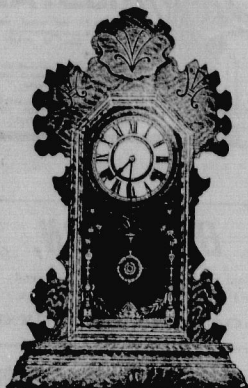


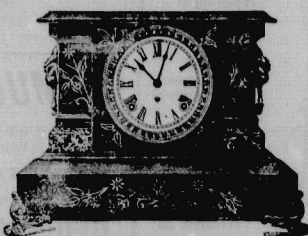
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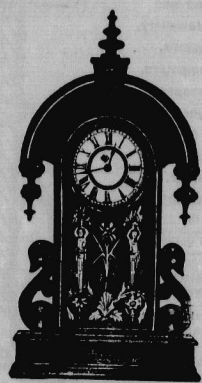


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## Current Topics.

The "Good Fight" is our subject for the Eighteenth Sunday after Trinity. The Collect reminds us of the enemies we are called upon to withstand, the world, the flesh, and the devil; bids us pray to God for the

grace without which we are sure to be worsted in the conflict, and sets before us the true ideal of every Christian soldier, viz., with pure heart and mind to follow the only God. The Epistle (1 Cor. i. 4-8) points to the blessings bestowed upon us by God's grace, and the object for which they are given, viz., that we "may be blameless in the day of our Lord Jesus Christ." In the Gospel (St. Matt. xxii. 34-46) we have the Lord's summary of the Law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbour as thyself," "Love is the fulfilling of the Law," and love is also the motive which nerves the Christian soldier, and enables him to fight the good fight.

An animated discussion took place in the Sydney Synod on the motion by Canon Archdall condemning the alterations in the Prayer Book which have been proposed by the Convocations in England.

It is an extraordinary thing that members of the Synod, who might be expected to be conversant with important questions affecting their Church should have said that they had no knowledge of the changes which were referred to in the resolution. At the time when the proposals were made in Convocation, full details were given both in the daily press and in the Church papers. As some of our readers may be in the same position as the Synod members referred to, we now give a short summary of the proposed alterations.

They are in two directions. There is the desire on the part of the Broad Churchmen to water down the Prayer Book statements as to the authority of Holy Scripture. This is seen in the effort to change the question put to Deacons: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" for something less definite; and also by the proposal to omit from the Occasional Offices all Old Testament references, e.g., to the Flood, to Abraham, Sarah, Isaac, etc., lest it should be thought that the historical character of these persons and incidents is thereby affirmed.

On the other side there is the wish of High Churchmen to revise the Prayer Book in a Romeward direction, and by such alterations in the Communion Service as shall bring it more into line with the Canon of the Mass.

Against both these tendencies, thus expressed in the proposed revision of the Prayer Book, Evangelicals and all moderate Churchmen, who wish to see the Church of England preserved in its present Scriptural and primitive form, do well to protest with all the force of which they are capable. A statement has been made that in England the subject of revision is being discussed on non-party lines. That assertion is not true. The proposals for revision are distinctly of a party character, and are being opposed for that reason. The Prayer Book should be revised on non-party lines with a view to enrichment, as has been done in Canada. For the party element in the English revision, Evangelicals are not responsible.

An effort was made in the Sydney Synod to modify the method of voting by permitting the members to "plump" for one candidate, or to vote for a less number of candidates than there were vacancies to be filled. The object was, as stated in our last issue, to gain some proportionate representation for the minority.

The Standing Committee had approved of the change, excepting for the Diocesan Nominators, and General and Provincial Synods, but the mover of the resolution would accept no compromise, and his motion was defeated. As the matter is of general interest, we publish details of the discussion in another column.

In the course of debate it was frankly stated that with regard to General Synod, in which Evangelicals were poorly represented, it was essential that the Sydney members should represent the principles for which the Diocese as a whole stood. This view has been severely criticised, and we are told that the "dominant majority" would not give up any of their power, and that the Synod members go to General Synod not as representatives but as delegates.

It is well that the position should be fairly faced. It is easy to talk of "party," when we apply the term to the "opposite party," or to mention the word "shibboleth" as applied to other people's beliefs. But the question at issue is neither "party" nor "shibboleth," but a question of vital principles. For these principles our reformers suffered and died, and the very doctrines, which they resisted

even unto death, are taught openly in many parts of the Church of England to-day.

Elsewhere in our columns we show how other "dominant majorities" than that of the Diocese of Sydney, are gradually crushing out of the Church in Australia the Evangelical school of thought. In the light of these facts, we think the Diocese of Sydney is fully justified, because of "the present distress," in taking a line of action which, under other circumstances, might not be necessary; and in so electing representatives to Provincial and General Synods, that the Evangelical truth which is dear to our hearts may have some adequate representation in the Parliaments of our Church.

Since the outbreak of the war many persons, who are interested in missionary work have felt their hearts sink within them as they faced the prospect of the future, and some have urged that new missionaries should not be sent to the front. There is no doubt that the war will be, for a time, a sad hindrance to the work of God. To the non-Christian world it is a poor advertisement of the Christian faith, that so-called Christian nations are at death-grips with each other. And to some extent, owing to unsettlement of trade and commerce, there will inevitably be dislocation in the ordinary work of missions. But the duty of all in charge of missionary organisations is clear. Gods' work must go on. It is not a time to begin new enterprises which can without serious hurt to the cause be postponed, but greater efforts than ever must be put forth to maintain the men and women in the fighting line whose difficulties will be increased by the war, and to send up recruits to fill all vacant places. This war has taught us that there is plenty of money available for a good cause, when people's hearts are touched. It is for us in the home lands to seek by the Holy Spirit's power to touch men's hearts with the claims and opportunities of the non-Christian world, and then there need be no retrenchment, but a great forward movement of the Christian army to claim the world for Christ.

In this connection we may well lay to heart the weighty words of the statement recently issued by the C.M.S. secretaries in London:—

The international war in Europe involves issues of immense importance for the Kingdom of God throughout the world, and has immediately brought us face to face with a serious position in the work of our own Society.



What course must we now adopt in view of the new conditions resulting from the war? Are we to give up all thought of a forward movement? What changes in our plans are required?

1. We must take the utmost care to reduce the expenditure in any way that is possible without the curtailment of our work, and the following message has been cabled to all our Missions:—"Postpone all capital expenditure, restrict utmost drawings on bank, borrow temporarily local funds, urgent."

2. We must steadily go on with our work in as normal a way as possible.

But what lead are we to give the Society at home?

We must point out the sacred obligation of doing our utmost to maintain the existing work to which, in the providence of God, we are committed. We must not fail our brethren at the front, who will sympathise with our difficulties, but must rely on our sacrifice and courage. Nor do we withdraw our plans of advance. They are a trust from God. They are not cancelled, though it may be that they must be postponed. Undoubtedly there are some on this committee and many others in the country who, in view of the new and imperative demands upon them, and in view of the fact that their own income will be greatly affected, cannot give as largely to our work as they had hoped. There will be others who will be constrained to offer for service to their country in its time of need before they offer their lives for the work of God in the Mission field. But may we not pray and hope in a time when God is solemnly dealing with men and women, that many will learn in ways altogether new the responsibility of life?

It may be that we shall pass through a time of financial anxiety; it surely will be that there are times of blessing before us which we have hardly dared to look for. The Society came to the birth in some of

the darkest hours of our country's story; we must pray and may believe that through these darkest hours we shall pass to a bright and glad dawn because they are the birth-time of greater hopes and the commencement of a new and glorious advance.

## The Bystander.

### PARTIES IN THE CHURCH.

Dr. Headlam is a shrewd observer, and in the few weeks he spent in Australia he managed to see a great deal, and from what he saw, he drew wise deductions. The readers of the "Church Record" no doubt discovered this for themselves when they read his remarks on "Parties in the Church" which were published in the last issue. Among other things which were told him in Australia, he was specially informed of "the solid phalanx of Sydney Low Churchmen," who being in an overwhelming majority claim the right of a majority to rule in all lawful things. But, Dr. Headlam found out something else, which is not published abroad, like the Sydney grievance about the "phalanx." He says, "I have heard as bitter, or even more bitter complaints of the way in which Low Churchmen are cut out of the High Church Dioceses, than of the treatment of High Churchmen in Low Church Dioceses." As Dr. Headlam

has raised the question, I would like to set before the readers of the "Church Record" some facts which may shed light upon this interesting subject. I know a great deal of many Australian Dioceses, and the incidents which I am about to relate are not fairy tales, but solid facts, for which I can vouch in every particular. The High Churchmen in the Sydney Diocese are left absolutely free to do as they will in their own parishes, so long as they conform to the law of the Church of England. Doubtless it is not pleasant to be in a minority. I do not like it myself. But if it is true, which I do not admit, that in the Diocese of Sydney the High Churchmen are chastised with whips, then, as a matter of simple proportion, it is equally true that in some other Dioceses the Evangelicals are chastised with scorpions.

### The Solid Phalanx of High Churchmen.

In some Australian Dioceses, as was remarked in last week's "Church Record," Evangelical Clergy are either non-existent, or else one or two individuals are fighting for their cause with their backs against the wall. There is a great movement in Australia to get rid of all Evangelical clergy, and in some Dioceses it has been almost, or quite successful. All the force of Diocesan authority is brought to bear upon the recalcitrant clergy. In one case a clergyman coming from England was told that the "Eastward position" was the Diocesan "use," and that he must take it, whereas, of course, the North End position is sanctioned by the law of our Church, and was, for some centuries, the general custom. A newly-arrived Rector was told that Evening Communion was not allowed, for the Synod had decided against it. Being a man of force of character, he at once instituted Evening Communion in his parish, but weaker men would have yielded to pressure. In another case a Diocesan official wrote to a newly-arrived clergyman saying that Gleaners' Unions and Sowers' Bands were not permitted in the Diocese, for they could not allow the "scandal" which prevailed in Victoria and New South Wales. By the "scandal" he meant that in those States, Evangelical Churchpeople were permitted to send the Gospel to the world through the agency of the Church Missionary Association, an organisation of whose principles they fully approved. I rejoice to say that this clergyman also had the strength of character to assert his lawful liberty, and in due course a

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branch of the Gleaners' Union was established in his parish.

### How Evangelicals are Squeezed Out.

So far I have related incidents which show how pressure is brought upon isolated Evangelical clergy to make them conform to the ideas of the dominant majority in matters, where, by the law of our Church, they have full liberty of choice. But there is another process going on in the Church in Australia, which I may call the "squeezing out" process. The method is simple. As vacancies occur, or new parishes are formed, the Evangelical clergy are replaced by men of another type. In one instance two parishes were cut off from a strong Evangelical centre. The Vicar had for years worked up the district Churches, and subsidised curates out of his own pocket. The districts reached the point when they could be separated from the Mother Church. It might have been expected that men would have been appointed in some degree of sympathy with the traditions of the parish. But no such thought seems to have been in the minds of the authorities; in one case, immediately, and in the other, after a few years, extreme High Churchmen using Eucharistic Vestments, were appointed to those two Churches. I know of another strong Evangelical centre, practically the only one in its Diocese, where at the last vacancy the local nominators had to fight for months before they obtained as their Rector a man of similar views to his predecessor. But in the Synod of that Diocese the Patronage Act was subsequently so amended that next time there is a vacancy the result will probably be different. The present Rector did not forget to tell the Synod in very plain English what the object of their legislation was.

### Effect on the Laity.

One of the saddest aspects of this campaign, which is being waged throughout the greater part of Australia, is its effect on the Evangelical laity. Dr. Headlam puts it thus: "In the High Church Dioceses where there are no Churches which appeal to him, the Low Churchman leaves his Church and gradually drifts into Presbyterianism or Methodism." That testi-

mony is true. Personally, I know a good many instances of Churchpeople, who love the Church of England, have no leanings to dissent, and would not be driven from their Church by ordinary variations in the mode of service, who, when they move to another place, are alienated by the extreme doctrine and ritual in the Church of the Diocese to which they go. Their Clergy tell them before they leave that they must expect to find a different type of service, and beg them to keep true to their own Church. But, face to face with what are known as "Catholic privileges," which mean the "Eucharistic Sacrifice," "Sacramental Confession," "Sacredotalism," their spiritual natures are starved for lack of the simple Gospel which is their very life, and for their own souls' sakes, and specially for the sake of the children who are growing up round them, they sadly leave the Church which they love, and go elsewhere to find Evangelical truth.

But some, however, stay in their own Church, and seek to work and worship in it. What treatment is meted out to them? In a recent Diocesan Synod a number of earnest laymen introduced a motion drawing attention to the fact that, against the resolution of Synod, ritual changes had been made by the clergy in certain parishes, without the consent of the Bishop and the Vestry. Their motion was received with ridicule, and without discussion the Synod proceeded to the next business. Even if we grant that these laymen may have been narrow or mistaken, (which we do not admit), is that the way to deal with sincere and honest men? It is the process of sitting on the safety valve. Some day the explosion will follow, and as a result the Church may suffer serious harm.

### Conclusion.

High Churchmen may at times suffer in Evangelical Dioceses, but their position is a very happy one compared with the lot of the earnest Churchpeople in many parts of Australia who dare to stand bravely and firmly for Evangelical truth.

F.L.A.

God never subjects a man to a discipline unsuited to develop and perfect his nature. —R. W. Dale.

## Moore College, Sydney.

### Annual Re-Union.

Each year, in Synod Week, the "Old Students" of Moore Theological College, Sydney, hold their Annual Re-Union. On Thursday, October 1, about sixty clergy assembled on the invitation of the Principal (Rev. D. J. Davies, M.A.) and the Committee. The old students varied much in age and status, from venerable Archdeacons and Canons to those only recently ordained, but they were linked together by the tie which bound them to the College. At 10.15 a.m. there was a celebration of Holy Communion in the Chapel, at which the Archbishop was celebrant. A handsome new Holy Table of oak, beautifully carved by ladies at the Sydney Technical Schools (together with Communion Vessels) was solemnly dedicated by the Archbishop. In a most helpful address the Archbishop spoke of the need of strong leaders. His text was from St. Luke vi. 39, "Can the blind lead the blind? Shall they not both fall into the ditch?" The Clergy, he said, should be well instructed in the Word of God, and also in the progress of modern knowledge; so that, without rashly adopting current theories they might be helpful to those who were familiar with the thought of the age. But above all, they needed the vision of God, that they might point others to the salvation which they knew themselves.

A business meeting followed in the library. The report said that progress had again marked the work of the College, and the entries for 1914 reached the highest figures attained for some years. The Principal, having welcomed the old students to the Annual Re-union, said there was need of expansion; another lecture hall was required, and also a hostel for the training of men in elementary work, who were not yet ready for the College course. Various matters of business were discussed, and it was decided to start a College Magazine, with the Vice-Principal (Rev. J. V. Patton, B.A.) as editor. Rev. W. L. Langley, Rector of Newtown, in his usual breezy style, gave some interesting "Impressions of Church Life in England." He was much impressed with the Church in the Home Land, and was convinced that it was the strongest power and witness in the national life of England. He gave a series of sketches of prominent men—the Bishop of London, Bishop Watts-Ditchfield, Rev. Harrington Lees, Prebendary Webb-Peploe, etc.—and described services and meetings at which he had spoken, and places which he had visited, interspersing his remarks with anecdotes which caused much amusement.

An adjournment was then made for lunch, after which there were speeches expressing gratitude for the presence of the Archbishop and his continual interest in the College, appreciation of the Principal and his work, thanks to Rev. W. Langley for his address, and to the Old Students' Committee, with its hon. secretary (Rev. W. J. Cakebread, B.A.), all of which were duly acknowledged.

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## Our London Letter.

(From Our Own Correspondent.)

London, August 21, 1914.

### Britain at War.

Although we are still thinking and talking of nothing else than war—apart from business—life is going on in the way it always does. No one would think that the nation had on hand the greatest and gravest issue concerning itself since Norman times. Nevertheless there is a deeply serious feeling underneath. Not of fear, for the confidence in the navy is supreme. It has to do with the overwhelming and indescribable gravity of the situation. We cannot imagine Germany otherwise than what she has become to this generation. We cannot imagine ourselves otherwise than what our history tells us we have been, and our consciousness tells us we are. Yet there must be a vital and an awful difference in one nation or the other before the war is done with.

A remarkable and unprecedented response has been made to the "National Relief Fund," instituted by the young Prince of Wales to meet the inevitable distress in such a war. By the time this letter is posted it will have reached a full million and a half of money. It is sure to reach a further million at least in a short time. We learn of the Imperial Indian Relief Fund which is also attracting large contributions, and of patriotic funds in your own Australia. One donation, we are told, is that by a pastoralist organisation offering a thousand sheep. Practically every parish in the kingdom, if not every place of worship, had last Sunday, or will be having, an offertory. You are doubtless doing the same.

The administration of so much money—I am referring to our Home Fund—will be a gigantic responsibility. The nucleus of a committee has been formed consisting of leading statesmen of all parties, ladies of social distinction and capacity, and others. These will be added to till a fully comprehensive body has been formed. Then there is a marvellous Red Cross Society—the British Red Cross Society—which is receiving very large donations, all of which it may be depended upon will be well used in the interests of the wounded. The National Church League, of which Sir Edward Clarke is president, has offered, through the Council of the Church Sisters' Home, the use of the new Seaside Holiday Home near Margate to the Red Cross Society for the wounded, and the offer has been accepted. The new and grand Y.M.C.A. building, of which I wrote recently, has been appropriated, though not

entirely, by the military for "barrack" purposes connected with Territorials.

### The Spiritual War.

An immense spiritual responsibility devolves upon Bishop Taylor Smith, the Chaplain-General to the forces, an old C.M.S. Missionary it will be remembered, and one endowed with great spiritual gifts. He rightly regards the war as "the greatest spiritual war that we have ever been called to take part in," as indeed it is. He has put forward the suggestion that at noon every day prayer should be offered by individuals, a short silent petition, which is being largely taken up. The Church Army Headquarters, for instance, at the noon-day hour rings their Central Hall bell and for one minute the whole staff stand at their various posts in silent and prayerful remembrance before God.

Last Sunday the special Intercession Service was largely used in the Churches and, as I have said, offertories taken for the National Relief Fund. The Bishop of Uganda was the preacher at St. John's, Tunbridge Wells. His message was calculated to buoy our hearts against reverses, based on Psalm cxii. 7, "He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord." It is wonderful how the appointed passages of Scripture, whether Psalms or Lessons, fit in with the heart's needs. The second half of Romans viii., which came in as the second Lesson on the ninth Sunday after Trinity, seemed to be the exact message for the moment, as also did many passages from the Psalms on the same day. It was a matter for remark by many people during the following week. Last Sunday the Psalms expressed the general feelings in a way equally remarkable. To-day is the appointed day of Intercession, and in the evening at 8 o'clock a National Service is announced to be held in St. Paul's Cathedral, which will doubtless be insufficient to accommodate all who would like to be present.

### The Church Papers.

This may help to show how the Church is taking up its responsibilities at this crisis and ameliorating some of the conditions at this terrible time. The war is, of course, the topic of all the sermons, and this is reflected in the Church papers, some of which are publishing two sermons in an issue, notwithstanding a contracted number of pages due to shortness of paper. Most of the paper for the press hails from the Continent, but this source of supply is necessarily closed, and we are practically dependent upon Newfoundland to keep us going as the present supply runs out. The combined effect of this shortage, the war itself, and the holiday season, is to turn the newspapers—including Church papers,



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almost into war sheets. As I mentioned last week, the war is the only subject that people care about or are interested in, and it dominates the lives of us all.

## Personal.

Rev. A. N. Williamson, of All Saints' Church, Singleton, in the Diocese of Newcastle, has been elected to the position of Rector of Wallsend. He will probably take up his new duties in November. Rev. J. Costello has been appointed to the charge of Morisset.

During the recent session of the Sydney Synod business was suspended to allow of a presentation being made to the Registrar (Mr. Robert Atkins) who has worked in the Diocesan Registry for over 60 years. The Archbishop handed to Mr. Atkins an illuminated address, a gold pen, a gold pencil case, and an inkstand as a mark of esteem and appreciation of his work.

A tablet has been placed in St. James' Church, King-st., Sydney, in memory of the late Mr. James Furley, who for 50 years was an organist in the Church of England.

Rev. Walter Newmarch, Rector of Wollongong, N.S.W., has accepted the position of Rector of St. Oswald's, Haberfield, in succession to Rev. S. E. Maxted, who is going to the front with the Army Medical Corps. Mr. Newmarch was in charge of Haberfield from 1912-13, and after a short ministry at Wollongong, is returning to his former sphere of work.

Rev. W. L. Langley has secured the services of Rev. Newton Stephen to be his curate at All Saints', Woollahra, Sydney. Mr. Stephen lived, in his boyhood, in the parish of St. John's, Glebe. He is now in England, where

he has had a most valuable experience as curate to Rev. E. Watts-Ditchfield (now Bishop of Chelmsford) in the parish of St. James the Less, Bethnal Green. He is expected to reach Australia before Christmas.

Rev. D. D. Carruthers, rector of Tarcutta, N.S.W., has broken down in health, and has been ordered to take a period of rest.

Rev. Hubert Freeman, of Leeton, N.S.W., has resigned his charge on account of illness. He is suffering from neuritis and rheumatism, the result of over-work and anxiety.

The women of the Diocese of Auckland, N.Z., collected the sum of £30 and sent it to Mrs. Crossley as a remembrance from those with whom she worked so enthusiastically when her husband was Bishop of the Diocese. They asked Mrs. Crossley to spend the money upon something for her new home, which would remind her of her many friends in New Zealand. In reply, Mrs. Crossley expressed in loving terms her gratitude to those who had contributed to the gift, and also wrote of Bishop Crossley's continued improvement in health, and of his joy in the prospect of taking up active work again.

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.  
—Bishop Walsham How.

A great act does not perish with the life of him who performed it, but lives and grows up into like acts in those who survive the deed thereof and cherish his memory.  
—Smiles.

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## Synod Voting.

The method of voting in our Synods is often under discussion. In Melbourne the preferential system has been in vogue for many years past. It does not satisfy the minority, but the majority cling to it tenaciously. Ideally it is perfect, but not so in practice. In Sydney the simple system of giving a vote to the man the member desires to support is the custom. As in Melbourne, it does not satisfy the minority, but the majority cling to it tenaciously. At the recent Synod an attempt was made to alter it, and as the subject is of general interest we give a summary of the discussion.

Mr. A. Rayment brought forward a resolution which looked harmless enough, as it only sought to omit the words "or less" in Standing Order No. 24. If this had been carried it would have meant that in an election it would be open for any member to vote for a lesser number than the total number to be elected. For instance, in a committee of six it would be possible to vote for one or two or four or any other number up to six instead of being compelled to vote for the whole six. Mr. Rayment pointed out that many members of Synod were compelled under the present law to vote for some men of whose views they did not approve, and he for one did not like to have to do this. He did not say the minority were not represented now, but the alteration would give them the opportunity of securing fuller representation than they have. He held that the proposed alteration would get rid of party lists. He did not believe in voting on a party ticket. They had on one occasion issued a list intimating that certain persons amongst others were to be nominated, but it had been called the "black" list, and they had never ceased to hear of it since. He contended that the Standing Committee had practically endorsed the alteration as the outcome of their consideration of the matter as submitted to them by the last Synod. It was true the Standing Committee had suggested the exclusion of certain committees, but he himself did not see any reason why any should be excluded. The new method would enable a member to vote according to his conscience and it would give the minority a minority representation.

Mr. Minton Taylor was willing to support the alteration provided it omitted the General Synod, Provincial Synod, and Synod Nominators. He contended that the minority received better consideration at the hands of the Sydney Synod than in any other Synod in Australia. It was necessary to counteract the one-sided representation of certain other Dioceses both in the General and Provincial Synods, and in the present circumstances it was necessary that the Sydney representatives should represent the views of the majority. In the election of Synod Nominators it had to be borne in mind that under the present law one vote was able to defeat the votes of the three others. He moved as an amendment that the alteration shall not apply to the three committees above named.

Rev. Cecil King disclaimed being a party man except that he had high views of Christ as Head of the Church. He would support Mr. Rayment's motion, and he thought that

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if carried it would avoid having so many "ducks' eggs" opposite names in the returns of attendances at Committee meetings.

Dr. Radford did not believe in party representation at all. Each member should vote for those best fitted to fill the position. He however deprecated the method that compelled one to vote for men one did not know, or did not approve of.

Mr. W. J. G. Mann pointed out that any member of Synod could nominate as many members as he liked, and therefore the objection about having to vote for names not approved of immediately fell to the ground.

Rev. Langford Smith pointed out that by his statement that he would not like to have to vote for persons of whose opinions he did not approve, Mr. Rayment had shown that his vote was a party vote. It was because the Evangelicals had risen above the party spirit that the Sydney Diocese was able to set an example to some of the other Dioceses of Australia by having every school of thought represented on her Committees, and this in spite of the fact that Evangelicals had a strong majority. He himself had for twelve years voted for Mr. F. B. Wilkinson for one of the most important Committees of Synod, and everyone would admit that his views and those of Mr. Wilkinson were not alike. The point was taken away from Mr. Cecil King's remark about the "ducks' eggs" when it was remembered that the eggs were not all of the same colour. He believed that if the alteration were made it would tend to mathematical calculations, party tickets and the very worst of party feeling.

Mr. Rayment refused to accept Mr. Minton Taylor's amendment, and with the leave of Synod it was withdrawn. On the vote being taken, Mr. Rayment's motion was lost, 57 votes being given in favour of the motion and 137 against.

#### "NO GRATUITIES."

A clergyman, who is nearly eighty years of age, tells a very delightful story of a Scout's "good turn." One day as he was out walking his hat was blown off by a sudden gust of wind and carried over a paling on to the railway line. He was starting to climb over the paling, with considerable difficulty, when a boy ran up, and, touching him on the arm, said:—

"All right, sir, don't you trouble; I will get it," and climbed over and went after the hat and successfully recovered it.

But in coming back over the fence he showed it was a much more difficult job than the old gentleman expected, since there was a drop in the ground there! and he realised that had he himself gone after the hat it would have been most difficult, if not impossible, for him to get back.

So reckoning up the saving which the boy had effected for him in the matter of wear and tear in clothing and in getting his hat, he took out a shilling and offered it to the boy. But the lad saluted and said: "Oh, no, thank you, sir; I'm a Boy Scout, and we don't take tips for doing good turns."

If you want your neighbour to know what the Christ spirit will do for him, let him see what it has done for you.

—Henry Ward Beecher.

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## Trinity College, Melbourne.

### A Magnificent Gift.

Trinity College is the oldest of the affiliated Colleges in connection with the Melbourne University. It is the property of the Province of Victoria, and therefore every Victorian Churchman has a vested interest in it. It accommodates between forty and fifty students of all professions, including about twelve who are studying with a view to entering the Church's Ministry. Six living Bishops graduated from Trinity—Bishops Green (Ballarat), Stretch (Newcastle), Armstrong (Wangaratta), Long (Bathurst), Sadlier (Nelson), and Stephen (Tasmania). It thus holds a unique place among Australian Colleges.

The magnificent gift of £10,000 from Mr. J. S. Horsfall for a new and stately Chapel has enabled the Warden and his Council to realise what has been a dream of many years. The old Chapel is merely a room in the Warden's Lodge. The new Chapel will be an ornament to the College, and provide a spiritual home for all Anglican students at the University. Mr. Horsfall is erecting the Chapel in memory of his late daughter, Edith, wife of Colonel the Hon. Rupert Carrington, D.S.O., who died in 1908.

The ceremony of laying the memorial stone took place on September 30, and attracted a large gathering of clergy, students, members of the University, and Church-people generally. The procession from the College to the site of the new building was resplendent with the hoods and robes of various degrees. Surrounding the Archbishop of Melbourne were the Warden, Dr. Leeper, and the members of the Council, Dr. McFarland, Vice-Chancellor of the University, Dean Godby, Mr. Mitchell, K.C., and Mr. Horsfall, the College's benefactor.

A simple and beautiful printed order of service enabled proceedings to be followed without confusion. Speeches were made by Mr. Mitchell on behalf of the donor, the Archbishop, the Warden, and Dr. Carty Salmon, Chairman of the Council. Wrapped in the empire flag a sealed casket was placed under the foundation stone, containing interesting historical records, and the stone was laid by Mr. Horsfall in the Sacred Name of the Trinity.

Dr. Leeper excelled himself in an eloquent tribute to the donor of this handsome gift, and in a portrayal of the great and potent spiritual influence which the new Chapel was calculated to exert. He made a touching reference to the numerous tablets already erected in the old Chapel in memory of lives of former students nobly laid down in service of their Church and country, thus fulfilling the motto of the College: "Pro ecclesia, pro patria."

The Archbishop welcomed this evidence that wealthy Churchmen were willing to act as God's stewards for the benefit of the Church, when they realised the ways in which large gifts could be usefully bestowed.

Dr. Carty Salmon welcomed the Vice-Chancellor, and rejoiced in cordial relations existing between Trinity and its sister Colleges, Ormond and Queen's. A speech from the Chaplain of the College, Rev. G. E. Aickin, would have been welcome, considering he has done so much towards making the new Chapel for Trinity an accomplished fact.

The Chapel will be of a handsome Gothic type, built of fine red brick with white free-stone facings. The walls will be 32ft. high with a freestone spire carried up to 100 feet. The design is by Mr. Alexander North, and the contractors are Messrs. L. & I. Rowsell, who have done excellent work for the Church at the Grammar School and some suburban Churches.

## The Sydney Synod.

By Our Own Representative.

### Presentation to Mr. Atkins.

It was a very pleasing interlude which was introduced into the Sydney Synod on the Wednesday when Archdeacon Gunther, on behalf of the Standing Committee, referred to the sixty years of service rendered to the Diocese by Mr. R. Atkins, the Registrar. In grateful terms the Archdeacon dwelt upon Mr. Atkins's record term of office, after which the President, the Archbishop, presented Mr. Atkins with an illuminated address and other gifts, as from the Standing Committee, for, and on behalf of the Diocese, referring particularly to the store of knowledge which the recipient ever readily placed at the disposal of the authorities. Mr. Atkins responded in felicitous terms, saying that it was a privilege for him to be of any use to the Church, further remarking that the gain was his, all along the way.

### Kindergarten Union of New South Wales Incorporated.

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Work with the Kindergarten and Primary Grades of the Sunday School in the Basement of the Sydney Town Hall on Saturday, October 24th, 2.30 p.m.

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TWO WALTER AND ELIZA HALL EXHIBITIONS will be open after Christmas to the daughters of Clergy in N.S.W. Apply to the Principal, C. of E. G. G. S., Forbes Street, Darlinghurst, not later than November 4th. A free Scholarship is also open to Day Pupils from a Church Primary School to the C.E.G.G.S. Applications to be sent to the Principal by December 1st.

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### The Archbishop's Address.

The opening day of Synod saw the Chapter House crowded. The President was to deliver his Synodal address—and the audience was not disappointed. The Archbishop strikingly referred to the outstanding topics of the day, and then dealt in vigorous and effective terms with the Church and Missions—the Church and Temperance. Words it may safely be said which will bear good fruit in the days to come.

### Party Representation.

But we desire to review the Synod as a whole. There was just enough variety to make it interesting, and decidedly attractive. The very first night saw the subject of "Party" representation on Diocesan Committees launched. After an extremely informative discussion, during which the condition of affairs in other Dioceses was made known, the vote said "as you were," as we say in military tactics.

### Church Development.

One very heartening feature of the early days of the Synod was to see Canon Vaughan rise and move on three occasions that the mission or conventional districts of Leura, Auburn, and Turramurra be formed into Parishes. The petitions in each case were granted. All of which were signs of Church development as well as of the growth of population. But it must be remembered that these districts could never have so soon petitioned to become parishes, had not that splendid organisation known as the Home Mission Society first rendered substantial financial aid. It was therefore no formal procedure to see the report of that excellent Society laid upon the table of the House.

### The Lawyers' Opportunity.

On Tuesday night it was felt by all that the lawyers of the Synod came into "their own." Several ordinances dealing with Church property were dealt with rather expeditiously—but when it came to the consideration of that Ordinance dealing with the Manly Church land, the Synod fell into the hands of the legal fraternity. The ordinary individual was quite out of it. But on certain points the lawyers failed to agree as to the procedure, and as one onlooker remarked, "When lawyers disagree, what are we to do?" But a "stay in proceedings" eventuated, and as always happens, the legal minds in due time found a way out. As one looked round and saw the splendid array of Sydney's legal members present, pardonable pride crept over the mind. The Church is proud of her many legal sons, not least Mr. Justice Harvey, himself the son of an English Rector, through whose instrumentality and guiding the Ordinance bearing upon St. Peter's, Cook's River, property, was practically recast, and we doubt not the parish will be a gainer in this connection.

### The Missionary Hour.

It was a particularly fine piece of work some few years ago, when the Synod by enactment resolved to devote one hour of the Synod week to listen to inspirational addresses bearing upon the subject of Foreign Missions. This year the speakers were Revs. C. J. King and J. Jones, representing A.B.M., and Rev. G. H. Cranswick on behalf of C.M.A. It is a happy combination to have the "Judea," Samaria and uttermost parts represented in this way, Yarrabah and New Guinea receiving advocacy from Mr. King, and India from Mr. Cranswick. Rev. J. Jones, we fear, over-stepped the bounds of propriety in using the opportunity given him, to deal with (as he would imagine) the opposing missionary organisations in Australia. The hour is devoted by Synod for inspirational purposes, not for controversy.

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### Prayer-Book Revision.

We shall however not soon forget Thursday, which proved to be the last day of Synod. There was an air of expectancy as the Chapter House filled, for it was known that Canon Archdall's motion condemning the proposed revision of the Prayer-Book was to be brought on. In moving it, the veteran warrior of the Diocese spoke from the compulsion of conscience and with deep emotion. It was rather a pity that before going into the very heart of the matter the Canon did not state in clear terms what the proposals of Convocation for the alteration of the Prayer-Book were. Such a statement would have helped the discussion. And yet, this lack of information at the outset revealed a lamentable ignorance on the part of a large number of the Synodsmen as to what is being proposed in the way of alteration to our incomparable Liturgy. We would have hoped that the men of Synod were more alive to the attempts being made to tamper with our priceless reformed Book of Common Prayer. But the Canon made an exhaustive and illuminating speech, and we thank him for it. Dr. Digges La Touche who ever loses a wordy fight, and by the way, the real thing too, for he appeared in soldier uniform owing to his early departure for the war, made a stirring and magnificent speech, quite one of the best he has given us of many memorable ones. There were many other speeches, some cogent and to the point, others full of sophistry and astuteness. But the voting on this motion was never in doubt; and although adjournment and amendment were moved, the motion was carried by a large majority.

### Slaughter of the Innocents.

After this, there followed swiftly the "slaughter of the innocents." Motion after motion, upon which much could have been said, was quickly disposed of, for questions of the activities and organisations of the Church were closely involved. The special Committee appointed to look into the subject of Religious Instruction in Public Schools, a work which receives the hearty support of the whole Synod, and which it is hoped will soon be introduced by the respective Governments into New Zealand and Victoria, must in due time present a report of the utmost value to the Church. With this we couple the projected inquiry into the methods now in vogue throughout the Sunday Schools of the Diocese, and as to how far modern methods have been, and can be, applied. Then there is the Committee appointed to inquire into the formation of a Church of England Abstinence Society, as also another to look into the question of constituting a Diocesan Missionary Board. All this presents a most healthy sign, and is indicative of the fact that the Synod of the Diocese is alive to the many problems lying before the Church for solution.

### A Fruitful Synod.

In duration of time, the Synod was a short one, but it can be said that in days to come, when the history of the Church comes to be written, it will be proved that this Synod has been one of the most fruitful. There is one other final word, and that refers to the two motions introduced by Dr. Digges La Touche and bearing upon the war now being unhappily waged. Prayer for the men going from Australia, and prayer for peace were the main embodiments. The resolutions in both instances found responsive echoes in every heart. The last night closed with the usual votes of thanks, and not least were those expressed to the Archbishop for his statesmanlike and tactful leadership, and to Mr. E. W. Molesworth, the newly-elected Chairman of Committees.

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## The Church Record.

OCTOBER 9, 1914.

## NON-COMMUNICATING ATTENDANCE.

There is an Eastern Legend which tells how a camel, on a hot day, asked permission of a tailor to place its nose inside his shop to keep it cool. The tailor gave his consent, with the result that before long the head, the neck, and finally the whole body of the camel were intruded into the shop, and the tailor was turned out. Herein is a parable. At the outset of the Tractarian Movement in the first half of the 19th Century, Newman, in Tract x., claimed that the Thirty Nine Articles might be interpreted in a non-natural sense quite contrary to the meaning the words conveyed to ordinary readers. Thus, it was only "the Romish doctrine of purgatory" which was condemned, not the doctrine of purgatory, and "sacrifices of masses" were forbidden, but not the sacrifice of the mass. On this principle many things gained a footing in the Church of England, including some definitely forbidden in our formularies, and others, not explicitly forbidden, but obviously in conflict with the spirit of our Prayer Book. As years have passed, the followers of the Tractarians have taken an ever greater possession of the Church, in which at first they gained only a precarious footing, and now that they feel their power, are, if not actually turning out the Churchmen who cling to the original position of their Church, seeking to take the management of affairs entirely into their own hands.

As an example of this tendency we take the custom of non-communicating attendance. For 300 years it was practically unknown in the Church of England. With the Tractarian Movement it was introduced, with many other pre-Reformation practices, and now it is in some quarters calmly assumed that it is the ordinary usage of the Church, and that those who do not approve of it are utterly in the wrong. Thus, at the recent Consecration of Dr. Stephen as Bishop of Tasmania, the authorities of the Sydney Cathedral provided an opportunity for non-communicants to withdraw after the Prayer for the Church Militant. There was no attempt on their part to com-

mand or compel withdrawal. All were left free to leave or to stay as they desired. "The Church Standard," however, is not satisfied with this liberty, but criticises the Sydney authorities for their action. We quote as follows (from the issue of September 25):—

"An unnecessary hymn was interposed after the Prayer for the Church Militant, apparently with the intention of encouraging the exodus of those who did not intend to communicate; and in addition the printed order of service contained the note 'during the singing of this hymn, those members of the congregation who do not desire to remain to the end of the service may conveniently leave the Cathedral.' This was, no doubt, the most suitable time for the departure of any persons who were unable to remain throughout; but it was noticeable that (as was the case at the Bishop of Kalgoorlie's consecration some months ago) only a very small number took advantage of the hint to withdraw."

After advocating the restriction of the number of communicants on such occasions, "The Church Standard" continues:—

"If for some reason it may be thought inadvisable thus to restrict the number of communicants, such occasions at any rate would be suitable for the enforcement of the Prayer Book rubric requiring persons intending to make their Communion to give notice of such intention at least some time the day before—the congregation as a whole being encouraged to remain and take their part in the offering of the great corporate act of worship without communicating. A large number, it was pleasing to notice, of their own accord adopted this course, and remained to the end in spite of the length of the service."

The words which we quote above distinctly assume that non-communicating attendance is the authorised practice in the Church of England, and that people who think differently are quite mistaken. A brief historical survey will clearly show that this is not the case. It is quite certain that there were none but communicants present when the Holy Communion was instituted, and there is no evidence that there was any innovation on this point during Apostolic times, i.e., to the close of the first century. In the second century Justin Martyr, describing the Communion Service, says (referring to the elements) "there is a distribution made to each." In the Apostolic Constitutions, which are thought to have assumed their present shape during the fourth century, we read that the Bishop, Clergy, etc., should first communicate, "and lastly all the people in order." It was after the Christian Religion was adopted by Constantine, and people without deep convictions flocked into the Church, that the practice of non-communicating attendance began, and so increased that at last the ordinary people communicated only once a year, at Easter, and on other Sundays and Holy Days were content to be present to assist at the Mass.

One object of the Reformation was to restore the habit of frequent Communion which had fallen into abeyance. In the Prayer Book of 1549 non-communicants were expelled from the choir during Holy Communion, but allowed to remain in the Church. In the Second Prayer Book of Edward VI. a strong remonstrance against non-communicating attendance was inserted in an Exhortation. In the Revised Prayer Book of 1662 this remonstrance was omitted, and some have assumed that the prohibition was thereby removed. But Bishop Wren, who was present at the revision of 1662, says that "the gazers and lookers-on

were wholly out of use," and that the expressions relating to them in the Exhortation might be left out "because the non-communicants generally do use to depart without bidding." Bishop Morley, another of the revisers, says of Holy Communion that "none were permitted to be present in the Primitive Church but such as are receivers and partakers of it." Non-communicating attendance remained practically unknown in our Church until the beginning of what is called the "Catholic Revival," in the last century, and the service of our present Prayer Book, after the Prayer for the Church Militant, assumes at every point that none but communicants are present.

In the light of such weighty evidence there is no need for us to apologise for our position, which is historically impregnable so far as the evidence of Scripture, of the Apostolic and Sub-Apostolic Church, and of Reformation Times is concerned. The real reason of the desire for non-communicating attendance is due to the belief that the Lord's Supper is not only a Communion but a Sacrifice. Some within our Church go so far as to believe that Christ's sacrifice on the Cross was not complete, and that the Holy Communion is a real propitiatory sacrifice before God. More commonly, however, the completeness of the Saviour's sacrifice, so clearly indicated in our Consecration Prayer, is admitted, but it is contended that the sacrifice made once for all should be re-presented, and pleaded before God in the Holy Communion. There is no evidence for such a view in Holy Scripture, for the Lord after He had offered one sacrifice for sins for ever, sat down on the Right Hand of God. He is not pleading His sacrifice in heaven, for it has been accepted once for all, and there is no indication that, in the Holy Communion, His sacrifice is to be pleaded on earth. We do not there offer any sacrifice, except our sacrifice of praise and thanksgiving. There is not a trace in our Communion Service of any such doctrine, which is the reason why it is desired by Prayer Book Revisers in England to alter our service to bring it more into line with the Canon of the Mass.

In plain English this doctrine of the Eucharistic Sacrifice is the teaching expressed in the Mass, where, without communicating, the worshippers are supposed to "assist" in offering a sacrifice to God. This is the reason why non-communicants are encouraged to remain. This is the reason why Children's Eucharists are celebrated. The Reformers abolished the Mass and restored the Holy Communion to its rightful place; if we are not careful we shall shortly find that everywhere in our beloved Church, under another name, the Mass will become the great central act of worship on each Lord's Day.

We intend to publish in our next issue the opinions of three prominent High Churchmen of the last century upon the practice of non-communicating attendance. We commend them to the earnest consideration of our readers.

A cucumber is bitter. Throw it away. There are briars in the road. Turn aside from them. This is enough. Do not add, and why were such things made in the world?—Marcus Aurelius.

Some men seem to think they have no sin, because they have no conscience to accuse them of sin.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## C.M.A. Breakfast.

On Wednesday morning, September 30, about fifty clergy were entertained at breakfast by the C.M.A. Committee at Sargent's Cafe in Market Street. Canon Bellingham presided, and after a few words of welcome to the guests he called on Principal Davies to give the first address, which mainly dealt with the circumstances of Britain 100 years ago. At that time England had experienced 26 years of war, the national debt reached £80 £ on all incomes over £60. Yet the Church Missionary Society was started and maintained, and this ought to encourage us to go on with our work in the present crisis. Canon Charlton was the next speaker. His subject was, "How to Extend the Work." In early Christian days every believer was a missionary, and it should be so now. To break up the apathy around us he recommended the stirring up of the sense of missionary vocation, especially among the young. The real secret was a personal interest in the Gospel; Christ the propitiator for our sins; but also for the sins of the whole world. Rev. A. A. Yeates, secretary for the Home Mission Fund, said he used to hear of the people who could not help foreign missions, because they gave to Home Missions; but since he had been Home Mission Secretary he did not find that they were plentiful. There was no antagonism between the two spheres of work, both were efforts to extend the Kingdom of God. One lesson from the war, and the liberal patriotic gifts was clear. There was plenty of money when people's hearts were touched. Rev. W. L. Langley gave an interesting account of the missionary heroes he had met in England, especially Bishop Stringer, of the Yukon (who on one occasion had to eat his snow-shoes to save his life) and also the Rev. E. T. Greenshields, of Blacklead Island. He was much struck with the deep missionary interest in the Church at home. Archdeacon D'Arcy-Irvine said a few words of thanks on behalf of the guests, and emphasised a remark made by a previous speaker that there has been "selfishness in a great deal of our spending," to which he added, "there has been selfishness in a great deal of our saving."

## C.M.A. Clergy Union.

The annual meeting of the C.M.A. Clergy Union was held at the Diocesan Registry on Wednesday, September 30. Canon Charlton occupied the chair. Rev. G. H. Cranswick gave a most helpful address on the "Value of efficiency in the Missionary Enterprise," especially as regarded the Clergy. He dealt chiefly with the action and reaction of the Home Church and the Church Abroad upon each other, and gave most valuable information upon the subject, with which his missionary experience has made him thoroughly familiar. From the Mission Field the Home Church should learn that all Christians should be in the firing line, and also the need of unity, and efficient leadership. Again in the Home Church, if the ministry is not efficient, there will be no adequate reinforcements in the field. Nothing could prevent a forward movement in the world to-day except a lack of efficiency at home. There was a great danger of low ideals, and of failing in obedience to the Will of Christ. We needed a spiritual revival.

Rev. F. C. Hall, hon. secretary of the Union, dealt with "Efficiency," from the point of view of the laity, and explained the details of missionary organisation which had been largely adopted in America, by which every individual is reached and invited to help in the world-enterprise. The whole question was then discussed, after which the annual business meeting was held.

## Church of England Convention.

The Third Annual Convention for the Deepening of Spiritual Life, was held in St. John's Hall, Parramatta, last Monday (Eight Hours Day). The attendance was not large in the morning, but much increased later in the day. Rev. H. S. Begbie presided, and in his opening address spoke of the three "groanings" mentioned in Romans viii.; the groaning of creation, of the Church, and of the Holy Spirit, showing how all pointed forward to the coming of the Lord. Rev. S. M. Johnstone, who was

the next speaker, explained the object of the Convention. It was not only to enlighten the mind, but to influence the life, for "knowing" would be worthless unless it resulted in "being and doing." Rev. H. G. J. Howe based his remarks on Phil. iii. 20: "Our citizenship is in heaven," and traced the growth of Christians from the time when as sinners they first trusted the Saviour until, when the Lord presented His Spouse, the Church, to His Father, they were perfected in glory. Rev. S. J. Kirkby spoke of the miracle at Cana, pointing out that "Wine" in Holy Scripture was the symbol of many spiritual blessings; that we should ask the Lord for them; and that we should always find that in the Christian life as at Cana, the best wine was kept till the last. Rev. S. Taylor gave a Bible reading of a most helpful character from Gal. v., 22-23. The gifts of the Spirit were diverse, but the fruit of the Spirit was for all and should be claimed by all. Rev. W. Knox took "Sanctification" as his subject, urging the whole-hearted surrender of the will to God, who would provide the needed power to obey. Rev. W. Dark, an old Parramatta and King's schoolboy, dealt with the danger of "Limiting the Holy One of Israel," illustrating his subject from St. John xi., where Martha limited the power of the Lord. The Convention closed by a celebration of Holy Communion, at which many attended. The Rector gave a short address on the words, "Father, forgive them," showing that all prayer must seek to echo the Divine will.

## Sunday School Demonstration.

A Beginners' and Primary Department Demonstration will be given in the Basement of the Sydney Town Hall on Saturday, October 24, at 2.30 sharp. The "Froebel Sunday School Teachers' Club" are superintending under the auspices of the Sydney Kindergarten Training College, and scholars and young teachers from inter-denominational schools are taking part. An ordinary Sunday afternoon's programme will be carried out. Greeting and offering songs will be sung by the children, a short talk given by the leader, and story and expression work will be conducted by the young helpers. All interested in Sunday School work and in the grading of departments under the new system are invited to be present at this demonstration.

Tickets at 1/- for adults, and 6d. for children, may be obtained from the Sydney Kindergarten Training College, 278 Liverpool Street, Darlinghurst, or at the door of the Town Hall on the day of the demonstration. A demonstration of kindergarten work will be carried out at the same time by the Free Kindergarten of Sydney in the Main Hall.

## Cleaners' Union Anniversary.

The 24th Anniversary of the N.S.W. Cleaners' Union (combined with a Valedictory to Returning Missionaries) will be held in the Concordia Hall, Elizabeth Street, on Tuesday, October 20. In the afternoon (commencing at 4.30) the speakers will be the Revs. G. H. Cranswick, P. J. Bazeley, and H. S. Begbie. Tea will be provided in the basement at 6.15, at a charge of 1/-, and the evening meeting will commence at 7.30.

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under the presidency of Canon Bellingham. Miss Marshall and Miss Kendall, who are returning to China, will speak, and also the Rev. H. S. Denman.

## COULBURN.

From a Correspondent.

## Germanton.

Rev. A. Phillips, Rector of Tumburumba, has been appointed Rector of Germanton.



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vacant by the death of the late Rev. James Bean. The Patronage Board met on Oct. 2, and accepted the Bishop's nomination of Mr. Phillips.

#### Canberra.

The Church's claim for compensation in the matter of the resumption by the Federal Authorities of the church lands has been settled in respect to the Glebe and Rectory Lands. The claim in regard to the Church and cemetery is still under consideration.

#### Diocesan Sunday School Examination.

Sunday, Nov. 22, has been fixed for this. The children are examined in Potter and Sheard's "Lessons for the Church's Children," part 2, and the Church Catechism. Seniors and intermediates take the whole of the Catechism; juniors up to, but not including, the Holy Communion.

#### Bodalla.

Improvements have recently been effected in Bodalla Parish of a considerable nature. St. Paul's, Narooma, has had an Apsidal Chancel added. Christ Church, Nerrigundah, has been refurnished and decorated. St. Phillips, Narooma, has been re-roofed, and a new Chancel is contemplated. The cemeteries have been overhauled and improved. Christ Church, Nerrigundah, has been enriched with a new set of frontals and hangings, the gift of Mrs. Selwyn.

#### Murrumburrah.

Good work in the improvement of the Church property has been accomplished at Murrumburrah. The Rectory has been overhauled, new fences erected, and electric light installed. Much of the work in the grounds was done by a working bee of the young men of the parish.

#### VICTORIA.

##### MELBOURNE.

(From Our Own Correspondent.)

##### St. Andrew's, Clifton Hill.

We note that the long-sustained effort to provide an adequate building fund has produced good results. St. Andrew's people are anxious to erect a substantial edifice in place of the present wooden Church, and now with the diocesan grant, the total is nearly £1500. The Vestry hope to submit plans to a meeting of parishioners in the near future.

##### St. Paul's, Fairfield.

St. Paul's, Fairfield, has let a tender for the erection of a Vicarage. This parochial district is a sub-division of the old parish of Fairfield and Alphington, and we are glad to see an effort being made in this direction. The building will be largely of Australian timber, built on modern lines. It is hoped that the dedication ceremony will be performed by the Archbishop before Christmas.

##### Home Mission Fund Collections.

The Bishop of Melbourne's Fund is not going to suffer this year. Despite war and drought, the Churchpeople of Melbourne Diocese have loyally responded to the appeal of their own Church. The Diocesan Festival produced over £400. And now that some of the results of last Sunday's collections are known, the Organising Secretary will feel more at ease concerning this year's revenue. The total offerings in every Church in the Diocese were given to the Fund. Many Churches had special preachers. The following are some of the results which have come to hand, all above last year's contributions: St. John's, Toorak, £130; St. Columba's, Hawthorn, £81; Cathedral, £78; South Yarra,

£64/10/-; St. John's, E. Malvern, £35; Footscray, £18/2/-; St. Mary's, Caulfield, £16/18/-.

##### C.M.A. Schools' Night.

St. Paul's Cathedral Chapter House presented a bright and interesting scene on Friday evening, October 2, when the successful competitors in the Missionary Examination on "Japan," conducted by the Women's Missionary Council, among scholars of secondary schools, received their prizes and certificates at the hands of the Bishop of Gippsland, in the presence of a crowded audience. Bishop Pain spoke words of encouragement to the young people. Dr. C. H. Kellaway, who is to go to Cairo in January, gave an impressive address on "Missionaries as Empire Builders," and Mr. David Unaipon, a Christian Aborigine, appealed for a prayerful and practical interest on behalf of "his people," who were well able to respond to Christianising and educative influences. Mrs. James Griffiths, President of the Women's Missionary Council, read the report, which stated that 442 young people had competed in the examination. Some very fine lantern views of Missionary work and workers in Egypt were shown and described by the Rev. A. R. Ebbs.

##### The Sowers' Band Anniversary.

The Auditorium on Saturday afternoon was comfortably filled with children from numerous parishes, many carrying banners. The singing was inspiring. The march of the Nations was an excellent illustration of the world-wide activities of the Church Missionary Society. Addresses were given by Rev. A. R. Ebbs, who presided, Mr. David Unaipon, and Rev. A. C. Kellaway. The prizes were awarded at the close of the meeting. The enjoyment of the children was great. One little boy remarked—"The black man talked lovely."

##### Ridley College.

The great need of the College is an increase in the number of students. To encourage new students for the Ministry to come forward, the Council of the College has offered two resident scholarships of £30 each. The first two will be awarded at the beginning of the next College year. Conditions may be obtained from the Hon. Secretary, Ridley College, Parkville.

The Council appeals to the many friends of the College for regular assistance in maintaining the College. Though splendidly equipped with buildings, Ridley has no endowment as yet, and depends on actual contributions to make up the considerable difference between the cost of maintenance and the receipts from fees and grants. The Hon. Secretary will be glad to forward the report of the College with subscribers' form to anyone willing to assist.

##### Theological Examination.

In the examinations of the Australian College of Theology, held at the Cathedral Buildings, Melbourne, from Sept. 29 to Oct. 2, 10 candidates sat for Part 1 of the examination for the Licentiate in Theology, 18 for Part 2. Two withdrew from Part 2 in order to serve their Empire in the Expeditionary Force. Mr. F. J. Sanderson of St. John's Theological College, and Mr. R. M. Cooke, B.Sc. of Trinity College in the University of Melbourne. Six sat for the diploma of Associate in Theology, an examination specially fitted to give a good groundwork of general Theology to those engaged in Sunday School teaching, or beginning their early preparation for the more advanced examination for the Th.L., now generally recognised in Australia as the normal qualification for acceptance as a candidate for Deacon's Orders.

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#### St. Columba's, Hawthorn.

The Sunday School Anniversary was held on Sept. 20. There were large congregations. Rev. A. Roscoe Wilson, Dip. Ed., preached at morning service, and Rev. D. M. Deasey in the evening. The Vicar also addressed a large number of children in the afternoon. The services were attended with very much blessing.

A kindergarten department in the Sunday School has been successfully launched under the leadership of Miss Flight, a thoroughly trained kindergartner with an adequate staff.

The Bishop of Gippsland was the preacher last Sunday on the occasion of annual collection for Melbourne Home Mission Fund. The fund for the new organ has reached £840, all from free-will offerings.

#### St. Mark's, Camberwell.

The new parish of St. Mark's, Camberwell, is making very favourable progress. The services in the recently opened School Hall are attracting good congregations. The preacher on a recent Sunday evening was Bishop Sadlier, of Nelson.

#### Leopold.

The Anniversary Services in connection with St. Mark's Church, Leopold, were conducted by the Rev. A. Westley, of Drysdale, on Sunday, Sept. 27. The Annual Parochial Festival was held in the Free Library, on the following Tuesday, when ladies of the congregation provided for and presided at the tea tables. Mrs. Mawson and friends from Geelong gave a patriotic concert during the evening, and a Patriotic Fund was started in addition to one in existence at the State School. The attendance was most encouraging.

## QUEENSLAND.

### BRISBANE.

From Our Own Correspondent.

#### Diocesan Festival.

The authorities have so arranged the Festival Service of the Diocese that it will constitute a form of welcome to the Archbishop. The service books have been already issued, and most of the parish choirs from Brisbane and the immediate vicinity have the music well in hand. The sermon will be preached by the Archbishop, who is now in Australian waters; it is expected that the seating capacity of the Cathedral will be taxed to its utmost on this occasion, October 14.

#### Chinchilla.

Archdeacon Rivers instituted Rev. F. W. G. Wilkinson to the parish of Chinchilla. St. Cecilia's Church was well filled by a congregation who listened attentively to a thoughtful address by the Archdeacon. Mr. Wilkinson is already winning the good feeling of his people in his new work.

#### Mr. Tomlinson.

Mr. T. Tomlinson, who has been best known by the amount of good work he accomplished in the railway construction camps, as the agent of the Home Mission Society, has taken up work in the district of Crow's Nest. Much appreciation was expressed of Mr. Tomlinson's more recent labours in Chinchilla at a farewell gathering recently.

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#### Clerical Society.

The Brisbane Clerical Society by the invitation of Rev. A. Maxwell, Rector of Sandgate, will meet at Sandgate early in October. At the morning session the Administrator (Ven. Archdeacon Le Fanu) will read a paper on "Eugenics." Rev. W. H. W. Stevenson, secretary, will address the Downs Clergy during their quarterly conference.

#### Morningside.

Rev. E. Rooke (Acting-Rector of St. Andrew's Church, South Brisbane), with the assistance of Mr. A. B. Chater, conducted a special service at Morningside Church. Mr. Rooke took as his text St. Luke xviii, 37, "Wherever the body is, thither will the eagles be gathered together." He pointed out that in the very early days these words had applied to the certain fact that wherever a carcass lay, so surely did the vultures rest upon it to destroy; and equally certain was it that wherever the life of family, Church, or nation was corrupt so surely did God's judgments rest upon it to demand punishment for the evil which had arisen. Right and justice must prevail, but the thought of some nations that might be right must inevitably fail. The collection was devoted to the Patriotic Fund, and the services, both morning and evening, were largely attended.

## SOUTH AUSTRALIA.

### ADELAIDE.

From Our Own Correspondent.

#### Canon Andrews.

"One generation goeth and another cometh." Sadness and joy; regret and gratitude; pathos and triumph; all these were intermingled in the feelings of those present at a gathering held in St. Bartholomew's Hall, to bid farewell to Canon Andrews. The Canon has exercised an earnest and effective ministry in the Diocese of nearly sixty years. For the last forty years he has been Rector of Norwood. That ministry has now come to an end; there is genuine sorrow in the hearts of his parishioners; but there is joy and gratitude in the remembrance of the grace and blessing with which his ministry was attended.

## TASMANIA.

From Our Own Correspondent.

#### Enthronement of the Bishop.

With every feeling of warm welcome and thankfulness, Tasmania has welcomed her new Bishop; the very weather has been on its best behaviour, the whole city of Hobart being bright with glorious sunshine. The Bishop arrived by express on Saturday, Sept. 26, and after being met by some of the city clergy, proceeded to Government House, he being the guest of the Governor for the time being. On Sunday, Dr. Stephen attended services at the Cathedral as a private worshipper, and on Tuesday, St. Michael and All Angels' Day, he was inducted, installed, and enthroned in his Cathedral Church—formally admitted to the See, and recognised as our Bishop.

#### The Service.

The service began punctually at 11 a.m., the main procession consisting of Verger,

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Synodsmen, Cathedral Board, Lay Clerks, Clergy, Rural Deans, Dean, and Archdeacon entering the Cathedral by the south-west door, and silently moving up the main aisle till the end of the procession was at the west door. The Bishop (who with his chaplains had "processed" from the Deanery) knocked three times on the door, and demanded admission to his Cathedral. Admission was given by the Dean, and the new complete procession moved slowly up the aisle singing the hymn, "Thy Hand, O Lord, has guided." At the close of the hymn the clergy and choir now being in their places, and the Bishop standing just outside the Communion Rails, the Church Advocate read the official documents of the consecration, and the Bishop then made the usual declaration. The Administrator then formally inducted Dr. Stephen as Bishop of the Diocese, after which the Dean, taking the Bishop by the right hand, conducted him to the Episcopal throne. The Holy Communion Service was then proceeded with, the new Bishop celebrating, using a special Collect, Epistle and Gospel. After the service was over (there being no sermon) the procession passed down the Nave in the same order as before, singing a recessional hymn. On the whole, the service was very well managed, though there were a few things which jarred on the good Churchmanship of many, such as the encouragement of non-communicating attendance, for the people found when they arrived that a note was prefixed to the printed order of service that only those were expected to communicate, who had, in accordance with the Rubric, signified their names some time the day before. If there were any need for the enforcement of this Rubric, it is a pity people were not told earlier, so that they could have "signified their names" beforehand. Another regrettable feature was caused by interpolations in the Communion office itself. Most loyal sons of the Church of England are well satisfied with the Prayer-Book without these additions. Again, the rendering of the anthem was hardly worthy of a Cathedral choir; we should give God of our best, whether it be our praise of singing or our other offering, and this did not by any means come up to Cathedral standards.

#### The Luncheon.

When the whole service was over, the clergy entertained the Bishop at lunch, after which Dr. Stephen made a most favorable impression by a delightful and frank speech which greatly pleased amongst many others, the daily press. He stated he wished the clergy to avoid the term "My Lord" when meeting him personally and unofficially, though they would naturally use it on formal occasions. He also said that his earnest hope to become a real Father-in-God and a true friend to all the clergy, altogether he quite struck the right note—a humble and spiritual note. Friends from the mainland had hinted that Dr. Stephen was devoid of humour; after hearing him more than once we are now trying to remember whether these friends are of Scotch extraction!

#### The Bishop's First Sermon.

The same day at evensong at the Cathedral, the Bishop preached his first sermon, taking Rev. xii. 7, 8 as his text, his subject being the Christian fight with evil; at the close he struck a personal note asking the people what they expected from a Bishop; did they not sometimes expect too much? Everyone had his special failings and limitations, and so he asked for their most earnest prayers, that he might be fitted for the work, and saved from the special temptations attaching to it, so that he might reverently and earnestly strive to serve his Master and theirs.

#### Public Welcome.

The next evening there was a public meeting in the Town Hall, when the Governor presided, and speaking in his official capacity, warmly welcomed the new Bishop.

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The Mayor did likewise, stating he was much struck by a motto the Bishop had taken from the Dean, "Speak gently;" indeed, so much taken by it is his worship, that he is presenting a copy to the City Council Chambers, and another to our House of Representatives! The Archdeacon of Hobart welcomed the Bishop on behalf of the clergy, and Captain de Hoghton, I. did the same for the laity, and Mr. R. W. G. Shoobridge for the C.E.M.S.

The Bishop, upon rising, was accorded a magnificent reception, and after opening in a light vein, spoke with great earnestness about the work which lay before him, saying he could not outline any policy, but intended keeping his ears open, and his mouth shut, but in closing he mentioned three matters which he intended to lay emphasis upon, one was Foreign Missionary work, another the C.E.M.S., and the third, "to combat that which I consider is the greatest curse this country is afflicted with—I refer to the institution known as Tattersalls."

#### Dedication of Christ's College.

The Bishop solemnly dedicated Christ's College, Hobart, on Friday, October 2, in the presence of the Governor, Sir William Ellison-Macartney, and a large number of parents, friends, and scholars. The clergy and choir, in their robes, with the Bishop in the centre on the left of His Excellency, formed a semi-circle in front of the cloisters which were crowded with visitors. The Bishop asked the Governor to open the new building. His Excellency said that the original foundation of the College went back to 1846, and congratulated the Council that the original design was now at last completed. The service of dedication was then proceeded with, and the Bishop delivered a brief address. He said he was glad that his first work in his new Diocese was the dedication of Christ's College. The object of the institution was twofold: first to provide a general education in sound learning, and secondly to train men for the Ministry. The need for an educated Ministry was felt now more strongly than ever before. He thanked the Governor for opening the College, and announced a half-holiday for the scholars.

#### NEW ZEALAND.

##### CHRISTCHURCH. Synod.

The Diocesan Synod will meet on Tuesday, October 20. The Bishop has appointed a committee to arrange a Conference—similar to that held last year—on the Wednesday morning. One subject suggested for discussion is, "Parochial Missions, and the extension of Mission work to the more remote parts of the Diocese."

#### THE TRYSTING-PLACE.

The Rev. J. D. Jones, of Bournemouth, tells of an old villager who went up to London, and visited one of our great picture galleries. Presently he came upon a wonderful painting of the Crucifixion. As he gazed upon it, his whole soul caught fire. Tears came to his eyes.

"Bless Him!" he exclaimed aloud; "I love Him! I love Him!"

Others in the gallery looked on at first with startled curiosity, and then with profound emotion. A stranger approached the countryman, and grasping his hand, exclaimed, "And so do I." A third came up; "And so do I!" And then a fourth, until there stood before the picture of the Cross a little knot of men, perfect strangers to each other, drawn by a common impulse to do something which had probably never been done in the gallery before.

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## Young People's Corner.

Charles.

(By E. M. Shipley, in "The Empire.")

"Which Charles?" you say. For, of course, you think of the king who was beheaded, and his son—that other Charles on whose head a price was set—who fled from the field of Worcester sorely defeated, and hid in an oak tree from his pursuers.

No, it is not of either of these I am going to tell you; it is of quite another Charles that I have something to say, and, as I know children always like, what I shall tell you is quite true. This Charles is the Acton Hill Free Trace Horse.

What does that long title mean? Have you ever seen, when going uphill, a man driving a horse and cart suddenly stop and get out for a few minutes while the horse rests and recovers itself after a hard pull? A kind man will never use the whip uphill, the panting horse hears only encouraging words, while the driver waits patiently till they can go on again. If he is a really kind man, and the hill is long, he will stop many times on his way up; for he knows the strain put upon a horse with a heavy load.

On one of the great roads leading westward from London there is, about five miles from Hyde Park, a very steep and difficult hill. It is not very long, nor is it as steep as many hills I could name, but it is a very

awkward rise, and taxes the powers of a horse very much more than a longer hill. Here at one time the poor horses would go up panting and struggling; even the great brewer's horse would sometimes slip and almost refuse to go on. The various sounds of "Come up!" "Steady, there!" "Hold on a bit!" with an occasional rough word or flick of the whip, were sure to be heard at different points all the way up that hill; and at the top the strongest horse, with a load behind him, was glad to rest until he recovered himself.

It is wonderful how people, otherwise kind and tender-hearted, will let this sort of thing go on without thinking of a remedy. "It is not their business," they would say. Perhaps, if a driver urged his horse beyond its strength with whip and even kicks, someone would threaten to report him to the Society for the Prevention of Cruelty to Animals, but there the matter would rest, no steps would be taken to improve the state of affairs, or to make life easier for the poor horses.

However, a lady who knew the hill well, and had often felt her heart ache over the over-taxed horses, wrote a letter to the local paper. She said she had noticed the hard pull it was for the horses up Acton Hill, and suggested that a special horse should be provided to stand at the foot of the hill to be harnessed and attached to the shafts or pole of wagons and carts, or, if need be, carriages loaded with luggage, so as to help them up the steep part. She was sure the relief to the horses would be immense; and she asked all those who loved animals, or

hated ill-usage, to send her subscriptions that such a horse might be provided.

The letter went straight to the hearts of a great many people who knew the hill, and very soon the lady received sufficient money to buy a horse. But a groom was needed, and his wages would have to be paid, and a stable and proven money was wanted to carry out a large plan of kindness like this. So more letters were written, and then at last all was provided.

You would like to have been there when first the Acton Hill Free Trace Horse took up his duties. He is a large bay cart-horse, Charles by name. He is beautifully groomed, and his mane and tail, and the long hair over his feet are combed and brushed till they shine, and he looks, and is, extremely strong. His stable is near the bottom of the hill, where the groom has a shelter like a watchman's box; and Charles stands by, ready and willing to help his fellows.

In the summer a cool linen covering keeps off the flies, and in winter a warm rug shields him from the cold; and a macintosh protects him when it rains; and there he stands, on the look-out for the heavy carts and vans. I feel sure he knows as well as his master when he is wanted, for he looks down the street as much as to say, "Here they come! Cheer up—a friend is waiting to help!"

Up comes a cart, full of heavy cases for a grocer's shop some miles off. The driver stops when he sees Charles on the look-out, and rolls off his seat.

"Morning, mate!" the groom calls out. "Load a bit heavy?"

"Heavy ain't the word," says the driver, and he gives his horse a pat.

Then Charles steps out, and, without being told, places himself in front of the horse needing him. His traces, which when he is not at work lie idly on his back, are brought into position, and, as the groom buckles them to, Charles looks round, first on one side, then on the other, to see that all is safe. Then he gives his head a toss, shakes his mane, puts forth his great strength and off they go, groom and driver talking in friendly fashion while the horse that would have been so worn and tired makes nothing of the steep hill; how can he when he is helped by the splendid strength of Charles?

Upon the top of the hill the free trace horse stops. He has done his duty in one instance; but there is plenty of work awaiting him, and after a farewell word or two between the men, and a grateful look at Charles from the horse which he has helped, down they go again to meet perhaps a truck of coal, no light weight even on level ground, but a desperate pull for the horse up that awkward rise.

The hill, up and down which Charles goes on his work of mercy from the time when traffic begins till he is off duty at dusk, is historic ground. On a September day in 1651, Cromwell at the head of his troops—conquerors from Worcester fight—rode down that hill on his way to Hampton, and received an address from the citizens of London. He drew rein just where Charles now stands, and after brief thanks turned his horse's head, and the rebel army rode down Brentford Lane.

It was a quiet village in those days, but not so now; for what with motors (large and small), electric trams, and motor-bicycles, there is a constant stream of traffic; and in addition to the motors there is a flow of horse vehicles quite sufficient to keep Charles busy all day long.

"But it must be very dull for him," you think; "plodding up and down, all day long."

Perhaps it is; but if we were always doing good even in the same old groove day after day, and every hour of the day, we should be very happy; and no doubt Charles is quite satisfied—at any rate he looks so.

"Do you suppose he thinks about it?" Well, I should be very sorry to say he does not. In the scale of animal nature the noble horse ranks very high, and no one would deny that he has great intelligence. "Perhaps," you say; but you are still doubtful.

So I will tell you a true story about a rat, an animal we should consider low down in the scale, not high up like a horse.

A gentleman travelling in Portugal was walking along a road. On his left hand was a pond full of water. All at once from a hole in the bank on his right a rat darted out and ran swiftly across the road to the water's edge. But, instead of drinking, it turned round and ran back again.

The traveller stood still and watched. Very soon the rat reappeared with a long

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11. Are you a good and persuasive talker?
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13. Can you convince people who are doubtful, or even hostile?
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15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
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28. Are you earning a larger income than last year?
29. Are you successful?

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straw in its mouth. The other end of the straw was in the mouth of an old blind rat. The one who could see led him gently across to the pond; there they dropped the straw, and quenched their thirst.

Then the first rat took up the straw again, and put it in the blind one's mouth, and took him back to the hole, where they both disappeared.

Now could anyone say that good rat was not both intelligent and kind?

Yet we consider rats quite inferior to horses. So we may be sure Charles knows more than we are aware of.

It is so pleasing to our Great Father in heaven to see His children bearing the burdens of others, as all the good people are bearing them who help to support Charles and his groom, and we can but remember the words:—

"He prayeth best who loveth best  
All things both great and small;  
For the dear God Who loveth us  
He made and loveth all."

## Helps for Quiet Moments.

"Jesus said . . . and rest awhile."  
(St. Mark, vi., 31.)

Jesus knows,—that man grows weary,  
Dull of brain, and slack of hand;  
So, in love, He sends the Summer,  
And with beauty clothes the land;  
Bids the Face of Nature smile,  
To the man says, "Rest awhile."

Jesus knows,—that women weary,  
As the "daily round" they go;  
So, in love, He sends the Flowers;  
Birds to sing; and Streams to flow,  
Pleasures these, from toil beguile,  
With their message, "Rest awhile."

Jesus knows,—the children weary;  
Flagging footsteps; wistful eyes;  
So, in love, He sends the Daisies,  
And the beautiful Blue Skies.  
Watches, as through fields they stray;  
Or, on seashore, laugh and play,  
And "rest awhile."

Jesus knows,—oh, blest assurance—  
Jesus knows each want, each fear.  
Though there needs must be the Winter  
Back comes Summer year by year.  
Lord, increase our trust in Thee,  
Till, where seasons cease to be,  
We "rest awhile."

—M.E.M., in the "Record."

## Looking on the Bright Side.

Think a little less of your sorrows and more of your joys, for the joys will make you grateful, and gratitude is in itself one of the most beautiful pleasures of the soul. And being grateful, you can take this blessing ("The Grace of our Lord Jesus Christ be with you all") to yourself, and make it yours, for part of the grace of the Lord Jesus is to have a grateful heart.—Stopford Brooke.

Life certainly may be and ought to be bright, interesting, and happy; and according to the Italian proverb, "If all cannot live on the piazza, every one yet may feel the sun." If we do our best; if we do not magnify trifling troubles; if we resolutely look, I do not say at the bright side of things, but at things as they really are; if we avail ourselves of the manifold blessings which surround us, we cannot but feel how thankful we ought to be for the "sacred trusts of health, strength, and time," for the glorious inheritance of life . . . few of us indeed realise the wonderful privilege of living; the blessings we inherit; the glories and beauties of the universe, which is our own if we choose to have it so; the extent to which we can make ourselves what we wish to be; or the power we possess of securing peace; of triumphing over pain and sorrow.—Sir John Lubbock.

## The Man God Sent.

A travelling man wrote to the editor of the American "Sunday School Times" a report of an experience related to him by a fellow traveller: They had been talking of God's dealings with His people, and this was given as an illustration of His loving ways. The man who related the incident began:

"I am a bond salesman from Chicago. Returning from Freeport, Illinois, one day, I discovered that I would reach Chicago too late for my work in the office that day, so I determined to stop off at a small town between trains and pay an old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up; the neighbours informed me that my friend and family had gone away for a three weeks' stay. This was a disappointment.

"A wait of five hours for the next train confronted me, but I determined to make the best of it, so I walked out into the country to pass away the time, and came upon an old man in a field by the roadside who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old gentleman in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at his work. The thought came to me, 'Why not help him?' Telling him of my disappointment, I took an idle fork standing near by, and side by side we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-by, I remarked that my disappointment had been turned into genuine pleasure by his acquaintance and the pleasant, profitable conversation.

"Holding my hand he said, 'Let me tell you something before you go. This morning, as we awoke, mother and I talked about getting up this hay. I remarked that I was feeling so bad that I feared I would be unable to accomplish the task; but mother encouraged me, and assured me the Lord would help me. At family prayers we both asked our Heavenly Father for His help. I arose feeling refreshed and felt sure that in some way He would help, but,' he added, 'as he pressed my hand tighter and a tear glistened in his eye, 'I really did not expect the Lord to send a man from Chicago with kid gloves and patent leather shoes to help me do it.'"

—"The Book of God's Providence."

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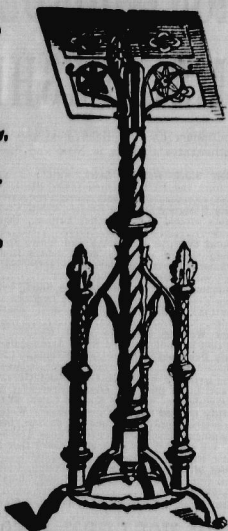
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## Current Topics.

The need of the "Guidance of the Holy Spirit" is set before us on the Nineteenth Sunday after Trinity. The Collect reminds us that without God's aid we are unable to please Him, and prays that the "Holy Spirit may

in all things direct and rule our hearts." The Epistle (Eph. iv. 17-32) shows how we can please God, viz., by putting on "the new man, which after God (i.e., in the likeness of God) is created in righteousness and true holiness." But this can only be effected by placing ourselves under the guidance of the Holy Spirit, Whom we are here bidden not to "grieve." The Gospel (St. Matt. ix. 1-8) records the healing of the man sick of the palsy. As he, who had lost the use of his limbs, was, at the word of Jesus, enabled to rise from his bed and walk, so they who are spiritually paralysed may, by seeking the help of the Holy Spirit, walk by His power in newness of life.

Next Sunday is also St. Luke's Day, and we are reminded of the need of "Medicine for the Soul."

St. Luke's Day, October 18.

The Collect commemorates the call of St. Luke to be an Evangelist and Spiritual Physician, and asks that all the diseases of our souls may be healed by the wholesome medicines of his teaching. The Epistle (2 Tim. iv. 5-15) refers to the Evangelist as being the companion of St. Paul in his imprisonment: "Only Luke is with me." It has been conjectured that he attached himself to St. Paul with the purpose of ministering to his physical infirmities. The Gospel (St. Luke x. 1-7) records the mission of the Seventy, of whom tradition states that St. Luke was one. This is highly improbable, as his Gospel implies that he was not an eye-witness of the events he records.

St. Luke's Day is widely observed as a day of intercession for Medical Missions, and we commend such a use of it to our readers. St. Luke combined the exercise of his medical skill with his work as an Evangelist. In the same way doctors and nurses are now ministering to the body, with the desire at the same time to bring peace and comfort to the soul by the wholesome medicine of the Gospel.

The fall of the City of Antwerp, which was supposed to be impregnable, after a short and terrible bombardment of 40 hours, came upon the world as a great surprise. It was a wit-

ness to the overwhelming power of the German siege guns. As we read the details of the scenes of horror which took place in the city, our hearts went out once more in deepest sympathy to the brave Belgians. They should have had no part in the war; their one desire was to go peacefully on with their normal occupations. But, through the German disregard of honorable treaty obligations, Belgium has been forced into the fray, and the worst results of war are felt within her borders. The whole country has been devastated, city after city (Liege, Louvain, Brussels) has fallen into the hands of the ruthless invader, and now Antwerp has suffered the same fate. When the reckoning time comes at the end of the war the disasters which have affected Belgium will be remembered, and so far as is possible compensation will be exacted. But nothing can compensate for the destruction of art treasures, still less for the suffering and death of so many innocent people. We rejoice that our Commonwealth Parliament has voted a gift of £100,000 to meet the needs of our Belgian allies, in addition to what has been given, and yet will be given by private individuals.

As regards the ultimate issue of the war, the fall of Antwerp will have no great significance. For a time the German troops will hold it, but not for long. The taking of such a city seems a dramatic and glorious victory, but the campaign will be fought out, so far as the west is concerned, not at Antwerp, but where the two great armies have been confronting each other for weeks past. As we go to press, slowly but surely the allies' left is circling round the German right, and possibly before this paper is published the decisive stroke will have been delivered, a stroke which means the beginning of the end, though that end may be for a while deferred; the victory of honour, liberty and truth, and the establishment of an abiding peace among the nations.

It is expected that the elections for the State Parliament in Victoria will take place next month, and the question whether the Bible shall or shall not be read in the State Schools will have an important influence on the voting. On the one side is the Catholic League, which says: "First and foremost we are concerned in stopping the aggressiveness of the little knot which wants its brand of religion taught at the public expense. Whether Liberal or Labour, the man who stands for that outrage on equity must expect the

opposition of the Federation." On the other side is the "Scripture in Schools League," which has put two definite questions to every candidate for election, viz., whether he is in favour of Scripture lessons in State schools, such as are given in New South Wales, Queensland, Tasmania, and West Australia, and whether he will favour a Scripture Referendum Bill providing for remitting this matter to the electors by a single question. Between these two fires the Parliamentary candidates who desire to sit on a rail will have a bad time. They will be compelled to get down on one side or the other and openly express their convictions.

As to the question at issue, it is hardly an "outrage on equity" to allow the electors to say whether the children of the State shall have the opportunity of reading the best of all books, the common heritage of all who name the name of Christ. No particular "brand of religion" is proposed to be taught, but only the truth which is common to all Christian Churches, with a conscience clause to meet the honest scruples of a minority. The system works admirably in the four States in which it is established. It is surely a thoroughly democratic method to let the people decide the issue by answering a single question, the meaning of which none can mistake. We trust that the valiant supporters of the Bible in State Schools will win a great victory in Victoria, and that similar victories will follow in due course, both in South Australia and New Zealand.

### CHRIST AT THE BOUNDARY-LINE

Not many years ago the South American States of Chili and Argentine were on the verge of war. An old boundary dispute caused the nations to become increasingly hostile, and vast preparations for war were made. The clergy, however, as well as the representatives of the English Government in both countries, laboured earnestly to avert the disaster, and pleaded for some tangible expression of peace between the nations in the form of a monument on the boundary-line. This movement it was which gave focus to the peace sentiment. The plan to erect a statue of Christ between the nations rebuked the clamour for war, and at last the boundary dispute was settled.

On the boundary-line on the very summit of the Andes the statue of Christ, 26 feet in height, now stands. In His left hand the Christ holds a cross, rising five feet above the statue, while His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other says, "Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chili break the peace to which they have pledged themselves at the feet of Christ the Redeemer." It would be a great thing to have the figure of Christ, not in stone, but in thought and imagination, at the boundary-line of every dispute between nations or men.