer, Mr. Haines (then Premier of Victoria), and others.

He married Isabella Mary Bews, daughter of Captain John Bews, of the 73rd Highlanders, and sister of the Countess Roberts, in 1856. She died a few months ago.

O Lord that lends me life, lend me a heart replete with thankfulness.—Shakespeare.

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**HOADLEY'S JAM**

## The Silent Cylinder.

"And on Sundays?" asked the Bishop. "I don't get any Sundays," replied the man. "Sunday is one of my busiest days. We mostly do a picnic on Sundays. I've no time for religion. It don't seem to suit me either, sir, begging your pardon."

The car ran smoothly on. Without an effort it caught up some distant vehicle or roadside farm, and left it far behind.

The Bishop thought: "I must get at this man somehow. But how?"

Certainly the chauffeur was as fine a specimen of manhood as could be found. He and his car seemed fitted for one another; but religion had no place in his thoughts.

"Ah! the car. Yes, that might do," mused the Bishop.

"This is a grand motor, he began. 'You could not find a better, sir,' 'How many cylinders?' 'Six.'"

"And our speed?" asked the bishop. The man looked round with a twinkle in his eye.

Just then a faint imperceptible, something changed in the low hum of the machinery. The driver listened, moved his levers, pressed his foot, and the car slowed and stopped.

"What's the matter?"

"I thought so, sir. One of the cylinders not working," replied the man. In a minute or two matters were put right, and the motor was moving on with increasing speed, and yet with a quietness and ease which conveyed the sense of limitless power in reserve.

"But why did you not run on with the five other cylinders?" asked the passenger. "They would be more than enough to carry us along."

"Well, sir, we're never content unless every part of her is doing its full work."

"All six cylinders must be working?"

"Yes, sir."

"I know one with three cylinders," mused the Bishop aloud.

"Beg pardon, sir, but the maker?"

"Never mind about the maker at present. I know one with three cylinders which the driver runs with only two of them at work."

"What, regularly, sir?"

"Yes."

"Then, begging your pardon, sir, he must be a fool. No car would stand that. Does his master know?"

"Yes."

"And he keeps him on and says nothing?"

"He speaks to him, but he takes no notice," replied the Bishop sadly. "He has a kind master, who bears with him, but he says, and he is a man of his word, that he will punish him one day."

"Begging your pardon, sir, it must be yourself."

The Bishop smiled. "No. Someone with far more love and forbearance. But I will tell you whom I mean and what I mean."

"God is our Master. He has made us. The three cylinders are body, mind, and soul. You are running the car on two of them—body and mind. But you are allowing your third cylinder—the soul—to remain silent and dead, and preventing it from doing its proper work."

"You've got me there," said the man, honestly.

"Well, God is full of love and forbearance. He has not cast you off yet, because He has led me to speak to you. But do not trifle with such a kind Master. Ask His Forgiveness.—"Southern Cross."

## Prohibition in America.

## REMARKABLE RESULTS.

Rev. M. H. Sheldon, of America, recently addressed an audience in the Melbourne Auditorium on the liquor question. Having outlined the introduction in the United States of local option, and in nine States of the union of prohibition, the lecturer selected the State of Kansas, to which he belongs, as an example of the benefits which had accrued from prohibition. Kansas, he said, had the largest per capita wealth (\$1765 dol.) in the United States, and there were 132 dol. per capita in her banks. Since the introduction of prohibition the general prosperity of the people had increased enormously, and to-day there were more persons in Kansas owning their own houses, free from mortgage, than anywhere else in the country. Kansas was saving \$6,000,000 per annum through the selling of liquor being prohibited. Her drink bill came to only \$1,000,000 per year, as against an average of \$7,000,000 in other States. This \$1,000,000 was spent by persons who sent out of the State for supplies of liquor for their private consumption. There were only 700 paupers in the State, which had a population of 1,000,000, and he attributed the fact to their being no saloons in the place. Economically prohibition had been a splendid advantage, as it would assuredly be in Melbourne if the public houses were shut and the breweries "rubbed out." The advantage of prohibition physically was demonstrated by the fact that the Kansas death rate was only 10.6 per 1000 of population now, as against 17 per 1000 before prohibition was introduced. There was only one person in every 560 insane, as against one in every 276 in New York, which was a wet State. It was the women who first moved for prohibition, and now women were to gain the suffrage a big move was being made throughout America for national prohibition. The prices of saloon licenses had been increased to £200 and £300 per annum, and last "fall," in Illinois, 1100 saloons out of 2652 had been shut. The following amendment to the constitution, agreed to by two-thirds of the House of Representatives and the Senate, was to be discussed by Congress: "The sale, manufacture for sale, or importation for sale of beverages containing alcohol is forever prohibited in the United States and in all territories under its jurisdiction." The lecturer concluded by stating that war with all Europe aflame would not kill more people than drink.

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## EDITORIAL NOTICES

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

## BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1647.

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## The Church Record.

AUGUST 28, 1914.

## THE RESPONSIBILITY OF THE WAR.

One of the gravest considerations of the present war is the fact that two of the leading Christian nations are on opposing sides, and the strange spectacle is presented to the world of the "Collision of Prayers." Not only in British lands is there prayer going up for victory, but in Germany there has been observed a day of humiliation and intercession also for the obtaining of victory.

This consideration should do much to make us realise the tremendous responsibility of the war, for in the truest sense it is "a warfare between brothers." And it appears to us that, generally speaking, this is being recognised, for we notice an absence of boastfulness and a self-restraint in the community, which seem to argue a deep sense of responsibility. And well there may be. Great Britain and Germany are so intertwined in their life and interests, that the suffering of the one must mean sore loss to the other. In the great battle for Christ and truth they have ever fought side by side, and no other nations can compare with them in their missionary enthusiasm and their rich contributions to the discovery and interpretation of Truth. Alas for the irony of the present situation, for each is earnestly invoking their common God to be its Defender and Saviour in this day of battle.

What then is our position? In solemn searchings of heart we declare ourselves convinced that our brother nation is in the wrong, and is seeking to oppress other weaker brethren. We are convinced that the call of God has come to us to resist the oppressor, albeit he is our Christian brother; and under such deep conviction we have joined in the battle. We have committed our cause to the Lord, and are looking to Him for victory. We have sought to follow the dictates of truth and honour. But there is a previous question: Are our own hands clean for the work of the Lord? or are we, as a nation, with a beam in our own eye, seeking to take a mote out of our brother's eye?

There is an interesting precedent for us in a passage of Israel's history. In the days of the Judges, when declension from the ideal was quite general, the Benjamites exceeded in a grossly immoral act and so inflamed the wrath of the rest of Israel that they, carried away by their indignation, swore to annihilate the Benjamites from the tribes of Israel. But in spite of the righteous cause and overwhelming numbers they suffered reverse after reverse, until in humiliation and penitence they went to God, and after an act of consecration to His will, sought again guidance and direction from the Lord. Their prayer to God and their after actions showed that they had at last realised the deep responsibility of a fratricidal war, and their own need of cleansing from national sin.

We too need to realise more the nature of the warfare in which we are engaged; such realisation will keep us from un-Christian lust of war, and unrestrained delight when victory comes to us. It will also help to keep us from an unfriendly attitude to our German colonists which would stultify our Christian profession.

Then again we shall do well to aim at a national self-examination. Our hands are by no means clean from sins that grieve our God and justly deserve punishment at His hands. Our national sins are many and degrading; inordinate love of pleasure, and lust for gold; drunkenness, gambling; Sabbath breaking and hideous immorality—the hydro-headed modern Baal that threatens to denude our nation of Christian truth and purity.

In view of this our prayers for victory will obtain for us none of the truer blessings of victory, unless in heartfelt humiliation we confess that we and our nation have sinned, and earnestly pray and work for a consecration of our national life.

"Great King of nations, hear our prayer, while at Thy feet we fall,  
And humbly, with united cry, to Thee for mercy call;  
The guilt is ours, but grace is Thine, oh, turn not us away,  
But hear us from Thy lofty throne, and help us when we pray."

## THE STRENGTHENING OF THE SOUL.

Every temptation to evil resisted and overcome, every sacrifice of worldly good or pleasure for conscience sake makes the soul purer and stronger. It is of vast importance whether the soul, which is to live forever, is a truthful, pure and noble soul, made strong through the conquest of many and great temptations; with affections set upon all that is good and beautiful; with conscience that clearly sees the difference between right and wrong, and a firm will, resolute to choose the right.—Martineau.

## BOOKS.

It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race.—Channing.

When we are out of sorts things get on our nerves, the most trifling annoyances assume the proportions of a catastrophe. It is a sure sign that we need rest and fresh air.—Lord Avebury.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## St. Andrew's, Summer Hill.

The parish of St. Andrew's, Summer Hill, is a centre of true missionary enthusiasm. The 22nd Anniversary of the Gleeners' Union was celebrated on Wednesday, August 19. The Parish Hall was tastefully decorated, the flags of many nations being much in evidence. A large number of people sat down to an excellent tea at 6.30, which was followed by an organ recital in the Church. The public meeting was well attended. The Gleeners' report, read by the Hon. Secretary, Miss Armstrong, was encouraging, showing that there were 130 Gleeners on the roll, and that good work had been accomplished during the year. Mr. Bowie, Hon. Treasurer, reported that the sum of £240 had been given to missionary objects. The Rector, Canon Vaughan, who presided, expressed deep interest in the work and progress of the Union. Mr. Gillanders, Secretary of the Sydney Y.M.C.A., gave an address, showing the insufficiency of non-Christian religions, and the wonderful results of the missionary enterprise. Rev. P. J. Bazeley, Secretary of C.M.A., after touching on the position in the world, made an earnest appeal for greater sacrifice for the Lord's work on the part of those who were true Christians.

## Seamen's Mission.

The staff of the Sydney Mission to Seamen has now recovered its normal position. Mr. W. E. Cocks, after his term in Wellington, N.Z., and a short service in Melbourne, has again taken up the work in this port, prior to his opening in some port not yet occupied. The work in stream was at once in full vigour. On Sunday, August 16, a splendid service was held on s.s. "Marare," in stream, with the full crew aboard. Though the overseas ships are visited, and the ships in stream attended, there still remains the question of the crews from the East; work of a purely missionary character, and one which would employ a man his full time, and prove most encouraging.

## St. Paul's, Chatswood.

The parish of St. Paul's, Chatswood, is well-known for its generous offerings. Last Sunday another effort was made to help those who are suffering from the effects of the war. The sum of £30/3/4 was collected on behalf of the Belgian Relief Fund.

## Deaconess Institution Annual Meetings.

The Annual Meeting of the Church of England Deaconess Institution is to be held in the Chapter House this (Friday) afternoon, at 3.30 p.m. The Archbishop will preside, and addresses will be delivered by Miss Pallister (Deaconess Superintendent) and Revs. H. Crotty and W. L. Langley (Chaplain). The Annual Service will be held prior to the meeting, in the Cathedral, at 2.45 p.m. The Dean of Sydney will be the preacher.

## The Late Mr. George Harrison.

In the sudden home call of Mr. George Harrison on Sunday, August 23, the Church has lost a devoted, earnest, and faithful worker. In his younger days Mr. Harrison was associated with the Church at Marrickville, and later on at Beecroft, where he conducted Divine Service every Sunday.

For twenty-two years Mr. Harrison has been an active member of the Committee of the Church Missionary Association. Up to his death he continued the duties of Honorary Auditor to the Association. His practical sympathy with the missionary cause will never be forgotten; he not only gave liberally of his time and means, but also gave his eldest daughter to go under the C.M.A. to medical work in Palestine. Miss Harrison later on married Mr. W. Bradley, of the Egypt General Mission, and is still labouring with her husband in that land. We offer our deepest sympathy to the members of the family in their bereavement.

## GOULBURN.

(From a Correspondent.)

## GOULBURN.

The intercessory services have been continued daily this week, and have been well

attended. The Bishop of Melanesia visited Goulburn last week-end, and preached in St. Saviour's Cathedral at Matins and Evensong. The work of the Hostel is now in full swing, and the students devote two afternoons a week and their Sunday to work in the Goulburn Parishes.

## New Parochial Districts.

The Lord Bishop, under the Parishes Definition Ordinance, 1914, has declared the following places Parochial Districts:—Nimity-bath in the Archdeaconry of Cooma, Lake Bathurst in the Archdeaconry of Goulburn.

## Young.

The Church of St. John's, Young, is to be enriched shortly by two memorial windows, erected by Dr. Dowling in memory of his wife. The cartoons are by Mr. W. Montgomery, of Melbourne. One is a reproduction of Raphael's Madonna.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## Confirmation Service.

The Archbishop confirmed 49 candidates at St. Mary's, Caulfield, on Thursday, August 20th. The 24 candidates from St. Mary's Parish included three men, nine boys, and twelve girls. Rev. H. H. Gardner, of Elsternwick; Rev. E. Schwioger, of St. Catherine's, and Rev. J. T. Hewlett, L.T. of Surrey Hills, each presented candidates. The Archbishop gave an impressive practical address on the text, Psalm 51, 10, 11.

## Mr. Dan Crawford.

This man of striking personality and unique experience has already created a stir in Melbourne. Several of the Anglican clergy and laity were present at a breakfast given by Mr. John Griffiths in connection with the Bible Society. At this meeting Mr. Crawford said many good things. One was that missionary interest is a question of altitude. If we are on the mount with Christ we must see the world as He sees it from above. Speaking of the last command and promise, he said: "There is no **lo** without **go!**"

## Go to Church Sunday.

Hundreds of non-churchgoers were stirred up recently at Port Melbourne to attend their Churches. A similar attempt is to be made for at Caulfield, Elsternwick, and Brighton on August 30. Literature is being scattered broadcast, about 100 men are organised into companies to visit the homes and invite the men, and huge posters stare the citizen in the face, "Go to Church," or at the Churches themselves, "Come to Church." In some cases provision is being made for overflow congregations.

## St. Columb's, Hawthorn.

All the money asked for the purpose of purchasing a new pipe organ has been subscribed or promised, and specifications are being drawn for an up-to-date and powerful instrument.

At present patriotic fervour is burning in the hearts of Church people everywhere. A remarkable day was held at St. Columb's, Hawthorn, recently, when from 10 a.m. to 10 p.m. ladies worked 30 machines and made over 200 garments. The congregation viewed the result of this day for the soldiers the following Sunday, and much satisfaction was expressed at the great progress made.

## A New Church Building.

St. Mark's, North Camberwell, has been a parish for over a year, and it is to rejoice over the erection of the first Church building on Sunday next. The new Parish Hall will be used for services as well as meetings until such time as funds can be raised for the erection of a Church. We congratulate Rev. H. A. Brooksbank on the progress made.

## New Subscribers in Melbourne.

A campaign has been initiated to obtain a much larger circulation for the "Church Record" in Melbourne. The paper is winning its way in spite of the depressing effect of the war. Mr. Platt has obtained new subscribers at St. Mary's, Caulfield, Richmond, and Armadale.

A meeting of friends and supporters has been called at the C.M.A. Depot on Tuesday, September 1, prayer meeting at 5.30, tea at 6, meeting from 6.30 to 7.45. As the result of this meeting it is hoped that many will

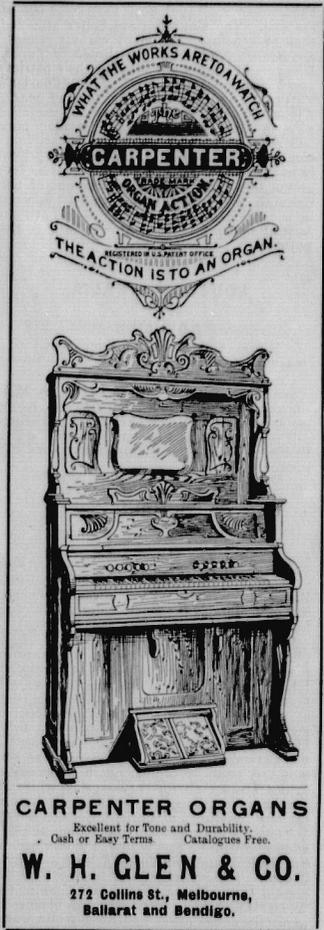
give a helping hand in the interests of the paper.

## WANGARATTA.

## The Bishop's Address to Synod.

Our copy of the Bishop's Address to the Synod at Wangaratta only reached us after our last issue had gone to press. The Bishop deposes the fact that the population of the Diocese is decreasing, and that the loss seems to consist almost entirely of Anglicans. After dealing with the business to be submitted to the Synod and the Missionary Exhibition, of which we have already given details, the Bishop expressed his views on the Kikuyu question, as follows:—"They (the native Christians) are met by the evils arising out of 'our unhappy divisions,' which are so actively mischievous among ourselves. Must this intolerable trouble vex the Church Militant even in the Mission Field? This is the question which has now come to a head. I have no desire to say anything of the particular case now under consideration, or to comment upon the action of the particular Bishops concerned. Yet one feels that something must be done. Otherwise, as the Missions extend, the trouble will become more acute. It is the old story: 'I am of Paul,' and 'I am of Apollus,' and 'I am of Caphas,' and 'I am of Christ.' It is not unknown among ourselves. Every now and again cases come under my own notice. A Churchman, perhaps, has married a Presbyterian, and both come to Church. The non-Church partner has been a communicant in his or her own Church, and desires to come to the Holy Communion. But he has not been confirmed, and has been brought up to regard Confirmation as unnecessary. He does not wish to be confirmed for family or personal reasons which seem to him sufficient. What is to be done? Some of us would unhesitatingly admit him. Others would not, urging the rubric in the Confirmation service as a bar. He claims that neither in the Catechism nor in the Communion service is there mention of any such bar, and that a domestic regulation, useful and desirable no doubt in its own place, does not apply to him. He says that we are putting a Church ordinance above Christ's express commandment, and are shutting out those whom Christ has bidden to come. It is plain that a state of things has arisen which was never contemplated when the rubric was formulated. It is difficult to say how far the rubric applies to such cases. . . . It seems to me that if agreement upon such a question as this is found to be impossible, then it is idle to talk about re-union. Any practical scheme of re-union must involve giving and taking. Each separated body stands for a principle of some kind. A united Church must give due weight to all such principles. But a good many things which some regard as principles will have to be left to the judgment of every man's conscience, to use or reject as he will, if we are going to gather into our flock all who love the Lord Jesus Christ in sincerity. Everybody is beginning to realise that at best some approach to this is necessary if the world is to believe that God has sent Christ. Our own Church has always laid claim to comprehensiveness. Be-

fore long it is evident that we shall be called upon to say how far that comprehension can go. Doubtless there are limits, but we shall do well to take care how we build up fences which God has not demanded. At present the position of each Christian Church appears to be that each prays that God's Kingdom may come provided it comes in such a way, and under such conditions, as meet with its particular approval. We all believe, no doubt, that our own particular way is God's way, but inasmuch as we cannot all be right in our varying contentions, we shall all do



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well to remember that while faith is good, and hope is good, love is greater than either, and love will be able to find a solution of our difficulties.

**QUEENSLAND.**

**BRISBANE.**

(From Our Own Correspondent.)  
**The War.**

The dark war clouds are casting heavy shadows over all, yet good may come out of the evil. The Churches are better attended than ever before, and many earnest prayers are being offered at the throne of grace. Clergy and people are showing their patriotism in many practical ways. The "Courier" Patriotic Fund has reached a total of nearly £10,000 in cash, and there are many valuable gifts in kind. The young Australian may lack reverence, and need to practice self-control, but he is no coward, and responds bravely to the call for service. It must not be forgotten that during the Boer war one of our Generals was heard to say that if he were in a tight place he would rather have an Australian by him than anyone else in the world.

**SOUTH AUSTRALIA.**

**ADELAIDE.**

(From Our Own Correspondent.)  
**Synod.**

Synod meets on September 1st. A Missionary Rally will be held on August 31st in the large hall of the Y.M.C.A. The Bishop will preside and the speakers announced are Bishop Wilson, Rev. J. Jones and Miss Erwood.

**TASMANIA.**

(From Our Own Correspondent.)  
**The New Bishop.**

Arrangements for the arrival of our new Bishop are now pretty well forward, some of the more important services, etc., being as follows:—

On Thursday, September 20, the Festival of St. Michael and All Angels, the enthronement of the Bishop in the Cathedral will (D.V.) take place. At this service there will be simply the enthronement and a celebration of the Holy Communion, no sermon being preached. At 1 p.m. the Bishop will meet his clergy at luncheon, and at Evensong (in the Cathedral) he will preach his first sermon. A public reception has been arranged in the Town Hall for the next day, while on the Thursday there will be the dedication of the new buildings of Christ's College, which are quickly approaching completion, and are adding much to the beauty and dignity of the educational buildings at the Hutchins School. The same evening there will be the annual Home Mission Demonstrations in the Town Hall. Altogether, we are hoping to give our new Father in God a really warm Tasmanian welcome, and pray that his episcopate amongst and over us may be blessed of the Lord.

**NEW ZEALAND.**

**Church Missionary Association.**

Speaking at the annual meeting of the C.M.A. of New Zealand, the Bishop of Nelson warned those present of certain dangers which beset their Association; especially did he urge them to preserve the personal iden-

tity of C.M.A., and maintained that there was need for individual societies in the Church, seeing that little could be accomplished by working from the top to the bottom—rather must it be from the individual upwards, and this created a scope for the Society in the Church.

**Keswick Convention.**

**DR. GRIFFITH THOMAS ON THE CHRISTIAN LIFE.**

At the Keswick Convention, held last month, the opening address was delivered by Dr. Griffith Thomas, of which an interesting summary is given by the correspondent of the "Record" as follows:—

His theme was "The Characteristics of the Christian Life," particularly as they are expressed at Keswick and emphasised by Keswick teaching. He took as his text St. John xiv. 20, "In that day ye shall know that I am in My Father and ye in Me and I in you."

**An Age of Inquiry.**

This is pre-eminently an age, he said, of inquiry and questioning as to fundamental principles. Many of us know that there has been this question brought before the public during the past year—What does the Church of England stand for? Seventeen years ago the great German scholar asked the question: What is Christianity? And from time to time people ask: What does Keswick mean? Such questioning is quite natural; indeed, inevitable. And it ought to be perfectly welcome. In matters political, spiritual, and even ecclesiastical, it is essential for us to be able to explain and vindicate our position.

**What is Truth?**

One thing, however, we must never forget, that truth is many-sided. It is like crystal, with several faces, rather than like a piece of glass with one flat surface; like a diamond with its various facets. Truth has different aspects, and if only we realise that we shall not go far wrong. The trouble is that from time to time one aspect is emphasised, and we are tempted to think that this is the only truth in existence. During the early centuries the great thought was Christ as the Divine Redeemer. In the sixteenth century the emphasis was upon Christ as the perfect justification, and during the nineteenth century the emphasis seems to have been, and is so still, upon Christ the complete deliverer. Of course, Christ is the Divine Saviour because He is the perfect justification, and He is our complete deliverer from sin—our weakness, our bondage, our defilement, everything that touches the life of the believer in relation to sin. It was wise and well that we should at the outset of the Convention look a little at the fundamental implications and applications of the Keswick position in order that during this week we might go from step to step, from stage to stage, from strength to strength, and from glory to glory.

In developing his subject, Dr. Thomas proceeded to show how Christ and the Christian life were in turn our protection, our safe position, our sure provision, our satisfying privilege, and our spiritual power.

**Christ Our Protection.**

(1) Our sure protection. "I am in My Father." There is the foundation of the relation of Christ to His Father. The Lord Jesus Christ's union with the Father is the presupposition of everything. I was reading a book the other day called "Jesus in the

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Nineteenth Century." But our concern is with Jesus in the first century, and before. That is where we must start. Jesus Christ is the revelation of truth. He claimed to come from the Father. He came not only to show, but to save; not only to teach, but to redeem. Sin is to be opposed. We not only have to know what sin is, but to know how sin is to be removed. Christ came preaching the Kingdom of God, and this means the love of God. His claim was absolute over human souls. "Come unto Me," "Learn of Me," "Follow Me," "Abide in Me." These were His constant assertions and claims. Jesus is our Prophet, Priest, and King. That is where we start. That is our strong position. That is what we think of Jesus Christ, and nothing short of this will satisfy the individual heart. The Bishop of Durham—in an introduction to one of Sir Robert Anderson's books—once said these words: "A Saviour not quite God is a bridge broken at the further end."

**Our Position in Christ.**

(2) Our safe position. "Ye in Me." Christ in the Father, and ourselves in Christ. In Christ first of all for pardon. Do not let us be afraid of that elementary truth, for it presupposes everything that will follow during this week. That is the blessing associated with the Christian religion. No other religion in the world has this message of pardon. Professor Huxley once said these were no forgiveness. But all through the ages we have been confessing our belief in the forgiveness of sins. We rest on the revelation of Jesus Christ and His message of pardon. There is forgiveness for everyone in this tent to-night, perfect forgiveness, eternal forgiveness, assured forgiveness. Then we are in Christ for righteousness. Righteousness is much more than pardon. Pardon is negative, righteousness is positive. This point was pressed home by the speaker with a very telling illustration. The King of England might pardon a criminal to-morrow, but he could not reinstate the man as if he had never broken the law. What the King of England could do, however, the King of Kings could do. Again, we were in Christ for peace. If pardon means safety from condemnation, and righteousness safety from guilt, peace stands for safety from fear. In some respects fear is the most terrible of all our daily experiences. And yet, if we have the peace of God filling our souls, what is there to fear? Ye in Me for peace.

**Christ's Provision.**

(3) Our sure provision. "I in you," for life. Christ provides more than pardon, more than righteousness, more than peace—life. All through the Gospel of St. John the keynote is life. Christ in the believer. I live, yet not I, but Christ liveth in me. Christ in us not only for life, but for grace. Grace in the New Testament is in some respects one of the greatest words. It always means two things: God's favour and God's force; God's attitude and God's action. We are told that grace is a help in time of need, that grace is sufficient, and that God is able to make all grace abound. There are not two people in this tent to-night whose experiences are parallel, but whatever our experiences God's grace is sufficient for each of us. We are told that hope springs eternal in the human breast. Hope is one of the three graces which are prominent features of New Testament history. Hope is always associated with the coming of the Lord Jesus Christ. The reason why people are not more full of hope is because they are not certain

when the Lord's coming will be. Christ is the hope of glory.

**What is Knowledge?**

(4) Our satisfying privilege. "Ye shall know." What is it to know? To know in the New Testament is something which is not merely intellectual, but that which may be called a verifying faculty, including mind, heart, conscience, and will. Knowledge in the New Testament is experience expressed in assurance. And the life, death, and resurrection of Jesus Christ represent the certainty and ground of our assurance. There is so much uncertainty to-day, and some people seem to think that there is mystery involved in the Christian truth. But in the heart of the believer there is no uncertainty.

**The Divine Gift of Pentecost.**

(5) Our spiritual power. "In that day ye shall know." The phrase "In that day" means, of course, the great dispensation, the Day of Pentecost. When the Holy Spirit comes, ye shall know. All the Christian life is associated with the Holy Spirit, and the Holy Spirit is a Divine gift. "In that day" also means the present dispensation, including that moment. The Divine gift of Pentecost becomes a witness in the life of the individual believer who accepts the Lord Jesus Christ as Saviour. The Holy Spirit is the outward power in the life, manifesting itself in fruit, character, and service. Every gift in Christianity is associated with the Holy Spirit. That is the unique feature of the Christian religion, compared with which, or contrasted with which, all other religions are nothing. Not one has the Holy Spirit as Christianity has.

This, Dr. Thomas declared, is Keswick; or, he would infinitely prefer to say, this is the New Testament. The message of Christianity was summed up in four things—perfect safety, perfect standing, perfect strength and perfect satisfying.

**Five Hindrances.**

What is it that hinders the Christian life? Dr. Thomas spoke of five hindrances. They were sin, sorrow, circumstances, Satan, and self. Sin need not trouble us, because Jesus Christ cleanseth from all sin. Sorrow should not burden us if we remembered the words, "Be of good cheer." Circumstances must not hinder us; we should not trouble about the things around us, but keep looking up. Satan was defeated, for Jesus Christ was sufficient to overthrow every onslaught of the evil one. Self was perhaps the greatest trouble of all, and yet the Apostle says, "Not I, but the Christ of God in me." Faith makes all things possible, love makes all things easy, hope makes all things bright. Everything is summed up by one little word—trust, which means acceptance of God's will, surrender to the Person of Christ, response to His grace, and then follows the necessary corollary, living in His presence.

**Living with Christ.**

Living every day with Jesus, that was the burden of the message, and Dr. Thomas closed by reciting the following beautiful lines:—

Live every day with Jesus,  
And tell Him everything,  
A life of richest blessing,  
The months and years will bring.  
Tell Him thy aims and wishes,  
Tell Him thy hopes and fears;  
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Brings gladness and relief.

To live each day for Jesus,  
O happy, restless lot!  
His watchful care about thee,  
Never by Him forgot;  
In darkest hour still with thee,  
In loneliest hour thy Friend,  
Who never will forsake thee  
Unto thy journey's end.

And then?—To live with Jesus  
In the full sunlight, where  
No pain, or loss, or sorrow,  
Will need thy trust and prayer;  
But joy—His joy—for ever  
Will crown His work of grace,  
And thou shalt serve, beholding  
The glory of God's face.

**God is Here.**

An old story tells of an infidel who asked his little child to read the sentence, "God is nowhere." Slowly the little one, who was just learning to read, spelled out the words and spoke the meaning she made from them, "God is now here." The story goes on to say that the heart of the unbeliever was convinced by the artless words of the child, although all the arguments of learned men had failed to move him. From that day he lived in the glad knowledge that God was with him wherever he went.

God is here. God is everywhere! Wherever you happen to be, on land or sea, at home or in school, in the office, the shop, or the home of a friend, asleep or awake, in the Sunday School and the church, or in a place where His name is not mentioned except to take it in vain.

The thought does not always bring gladness with it. But it should. Only those who have a perverted idea of God are afraid they think of His presence. One who in his childhood was taught by a prim New England schoolmistress to dread the thought of God's presence, said: "Who has not seen a timid child persuaded to go on an errand by the promise that his mother will stand at the gate and watch him all the way? How often the little face is turned over the shoulder to assure himself that the promise is kept. Why not teach children to think of God as a loving parent, who watches that He may ward off harm rather than as a sort of omnipotent omnipresent policeman, who bears a grudge against little folks and waits around the corner for an occasion, or even an excuse, to bruise their flesh or break their bones?"

God has no grudge against His people. He loves them. He is with them to help them. What was the message of the Psalmist? Did he tremblingly say, "Surely God is waiting for me to destroy me?" No! He sang,

"Surely goodness and loving kindness shall follow me all the days of my life."

God is here. We do not need to fear. We can hold his hand, can speak into His ear, can be sure that He knows all the thoughts of our hearts, all our anxieties, our hopes, our temptations. God is here—God who said, "When thou passest through the waters, I will be with thee . . . thou hast been precious in My sight . . . I have loved thee." That is why we sing:

"No, never alone! No, never alone!  
He promised never to leave me,  
Never to leave me alone!"

The Psalmist forgot everything else in the thought that God and he were together. He did not wish to escape from God. Why should he? God has always been very good to him. He had not always done what pleased God, but he knew that God had forgiven him, and his soul was at peace. This is not strange, for there is nothing that can give peace so quickly as the thought that God, the hearer and answerer of prayer, is not away off, but is right here, ready and eager to help, and to guide our steps.—"Book of God's Providence."

**William Tyndale.**

**A SONNET.**

Tyndale, thou saint of God and martyr brave,  
Lover of Jesus Christ and of His Word,  
Devoted servant of thy gracious Lord,  
Whose dauntless labour to our Nation gave  
The English Bible, with its power to save  
All those on whom the Spirit is outpoured;  
To sorrowing hearts the balm of peace  
afford,  
And blessed hope of life beyond the grave!

Thy noble labour gave to every man  
Of England in his native tongue the Book,  
Wherein is written Christ's redemptive plan  
To all with faith who on its pages look!  
Thy work unwearied is a crown of love  
Christ owned, and took thee to Himself  
above!

[English speaking people ought never to forget their indebtedness to William Tyndale, who in 1524-25 gave us his wonderful translation of the New Testament from the Greek, which is practically our New Testament of to-day, being the foundation of our Revised Version. It was Tyndale who said he would cause the boy who drove the plough to know more of the Scriptures than the Roman Catholic Priests themselves. He also translated the Pentateuch and other portions of the Old Testament. He was betrayed by a priest named Phillips, and was cruelly strangled and burned near Brussels in 1536. A noble statue has been erected to him on the Embankment of the Thames in London.]

In the morning fix thy good purposes; and at night examine thyself what thou hast done, how thou hast behaved thyself in word, deed, and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbour.—Thomas a Kempis.

He was a sworn foe to all complaining and murmurs. Every complaining spirit, he said, implied some dissatisfaction with God's decrees, and a good deal of self-love.  
—From Life of Francis de Sales.

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**Some Aspects of Truth.**

IV.

**We Have An Altar.**

In the "In Conference" Column of "The Record," the Rev. W. H. Griffith Thomas answers questions on Theology and Religious subjects which are sent to him by various correspondents, and many of these questions are of a very interesting and often of a difficult character. The replies of Dr. Thomas are always learned and instructive. In a recent issue the question was asked, "What is the explanation of the words, 'We have an altar' (Hebrews xiii., 10.) Can they give any possible countenance to the custom of calling the Lord's Table an altar?"

In reply Dr. Griffith Thomas points out that there are three, though connected, questions to be considered, namely, who are the "We" who have an altar? what is the "altar" to which the writer alludes? and who are they who serve the tabernacle? The writer of Hebrews is a Christian Jew addressing Christian Jews who were in danger

of being led into giving up their Christian faith, and returning again to Judaism. The writer contrasts the Jewish and the Christian faiths, proving the immense superiority of the latter to the former, as seen in the use of the words "better" and "eternal." In the Christian Dispensation there is no repetition of sacrifices, priests, etc., because of the eternal sacrifice and priesthood of our Lord. The writer then refers to the greatest of all the Jewish festivals—the Day of Atonement—and shows the analogy between the sin offering and Christ. The word "we" means "we Jews have an altar at which the priests who serve the tabernacle are not permitted to eat." The Jews were not permitted to eat of the sin offering which was burnt. (The Christian Jews might be taunted by the non-Christians as not being able now to eat of the Jewish sacrifices; the reply being that even under the old dispensation the Jews on the Day of Atonement, could not eat of the sin offering, which was a type of our Lord; even the priests and High Priest could not eat of it.) There is therefore no thought of the Holy Communion in

the word "altar," the reference being to the Jewish sacrificial altar alone. It cannot refer to the Lord's Supper because such an idea would be contrary to the fundamental principles for which the entire Epistle contends. "Everything in Judaism is shown to be spiritually fulfilled in Christ," and any reference to an ecclesiastical ordinance would be subversive of the very truths insisted on. The word "altar" is found fourteen times in the New Testament referring to the Jewish temple, and seven times in Revelation referring to Heaven, but never once does it refer to the Holy Communion.

Bishop Westcott says that any use of the word altar in this passage, as applying to the Lord's Table, is "incongruous." He adds that we owe it to Cyprian that the first definite reference to the Lord's Table as an altar is to be found. (Cyprian, as recently pointed out in the "Church Record," is responsible for the great chasm in the Church between Romanism, Sacerdotalism, Ritualism, and a mechanical system of salvation on one side and Evangelical, Spiritual, Christianity on the other.) There is no authority for calling the Lord's Table an altar, as so frequently and erroneously is done. (By many—even Roman Catholic authorities—the Christian altar is the Cross of Calvary, or even Christ Himself.) Nowhere in the Prayer Book is the Communion Table, or Lord's Table, spoken of as an "altar." In 1549 the Prayer Book spoke of the "altar" referring to the Lord's Table, but this was omitted and changed to "Table" in the Prayer Book of 1552, and has never been restored.

The reason for this is that in the Church of England there are no sacrificing priests offering sacrifices on a pseudo-altar, wearing sacrificial vestments in derogation of the one, only sacrifice of Christ on the altar of the Cross—a sacrifice offered once for all and never to be re-presented by a sacrificing priest. All sincere Evangelical Church of England people should studiously avoid speaking of the Lord's Table as an altar, since dangerous and deceitful doctrine is taught by using that expression. There are different views as to the interpretation of the passage referred to in Hebrews, but there is a very general consensus of opinion that the expression "altar" has no reference whatever to the Holy Communion. Only so much of Dr. Griffith Thomas' note is here given as is essential to the true exegesis of the passage in question.

**GOOD OUT OF EVIL.**

God brings good out of evil, and sometimes what we call evil is not so evil in reality as what we in our ignorance would put in its place. These perplexities cannot always be explained; but many of them can and are. Many times what we fancied was hurtful has been of the greatest service; what we flinched from has made us happier; what we dreaded has come and gone and left a blessing behind it. Many a time what we longed for has been denied us, and the denial has made us happier than if we had obtained it. He must be very short-sighted indeed who cannot see in his own life many instances of his having been led by paths that he did not know.—Bishop Temple.

"Cheap money," said the business man, "Cheap food," the labourer said; "Cheap beer," sang out old Dusty Dan, "What matters, beef or bread?" "That's very well," observed the sage, "But you'll agree, I'm sure, Cheap health is gained from youth to age With Woods' Great Peppermint Cure."

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**Young People's Corner.**

**Songs of Seven.**

There's no dew left on the daisies and clover,  
There's no rain left in heaven:  
I've said my seven times over and over,  
Seven times one are seven.

I am old, so old, I can write a letter,  
My birthday lessons are done;  
The lambs play always, they know no better,  
They are only one time one.

O moon! in the night I have seen you sailing  
And shining so round and low;  
You were bright! ah bright! but your light  
is failing.

You are nothing now but a bow.  
You moon, have you done something wrong  
in heaven,  
That God has hidden your face?  
I hope if you have you will soon be forgiven,  
And shine again in your place.

O velvet bee, you're a dusty fellow,  
You've powdered your legs with gold!  
O brave marsh marigolds, rich and yellow,  
Give me your money to hold.

O columbine open your folded wrapper  
Where two twin turtle-doves dwell!  
O cuckoo-pint, toll me the purple clapper  
That hangs in your clear green bell.

And show me your nest with the young ones  
in it;  
I will not steal them away;  
I am old! you may trust me, linnet, linnet—  
I am seven years old to-day.  
—Jean Ingelow.

**A Young V.C.**

Drummer Michael Wagner was only four-  
teen when he did the brave deed for which  
he received the much-coveted little bronze  
cross. Though so young, he was already on  
active service with his regiment under Sir  
Robert Napier. On April 13, 1868, Sir Rob-  
ert was to make his final assault on Mag-  
dala, the capital of Theodore, the Emperor  
of Abyssinia. According to carefully-made  
plans, the Royal Engineers led the way. Major  
Pritchard and Lieutenant Morgan rushed  
to the barbican, but their assault was in  
vain, they could not get through the closed  
gates, nor into the tower, which was well  
barricaded.

It rested with little Drummer Wagner to  
show them all the way. A terrible storm  
added to the horrors and tumults of that  
grim day, thunder crashed and broke over  
the besieged and besiegers, lightning flashed  
blindingly. In the midst of a downpour  
of rain Michael Wagner was seen to have  
begun to climb the steep height of the city  
walls.

City walls, as you may imagine, were not  
built with footholds, or handles for fingers  
to grip. Every man present held his breath  
as his eyes followed the plucky lad. Every  
face was grave with amazement and awe, as  
up he went, and up, slowly, carefully,  
determinedly. Then they saw him turn. A  
shout reached them. The boy had found a  
way in. A soldier, Private J. Ber-in,  
quickly followed him, then the whole regi-  
ment, and got through the outer defences.  
The two leaders advanced to the upper  
revetment, and, seeing the enemy about to  
shoot, fired and scattered them. The men  
cleared the revetment, and found themselves  
facing a man with a revolver. The man  
was the cruel Emperor himself. When he  
saw the enemy advancing he knew that all  
hope of escape was ended, but instead of  
facing his capture and punishment like a  
man, he retreated before the oncoming  
British soldiers, and, turning his revolver  
on himself, he killed himself.

The soldiers halted by his prostrate body.  
The British Standard was raised, and the  
National Anthem was sung. So ended  
Michael Wagner's plucky effort. He did not  
know, of course, when he began his desper-  
ate climb, that victory would be his. He  
might have fallen and been dashed to

pieces, he might have been shot down; he  
only knew he was doing his duty. Both Pri-  
vate Bergin and Drummer Wagner received  
the V.C. for this brave deed.—"Church Fam-  
ily Newspaper."

**Feeding the Orphans.**

Birds and animals are often very good to  
baby orphans not of their own kind.  
A pair of doves has been known to feed  
an orphan chicken.

Cats have reared rats and hares and rab-  
bits and squirrels; cows have reared lambs;  
dogs have fed and brought up foxes and  
hares and wolves and kittens; pigs have  
reared kittens; a mother ferret has brought  
up a young rabbit, and there is a famous  
instance of a grand old lioness at the Dublin  
Zoo which adopted a dog that killed the rats  
in her den.—"The Little Paper."

**Helps for Quiet Moments.**

**The Story of Life.**

One by one thy duties wait thee,  
Let thy whole strength go to each.  
Let no future dreams elate thee,  
Learn thou first what these can teach.

One by one (bright gifts from heaven)  
Joys are sent thee here below,  
Take them readily when given,  
Ready, too, to let them go.

One by one thy griefs shall meet thee;  
Do not fear an armed band,  
One will fade as others greet thee,  
Shadows passing through the land.

Do not look at life's long sorrow;  
See how small each moment's pain:  
God will hold thee for to-morrow,  
So each day begin again.

Every hour that fleets so slowly  
Has its task to do or bear;  
Luminous the crown and holy,  
If thou set each gem with care.

Do not linger with regretting,  
Or for passing hours despond,  
Nor, the daily toil forgetting,  
Look too eagerly beyond.

Hours are golden links, God's token,  
Reaching heaven; but one by one  
Take them, lest the chain be broken  
Ere the pilgrimage be done.  
—Adelaide Proctor.

**A Day at a Time.**

Every day let us renew the consecration  
to God's service; every day let us, in His  
strength, pledge ourselves afresh to do His  
will, even in the veriest trifles, and to turn  
aside from anything that may displease Him.  
... He does not bid us bear the burdens  
of to-morrow, next week, or next year.  
Every day we are to come to Him in simple  
obedience and faith, asking help to keep us  
and aid us through that day's work; and  
to-morrow, and to-morrow, and to-morrow,  
through years of long to-morrows it will be  
but the same thing to do; leaving the future  
always in God's hands, sure that He can  
care for it better than we. Blessed trust!  
that can thus confidently say, "This hour  
is mine with its present duty; the next is  
God's, and when it comes His Presence will  
come with it."

**"Strength in Weakness.**

In weakness, Lord, my spirit keep,  
With perfect trust adorning,  
That, praying, I can fall asleep,  
Nor wake until the morning.

So, when I reach death's lonely steep—  
When comes the solemn warning—  
O may I, praying, fall asleep,  
To wake in Thy blest morning.  
—E.M.R.

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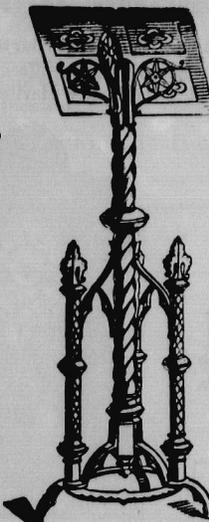
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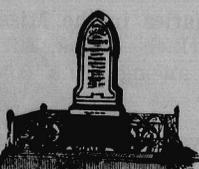
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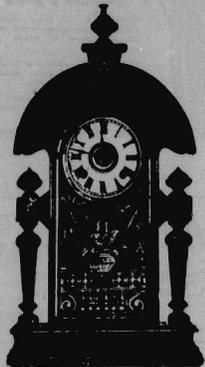


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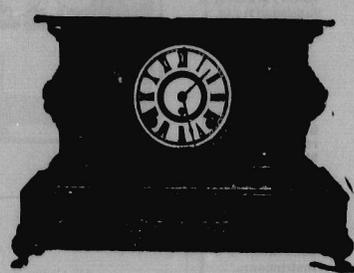
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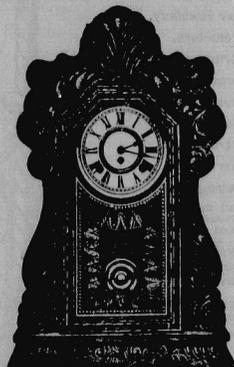


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## C.M.A.

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### Current Topics.

"True Service" is the subject for our thoughts on the Thirteenth Sunday after Trinity. The Collect reminds us that "true service" can only come after Trinity, from God, and teaches us to pray that we may

so faithfully serve Him in this life, that we fail not finally to attain His heavenly promises. In the Epistle (Gal. iii., 16-22) the Law and the Gospel are contrasted. St. Paul says: "If there had been a law which could have given life, verily righteousness should have been by the Law," but that the Scripture hath concluded all (Jews and Gentiles) under sin, "that the promise by faith of Jesus Christ might be given to them that believe." The Law was a contract depending for its fulfilment on the observance of its conditions by the two contracting parties. The Gospel consists of a promise of forgiveness, and power for service given by the free grace of God. The Good News is there for all, it only needs to be believed and acted upon. The Gospel (St. Luke x., 23-37) shows the conditions under which "the heavenly promises" are to be attained. The whole duty of man is summed up in the words "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." "This do," said our Lord, "and thou shalt live." The parable of the Good Samaritan, which follows, is evidently intended to convey the same lesson as the Epistle. Human nature lies wounded by the wayside of life. The Law, represented by Priest and Levite, did nothing to help, but Christ, the Good Samaritan, was able and willing to save. Righteousness is not by the law, but by faith in Jesus Christ.

What hope, what help? Not Moses could restore, Nor Aaron save; they passed; but One came by tenderly Who nursed his grievous wounds all With sweetest balm, and all his burden bore; And to His Church, did, ere His parting, say, "Be this thy trust, until Mine Advent Day."

Lord Kitchener's appeal to the British Empire will evoke an enthusiastic response from all patriotic citizens. He says:—

"The very serious conflict in which we are now engaged on the Continent has been none of our seeking. It will undoubtedly strain the resources of our Empire, and entail considerable sacrifices on our people. These will be willingly borne for our honour and the preservation of our position in the

world, and will be shared by our dominions beyond the seas now sending contingents and assistance of every kind to help the Mother Country in this struggle. . . . But if the war should be protracted, and if its fortunes should be varied or adverse, exertions and sacrifices beyond any which have been demanded will be required from the whole nation and Empire. . . . And when it is required, I am sure it will not be denied to the extreme needs of the State by Parliament or the people."

In the hour of crisis it will be found that Lord Kitchener's confidence has not been misplaced, and the necessary sacrifices will be made. At the present time we rejoice to see around us in Australia (as in other parts of the Empire), men and women everywhere gladly giving their money and their service to keep the flag flying and to help those who are in need.

But we feel that a note of warning should be sounded. There is another army in the field, the Church of Jesus Christ, with soldiers to be supported, equipped, and cared for. Recruits are constantly needed to fill the gaps as the soldiers at the front fall at their posts, or are invalided home. We owe allegiance to the Captain of our Salvation, and we must not fail Him in the hour of trial.

There are always people who, when stirred to bestow generous gifts at a time of crisis, are apt to curtail their offerings for the work of God, as a set-off to their unusual outlay. This has already happened in Australia, and work among the poor is suffering in consequence. These things ought not so to be. We are called to make sacrifices for our Empire, and we will gladly make them, but let the sacrifices be our own, and not at the expense of the work of God. Let us see to it that more earnestly than ever, God's work, in our parishes, in the bush, in our slums, among our sailors, in the foreign field may be fully maintained, and in addition, out of the money which would have been spent on our own needs or comforts, let us make the sacrifices required to maintain the existence and honour of our Empire.

The Provincial Synod of New South Wales asked the Bishops of the Province to appoint a committee to consider the re-arrangement of Diocesan boundaries in that State. This committee will meet in Sydney towards the end of September. The object of the meeting would naturally be to rectify the present boundaries with a view to more effective work, and to pave the way for the formation of new Dioceses in the future.

A "Lay Contributor" to the "Church Standard," however, submits proposals, some of which are little short of revolutionary. Portions of his scheme are certainly in the interests of Church extension. He suggests that two new Dioceses should be formed when practicable; one in West Riverina with Broken Hill as its centre, and the other containing parts of the Dioceses of Bathurst and Armidale having Coonabarabran as its See Town. To the new Diocese of Riverina he proposes to add a part of the Diocese of Goulburn, e.g., Albury, Wagga, Tumut, Cootamundra, etc. All these suggestions may, or may not be practicable, and will be discussed on their merits. But a new element is introduced into the problem when we reach the Diocese of Sydney. There have been proposals of late to secure a representation in General Synod proportionate to the population and number of Clergy in the respective Dioceses, and it is felt that the same principle, if adopted for General Synod, would be extended to Provincial Synods. If, in addition, these Synods were given greater powers, then, to quote the "Lay Contributor" of the "Church Standard":—

"In such case Provincial Synod would simply become an enlarged Sydney Diocesan Synod, with which the conditions, difficulties, aspirations, aims, and opinions of a large minority of earnest Churchmen, scattered over vast areas could find neither comprehension nor sympathy."

To prevent this danger the writer proposes that the Diocese of Sydney should be reduced, so that Springwood, Picton, and Clifton, with all places beyond them on the Western, Southern, and Illawarra lines, should be in the Dioceses of Bathurst or Goulburn. The "Church Standard," commenting on this proposal says:—

"We are inclined to think that he might have gone further, and fixed the limits of the Sydney Diocese at the boundaries of the proposed 'Greater Sydney' area, which is considerably smaller than the territory which he proposes to leave to the Metropolitan See."

We quite realise that such drastic changes are not in the least likely to be made. But if the opinions of "a large minority of earnest Churchmen" are to be considered, so also should due consideration be given to the opinions of a "large majority" of earnest Churchmen. At present the Diocese of Sydney, as a whole, stands as a witness for Evangelical Truth. It is easy to see that the proposed change would tend to weaken that witness, and possibly the "minority of earnest Churchmen" might be turned into a majority. If such proposals as are suggested in the "Church Standard" are ever seriously put before our Synods, they will need to be very carefully examined, and if the interests of truth are at stake, vigorously opposed.