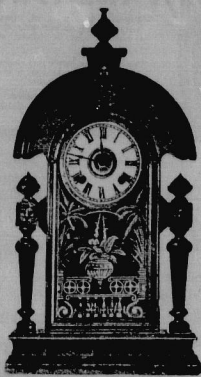
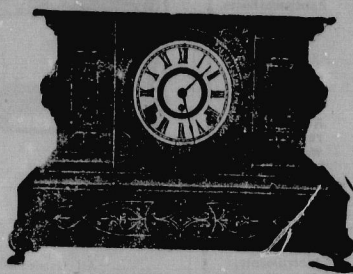


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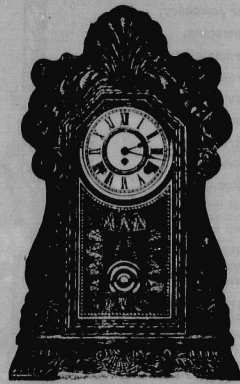


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## Current Topics.

"God's Keeping" is the subject for the Fifteenth Sunday after Trinity. The Gospel (St. Matt. vi. 24-33) teaches us that if we earnestly try to serve God, He will provide all things necessary for our bodily life. "Seek ye first

the kingdom of God and His righteousness, and all these things shall be added unto you." We are not to be over-anxious about earthly things, but simply to do our duty, and put forth our efforts, leaving results to God. "For your Heavenly Father knoweth that ye have need of all these things." In the Epistle (Gal. vi. 11-18) St. Paul shows the frailty of the natural man, and his need of new life and power. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." There is only one thing to which a Christian can trust for safety amid the changes and chances of life, and that is "the cross of our Lord Jesus Christ." In the Collect we pray that God will keep His Church with His perpetual mercy, and because without Him the frailty of man cannot but fail, we ask that we may by His help be kept from "all things hurtful," and led to "all things profitable to our salvation."

It is easy to point out the national sins of the British Race, and to indicate the signs of decadence which deserve the chastisement of God. There is much truth in such statements, which should keep us from pride, and lead us to humble ourselves before the Lord. But there is another side to the question. With all her faults Britain has established a type of administration throughout her Empire which is based on the righteousness which alone exalteth a nation, and among other results produced by the present calamitous war, this fact is becoming clearly visible to the whole world.

The great Indian Empire, since the Imperial Government took over its administration from the East India Company after the Mutiny, has been ruled, not for the benefit of Britain, but for the welfare of the Indian people. India has been most fortunate in the men who have been sent by Britain to carry out the plans and details of government. Men whose word is their bond, who have won the confidence of the Indians by their sterling qualities, have established a noble tradition both in the civil and military services. The country has been developed, railways

extended, irrigation works constructed, and the people are being educated.

In times of peace there were evidences of unrest. The Indians have claimed the right of British subjects to grumble, and they have grumbled considerably. But when the Empire is at war, we see a wonderful tribute paid by the Indians to the quality of British administration. Now is the opportunity for rebellion, revolt, and mutiny, when the Empire is engaged in a life and death struggle for existence. But instead of that we find 700 Indian rulers offering their services and resources to maintain the Empire, and the list of Maharajahs accompanying the Indian troops is a unique testimony to the glorious results of British Rule. We emphatically endorse the words of Lord Curzon, who said that the Indians were going to the front because the Empire stood "for justice, uprightness, mercy, and truth." We thank God that this is the ideal of our Empire. Where we fall short of that ideal it is for the Christian Church to do her utmost to so permeate our National Life with Christian principles that faults may be remedied and every effort put forth to raise the standard of British administration until it more and more approximates to the teaching of our Lord and Saviour Jesus Christ.

Next Monday (St. Matthew's Day, September 21) Dr. Stephen will be consecrated in St. Andrew's

Cathedral, Sydney, to be Bishop of Tasmania. Dr. Stephen will be a notable addition to the Australian Bench of Bishops. He is

a ripe scholar, and a clear thinker, and has in a very marked degree the faculty of expressing his thoughts, even on the deepest subjects with remarkable lucidity. His Churchmanship is not of the same type as our own, but he is eminently fair-minded, always ready to listen with patience to the arguments which may be adduced on either side. We are sure that the clergy in Tasmania, of all schools of thought, will find in him a Father-in-God, ready to sympathise with them and help them in all their trials and perplexities, and appreciating earnest work wherever it is being carried on. Last but not least, Dr. Stephen is a spiritual force, and will seek by every means within his power to deepen the spiritual life of the Church. Let us not fail to remember the new Bishop in our prayers.

We said in our last issue that we had no doubt as to the final result of the war. Britain is fighting for the cause of liberty against oppression, and we humbly claim from

God a triumph for the principles of liberty. As we go to press we hear of victory for the allied forces in France and Belgium. The end is not yet, but it is coming into view. We trust it may soon arrive, so that abiding peace may be established throughout the world.

But while victory may be given to our armies and navies, it will be obtained at a terrible cost. The cost in money is tremendous, reaching, we believe, some millions of pounds per day. But that is as nothing when compared with the cost in human suffering, and the loss of human life. We think of the devastated towns and villages of Belgium with their homeless people, and of the brave soldiers slain by thousands on the battle field. And last week we, in Australia, felt that this aspect of the war had come very near to us when the first list of our own men killed and wounded at New Britain, was published.

All this emphasises a truth set before us by our Lord; there is no harvest without the sacrifice of seed. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." These words primarily apply to the Lord Himself. There could have been no redemption of the world unless He, the Corn of Wheat, had come to earth to die. But the truth is of universal application. There is no true progress without sacrifice.

We regard war with abhorrence. But when a war is thrust upon us, and must be taken up as a solemn duty, in defence of the weak, to maintain our honour, we have a right to expect that the great cost which we are gladly paying will produce its harvest in a happy, peaceful world, free from oppression and tyranny, in which all law-abiding people may live and work without molestation, where no man shall make them afraid. When this consummation is reached we shall feel that our sacrifices have not been in vain.

But beyond any dream of earthly happiness is another vision, brighter and more glorious; the establishment of the Kingdom of God throughout the world. For this work the soldiers of Christ go forth, devoted men and women missionaries; for this cause some deny themselves to provide equipment for the war. But there must be greater sacrifices still before the time can arrive when "the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ." "Who then is willing to consecrate his service this day unto the Lord?" We need a greater consecration of the lives of young men and women for this glorious work of proclaiming the Gospel, a more generous offering of



money to support them. We have made the sacrifices gladly for our Empire, and for the cause of liberty, shall we not make them as readily and joyfully for our Lord?

## The Evangelical Movement.

XX.

CHARLES SIMEON.

(Continued.)

### Appointment to Trinity Church.

The story of Simeon's appointment to Trinity Church while yet a deacon, is an excellent illustration of the state of the Church of England in those days. It cannot be better told than in his own words. He had already made a mark at St. Edward's Church, where, during his ministry the Church became quite crowded, the Lord's Table was attended by three times the usual number of communicants, and he visited all the parish from house to house without making any difference between Churchmen and Dissenters, a remarkable thing at the time.

In October, 1782, he had planned to leave Cambridge to live with his father, and had already settled to depart from College for good in a fortnight's time, when an event took place which [Memoirs p. 40] he says, decided the

plans of my whole life. I had often, when passing Trinity Church, which stands in the heart of Cambridge, and is one of the largest Churches in the town, said within myself, "How should I rejoice if God were to give me that Church, that I might preach His Gospel there, and be a herald for Him in the midst of the University! It so happened that the Incumbent of it (Mr. Therond) died just at this time, and that the only Bishop with whom my father had the smallest acquaintance had recently been translated to the See of Ely. I therefore sent off instantly to my father, to desire him to make application to the Bishop for the living on my behalf. This my father immediately did; and I waited in College to see the event of his application. The parishioners of Trinity were earnest to procure the living for Mr. Hammond, who had served the parish as curate for some time; and they immediately chose him as lecturer, concluding that the living without the lectureship would not be worth anyone's acceptance; it being, even with the surplice-fees, not worth more than forty guineas per annum. They all signed a petition to the Bishop on behalf of Mr. Hammond, informing him at the same time that they had appointed him to the lectureship. The Bishop resented this procedure and determined not to present Mr. Hammond in any case. The parishioners had really done their candidate an ill-turn. The Bishop at once

offered the living to Charles Simeon, who regarded the offer as an answer to prayer, and promptly accepted it. On November 10, 1782, Simeon preached for the first time in the Church over which he was to be Pastor for fifty-four years.

### Much Opposition.

He goes on to say, "The disappointment which the parish felt proved very unfavourable to my ministry. The people almost universally put locks on their pews, and would neither come to Church themselves, nor suffer others to do so; and multitudes from time to time were forced to go out of the Church, for want of the necessary accommodation. I put in there a number of forms, and erected in vacant places, at my own expense, some open seats, but the Churchwardens pulled them down and cast them out of the Church. To visit the parishioners in their own houses was impracticable; for they were so embittered against me that there was scarcely one that would admit me into his house. In this state of things I saw no remedy but faith and patience. The passage of Scripture which subdued and controlled my mind was, 'The servant of the Lord must not strive.' It was painful indeed to see the Church, with the exception of the aisles, almost forsaken; but I thought that if God would only give a double blessing to the congregation that did attend, there would on the whole be as much good done as if the congregation were doubled and the blessing limited to half the amount."

The opposition thus formed continued for many years. The lectureship being filled by Mr. Hammond, I had only one opportunity of preaching in the whole week. I therefore determined to establish an evening lecture; but scarcely had I established it, before the Churchwardens shut the Church doors against me. On one occasion the congregation was assembled, and it was found that the Churchwarden had gone away with the key in his pocket. I therefore got a smith to open the doors for that time, but did not think it expedient to persist under such circumstances.

Yet what was to be done? If those whose minds were impressed by my preaching had not some opportunity of further instruction they would infallibly go to the dissenting meetings, and thus be gradually drawn away from the Church. The only alternative I had was to make them meet in a private room; I therefore hired a small room in my parish, and met them there, and expounded to them the Scripture, and prayed with them." In time they had

to move to a larger room, and Simeon was able to keep his people together and faithful to their Church.

### Sound Methods.

This extract from his own account of these circumstances is given to bring out certain important points. In the first place we see Charles Simeon preferring to wait for nine years to obtain by love and patience what he had a legal right to claim at once. He sets an example how to deal with unruly elements in the Church.

Secondly it shows his regard for Church order, and his strong sense of Churchmanship. Evangelicals might find many points of contact with godly dissenters, but they had a strong sense of the sin of schism and a firm loyalty to their Church for which few historians have given them credit.

Thirdly it shows the high ideal they had formed of the pastoral as well as the prophetic functions of the ministry.

Lastly there is a warning against confusing Evangelicalism with Low Churchmanship. Charles Simeon's worst opponents were Low Churchmen who objected to his "innovations" such as evening services and hymns. Herein is a much needed lesson to many who call themselves Evangelical to-day but who are really negative Low Churchmen. The early Evangelicals were always ready to increase the opportunities and improve the methods of public worship to meet the needs of the people. They realised that reverence, earnestness, and sincerity of worship must be expressed in outward act in order to be genuine, and increase, and have their full effect as a witness to those who care not for such things. Efficiency in preaching, pastoral supervision, and in the conduct of public worship was the soundest method of criticising the too prevalent slackness and slovenliness in the public ministrations of the Church. This principle still holds good.

### Ordination to the Priesthood.

Charles Simeon's account of his ordination to the priesthood, both reveals his lofty conception of the ministerial office and shows what progress has been made since then in ensuring the fitness of persons for Holy Orders.

He was ordained priest by Bishop Hinchcliffe, Master of Trinity, in the College Chapel, September 28, 1783. Writing to the Rev. J. Venn on September 22, he says, "My dear friend, pray that He Who has called me to the work may qualify me for it, and bless me in it. Had the ordination been held on Sunday last, I could not have offered myself a candidate, not being twenty-four till Wednesday the 24th. Mr. Bacchus [Examining Chaplain] has behaved towards me with all imaginable politeness, made a thousand apologies for examining me, hoped I would excuse his doing it for truth's sake, that he might be able to answer the Bishop's question—'Have you examined these?' He asked me the advantages of revealed above natural religion, what was necessary to establish the credibility of a revelation, and whether there were any standing miracle now. I answered him these to his full satisfaction; and there ended the whole of my examination. But shall we not meet with a different examination soon? It will soon be asked, 'Were you moved to it by My Spirit? Did you undertake your office, not for filthy lucre's sake, but from a love to souls and a desire of promoting My glory? Did you give yourself wholly to these things? etc.' It will be an awful account to give?"

Such was the ideal Charles Simeon had before him throughout his ministry, and not he only. History records how truly he tried to live up to it, and how far he succeeded.

### WORK FOR ALL.

There is work for all of us. And there is special work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly according to my own gifts, under a sense of my personal responsibilities. . . . I have a special work to do, as one individual, who by God's plan and appointment, have a separate position, separate responsibilities, and a separate work; a work which, if I do not do it must be left undone.—Ruskin.

The common problem, yours, mine, every one's. Is not to fancy what were fair in life. Provided it could be—but finding first. What may be, then find how to make it fair. Up to our means—a very different thing.—R. Browning.

## Helps for Quiet Moments.

### The Place God Made for Thee.

Thou canst not to thy place by accident, It is the very place God made for thee, And should'st thou there small scope were a action see, Do not for this give room to discontent. Nor let the time thou owest to God be spent In idly dreaming how thou mightest be, In what concerns thy spiritual life, more free From outward hindrance or impediment; For presently, this hindrance thou shalt find That, without which all goodness were a task So slight that virtue never could grow strong; And would'st thou do one duty to His mind—The Imposer—over burdened thou shalt ask And own thy need of grace to keep ere long.—Trench.

### Adverse Circumstances.

How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets which lie all along your way, and which you cannot evade? You cannot at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories, or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—J. R. Miller.

### HOPES FOR JAPAN.

"The spread of Christianity in Japan is comparatively easy compared with what it was some years ago; and many of the workers there are enthusiastic as to the future. It is interesting to recall what Anjiro said when he was questioned by Xavier as to what prospects Christianity would have in Japan. He said, 'My people will not at once assent to what may be said to them, but they will investigate your religion by a number of questions, and especially by observing whether your conduct agrees with your words. This done, the nobility and people will flock to Christ, for the Japanese are a people who always follow reason as a guide.' But the missionaries have decided that reason alone will not guide the people to Christ."

If we could do our work in a brighter, less anxious spirit, it would wear us less. It is worry, not work, that wears.—Goulburn.

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## Pure Methods in Church Work.

(From Bishop Sadlier's Address to the Nelson Synod.)

Some years ago the Synod passed a resolution dealing with methods of raising money for Church purposes which its members regarded as dishonouring to God and in conflict with the ideals of the Church. There is an impression in some quarters—nay, it has been hurled as a taunt—that the Church is willing to take money from any source. This is not, and has not been the case. Quite recently the Standing Committee has found it necessary to decline to receive money on the ground that it had been raised by methods which are in conflict with the rule passed by the Synod. It is scarcely possible to frame a law which will specifically name all the devices to which resort is possible. I should regret the passing of such a law, because there is a more excellent way. I appeal to principle. For what does the Church of God stand? Surely for righteousness; and righteousness is the straight thing, the pure thing, the clean thing. Righteousness does not admit of the lowering of its line between the right and the wrong; it admits of no casuistry or evasion. The question before us is not, What is right for this person or for that? Or, What is wrong in this method or that? It is, What is right for the Church of God brought, as it is, face to face with sin? I do not argue as to harmlessness of this method or the absence of sin from that. It is not that these things are harmful in themselves, but it is that the man in the street makes these things the excuse for his own wrongdoing, it is that they have a deadening and paralysing effect on the Christian life, it is that they detract from the glorification of the Lord Whose we are and Whom we serve. There must be no mistake about this. If it is better to forego any social advantages that may accrue and definitely to abandon all these sources of income, than to compromise the Blessed Name. The Church of God must keep her hands clean. I am told that certain consequences will follow if we pursue this course; that we shall lose the services of some of our laymen; that it will deprive many of our people in the country districts of whiling away an hour in connection with the Church; that they will seek elsewhere that social intercourse which they must have. Very well; let us face it. Do you think that any Christian man will dispute the proposition that purity of method must be the ideal of the Church? If we lose men because we cannot allow the lowering of our ideals, then let us lose them; if social life in the country districts cannot be fostered except by methods which we know are dishonouring to our Lord, then let us forfeit any temporary advantage that may be derived from such social life; if we suffer the loss of income, let us learn to do without it, and choose poverty rather than defile our work. If the Church lose by adhering to principles of purity and truth it will not be the first time she has suffered for righteousness sake. Unless I am wholly incompetent to form a judgment, it is my earnest conviction that the real danger before the Church is that of gliding with the down stream, the acceptance of things as they are. This is certainly much easier and more popular than striking against the tide. But strike we must if we are to preserve our standard of what the Church ought to be. I must depend largely upon the clergy and on the members of this Synod to carry into practice our ideals of purity of method in the Church's work. I feel that the appeal will not be in vain.

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## St. Mark's, Darling Point, Sydney.

A meeting of the Board of Patronage was held last week to elect a new Rector for St. Mark's, Darling Point, in succession to the late Canon Flower, but up to the time of our going to press no appointment had been made.

Mrs. Cowell, formerly Miss Anstice Richards, daughter of Mr. Henry Charles Richards, Government Botanist (a prominent churchman at Darling Point seventy years ago) who now is living on the Richmond River, furnishes us with the following interesting reminiscences of the early days of St. Mark's:—

The first minister of St. Mark's, Darling Point, was the Rev. George Macarthur. In the year 1850, as a little girl going to school, which was a small one-room building in Rushcutter's Bay, off the main road, and owned by Mr. Thomas Smart, I still retain vivid remembrances of the old place. It was used as a school all the week and on Sunday as a Church of England. Rev. George Macarthur was our clergyman. When St. Mark's at Darling Point was built the congregation left the old school building, which consisted of one long stone room with a small part partitioned off for the minister's vestry, and many weddings of the gentry about were solemnised there. When there was a wedding the schoolmaster would push all the seats to one side and one of the boys would sweep out the room, and we school children went out to play, and when it was over the departing guests did not forget the school children, and scattered pounds of lollies out of the carriage windows and from the gigs. We went to our new Church at Darling Point and the Rev. George Macarthur was with us. He was the first minister of St. Mark's, Darling Point.

I remember well the first Sunday it was opened. The congregation consisted of Mr. and the first Mrs. Thomas Sutcliffe Mort, Mrs. Laidley (the mother of Mrs. Mort), Miss Nancy Laidley and Mr. William Laidley, some of the gentry, who were very few, as there were not many buildings then at Darling Point, some people from Double Bay (who came through Mr. Mort's garden for a short cut), and some people from Rushcutter's Bay came through Mr. Smart's garden; there was also Mrs. George Macarthur and my father, Henry Charles Richards, and my sister and myself, about two dozen people in all formed the congregation at the first service. We sat on very rough seats, borrowed from our old school, and the flooring had not been laid, so we sat with our feet on the ground. But it was not long till we had a nice floor and good seats. We had neither organ nor harmonium, and Miss Fancy led the singing. Sometimes when I think of the dear old Church and the people who used to congregate there, it makes me feel very sad, for the people were so few at that time, and everyone knew each other. After we left the Point I did not go to St. Mark's until the year 1878. Rev. Thomas Kemmis was then the minister, and the congregation was large. There was beautiful music, and there were so many improvements I could not recognise the old Church at all, and there was not a face I knew. I did not visit the old Church any more as I left soon after for the Richmond River.

Where a religion does not tend to raise the standard of thought and feeling, knowledge and character among its women, no amount of excellence in abstract truths will make that religion a practical power for steadily elevating the race which clings to it.

—Ramsay.



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## Personal.

The Bishop of Gippsland has consented to preside at the Summer School of the New South Wales Church Missionary Association to be held at Austimner from January 9 to 16. Bishop Pain has already presided twice over the deliberations of the Victorian Summer School, but this will be the first time that the New South Wales School will have the privilege of his presence among them.

The Bishop of Melanesia, who has been in New South Wales for a short time, left Sydney by the Wimmera last week for Auckland.

The Very Rev. A. E. Talbot, Dean of Sydney, who is senior chaplain to the Expeditionary Force, preached his farewell sermon in St. Andrew's Cathedral last Sunday evening. He said that war was not all waste for it called forth self-sacrifice and devotion to duty. He was convinced that Britain would come out of the war seven times purified. He commended to the unfailing intercession of the congregation those who were leaving these shores. Last week the Dean was presented with several gifts from the Cathedral Choir and the members of C.E.M.S.

The Rev. Richard De Lambert, Vicar of Westport, in the Diocese of Nelson, N.Z., has been accepted by the C.M.S. for missionary service. He will be supported by the Church Missionary Association of New Zealand. Mr. De Lambert will not be leaving at once, as his location has not yet been determined.

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Two clergy of the Diocese of Nelson, N.Z., have been appointed as chaplains to the expeditionary force. Rev. T. F. Taylor, of Suburban North, goes with the infantry, and Rev. C. J. H. Dobson, of the Sounds, accompanies the mounted force.

Rev. V. H. Jenkyn, Tutor of St. Columb's Hall, Wangaratta, has been appointed to be Curate of Broadford, and Rev. J. E. Stannage, Rector of Wood's Point and Jamieson, has accepted the position of Curate in the District connected with St. Columb's Hall.

Archdeacon Ensor, who was temporarily in charge of the Parish of Temora, New South Wales, has returned to his work at Phillipstown, New Zealand.

On Wednesday, September 9, the Mayor and Councillors of Perth tendered to Dr. Riley a civic reception in honour of his becoming Archbishop of Perth.

Besides the Dean of Sydney and Rev. W. E. Dexter, whom we mentioned in our last issue, Archdeacon Richard, of Zeehan, Tasmania, and Rev. George Green, of Emerald, Queensland, have been appointed as Church of England chaplains to the Expeditionary Force.

Rev. E. C. Kempe, Principal of the Brotherhood of the Good Shepherd, Dubbo, New South Wales, will conduct the annual retreat for clergy, which will be held at Mornington, Victoria, from November 17 to 20.

Lieutenant R. Clive Crocker, who is leaving Melbourne with the Expeditionary Force, has rendered valuable service as Hon. Secretary to the Church of England Mission to the Chinese, which is conducted in Little Bourke Street, under the superintendency of Mr. Cheok Hong Cheong. He was presented with a valuable pair of field-glasses at the close of the monthly meeting of the Board of Management

as a token of appreciation of the valuable help he had given to the Mission. Lieut. Crocker, in addition to his work as Hon. Secretary, fulfilled the duties of Superintendent of the Sunday School. Mr. H. N. Bainbridge, a member of the Board of Management, was appointed Acting Hon. Secretary during the absence of Lieut. Crocker.

Rev. E. E. Farquharson, Hospital Chaplain in the Diocese of Melbourne, is leaving for England early in November, he having accepted a curacy in an important parish.

Rev. Llewellyn Lewis has been appointed curate of St. Paul's, Geelong, Victoria, by the Archbishop on the nomination of Canon Snodgrass.

Of the fifteen students now in residence at St. John's College, Melbourne, four—Messrs. Bates, Coates, Paul, and Sanderson—are proceeding to Europe with the Australian Expeditionary Force.

Rev. C. H. Chalmers, after eighteen months' service as curate at Casterton, Victoria, has been appointed curate in charge of St. Matthew's, Ballarat, and one of the lecturers at St. Aidan's College.

The old students of Trinity College, Melbourne, have presented to Dr. Stephen, Bishop Elect of Tasmania, a set of episcopal robes. The Warden, Dr. Leeper, said that this was the sixth instance of an old Trinity student being elected to a Bishopric. Dr. Stephen preached his farewell sermon at St. Paul's Cathedral, Melbourne, last Sunday evening.

Archdeacon Boyce, of Sydney, who was in Germany in July, and who had intended to leave Hamburg for Christianity on July 28, got safely away from Germany upon that date according to advices received by the last mail. He was in Christianity on August 4, and proposed to attend an International Temperance Congress in that city.

Rev. Joseph Best, Rector of Croydon, Sydney, who recently underwent an operation for appendicitis at the Prince Alfred Hospital, has returned home and is making rapid progress towards recovery.

Speaking at St. Andrew's Church, Wahroonga, Sydney, last Sunday, the Rector, Rev. S. E. Langford Smith, referred to the death of Captain Pockley at the taking of New Britain.

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He said that his death was a loss to the whole community, as a life of bright promise and brilliant prospects had been cut short. Captain Pockley had been one of the earliest pupils of St. Andrew's Sunday School, and for a number of years a worshipper at the Church. His moral and upright character was largely the result of a good home influence. Captain Pockley had been privileged to show that Australians were ready to die for the honour of the grand old motherland. "We have given of our best in a noble and righteous cause," said Mr. Langford Smith. "Such lives are a part of the price we have to pay in maintaining the traditions of all that is best in the British nation."

The Bishop of Bendigo has resolved upon the formation of a new archdeaconry, comprising the present rural deaneries of Echuca and Kerang, which include the irrigation settlements on the north of the Diocese, and has communicated with Canon Bishop, Rural Dean of Kyneton, as to his becoming its first archdeacon. After grave consideration as to whether in the hotter climate the duties of archdeacon could be effectively carried out by him conjointly with the charge of a northern parochial district, Canon Bishop has been led to decline the honor.

### Mr. C. R. Walsh's Adventures on the Continent.

Mr. C. R. Walsh, Prothonotary of the Supreme Court of New South Wales, who is in Europe with his family, had an exciting experience on the Continent. We are permitted to quote from a private letter received in Sydney this week, as follows:—

Mr. Walsh and the three elder children left England last Monday week, and had a good crossing; then spent two days in Paris, from there they took the train to Lucerne, where they stayed a couple of days; then they caught the train to go to Geneva.

In the train, which was very full, they met a Swiss soldier, who told Mr. Walsh that if they went to Geneva they would never get back to England, as Switzerland was mobilising fast, and trains would be taken off, so they got out at Lausanne, and although they had got tickets for Geneva, they dare not go any further. By this time they were famished. They went into the railway refreshment room to get food, but the waiters had all gone to the war, and after ever so long they managed to get some coffee, and then laid in a store of bread and water in case they got no more food for some time. Then they had to wait till 11.30 at night for their train back to Paris.

After great delay they got to the train; 200 were waiting to board it. A millionaire had taken every first-class carriage available, so all the rest had to squeeze into box-like cattle truck affairs, for they were no better. Hamilton slept on the floor, Mr. Walsh sat on the bags, and Carol and Nancy shared one seat, taking it in turns to have an hour's sleep. They had nothing but pieces of bread and sips of water for breakfast.

Finally they arrived in Paris, and as they had been told the train would go on to

Calais, they waited patiently. But it was not true; the train was shunted on to a siding and left there. After about an hour a man came along and inquired why they were waiting. They told him they wanted to get to Calais; he laughed, and said the last train had left half an hour ago; so they had to get out. This was Sunday. They went off to get the Underground to the Gare du Nord; finding it was impossible to even get on the carriages, they gave that up, and went to try a taxi, but these were even less likely, for every one was filled with soldiers hurrying to the frontier, and even private motor-cars were being seized by the police for soldiers.

Finding this out of the question, they captured two men to carry their luggage, and then set out for a three-mile walk to the station. They arrived there, paid off the men, and then to their horror found the station was shut. Outside they read a notice, "No trains running." Absolutely stunned at this, they saw they would have to give it up. They were simply famished, so Mr. Walsh made a desperate effort to get to an hotel where they had stayed before. There they were glad to get food after 12 hours without it. Later on, Mr. Walsh hit on a happy thought, and went to interview the Chaplain of the English Church. They waited until the service ended, and then a dear old grey-haired man stepped forward, and when Mr. Walsh told him of their plight, showed great sympathy, and advised them to go immediately and obtain passports from the British Consul. The next morning they set out on their mission. They were three hours pressing through the crowds all waiting to obtain passports; soldiers guarded the entrance to where they were to be obtained, and many were refused. After having got their passports they left, but not till two of them were nearly crushed to death in the crowd. The soldiers had pity on them, and made way for them.

From there they went to Cook's, and found there would be a train from Paris that night, so after fighting their way to the train, each of them carrying two heavy bags, they managed to obtain seats, and soon left for Boulogne, where they had breakfast, and then got the boat and finally landed in dear old England once again.

### Notes on Books.

**Hymns for the Hour.** We have received a copy of "Hymns for the Hour," from Canon Archdall, "Shalom," Sister's Crescent, Drummoyn, Sydney. It contains six hymns, Kipling's "Recessional," "Praise to Our God," by John Ellerton, and four hymns by Canon Archdall himself, entitled, "The King of Kings," "The Age to Come," "The Empire Calls," and "So Part We Now." Two of these have been published in our columns. Music is provided for two hymns, and the remainder can be sung to familiar tunes. The collection is an exceedingly good one, and we cordially recommend it for use in Church Services during the present crisis. Copies can be obtained from Canon Archdall at 3d each, or 5/- per 100 (post free).

### OUR OPPORTUNITIES.

There is so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care that we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God.

### Correspondence.

#### Sydney Synod.

To the Editor, "Church Record."

Sir,—

There is an old adage which runs, "tempora mutantur et nos in illis mutamur," and likewise another, "festina lente." The Sydney Synod evidently hardly realises the first and acts scrupulously on the second. In 1902 certain constitutions for the good government of the Church of England received the imprimatur of the N.S.W. Legislature, and only in July last did the Standing Committee of the Sydney Diocese find that it is possible under those same constitutions to put right an egregious wrong. They can now tell their Synod that it is possible by ordinance to provide for the admission to Synod of a number of earnest, hard-working and wise clergy who have been shut out from the counsels of their Church, and of whose wise counsels their Church has for twelve years been deprived.

Let us hope that the Standing Committee will now get a "move on," and give Synod the chance of doing the right and honourable thing. There are eight clergy of from 13 to 30 years in priests' orders, and a larger number over six years, who are in charge of separate cures of souls, and who are without a right to a seat in their Synod.

To make matters worse, the districts which they serve are liable to Synod assessment charges, consequently the present situation provides an exhibition of gross outrage upon the true Church principles and upon the principles of a true democracy.

—Yours, etc.,

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### The Church in the Home Lands

#### The Kikuyu Inquiry.

From the "Record," of August 7, we take the following:—

Only the most meagre information is available concerning the results of the Kikuyu inquiry. The members of the Central Consultative Committee have presented "a carefully drawn reply" to the Archbishop of Canterbury's request for advice, and the Archbishop will "at as early a date as possible" write fully to the Bishops concerned and will make his communication public.

But whilst we may not know the result we are allowed to become acquainted with the material submitted to the Committee by the East African Bishops. Messrs. Longmans, Green and Co. have published two pamphlets (one shilling each net)—one, "Steps towards Reunion," being the statement prepared for the Consultative Committee by Bishops Peel and Willis; and the other, "The Case against Kikuyu: A Study in Vital Principles," by Bishop Weston. These pamphlets are of absorbing interest, and we trust that they will be widely read, for together they present the fullest, clearest, and most intelligible account of the issues at stake that has yet appeared. One is animated by a broad and Christian spirit towards representatives of other Christian communities; the other is marked by an insistence, at once narrow and exclusive, on the view that the local Bishop is "the Christ-given centre of union here on earth." And between these two positions there is a great gulf fixed.

The case for Kikuyu, as set forth by the Bishops of Mombasa and Uganda, seems to us to be practically impregnable. They take their stand on Resolution 12 of the Lambeth Conference of 1888, which "earnestly requested" constituted authorities to hold themselves in readiness to enter into conference with representatives of other Christian communities "in order to consider what steps can be taken" towards reunion. The proposals formulated by the Kikuyu Conference "owe their existence to the pressure of actual necessity," and throughout the negotiations the four conditions of the Lambeth Quadrilateral were kept steadily in view. The first three conditions, which relate respectively to the Scriptures, the Apostles' and Nicene Creeds, and the Sacraments, have been satisfied, although the third condition was not secured "without the loss of some missionaries who, but for it, would have entered the federation." The fourth condition offered greater difficulty. "A general acceptance of episcopacy has not indeed been fully secured," and for this reason, it is added, "not reunion but only federation is proposed," but "there are indications that the African Church of the future will be organised on episcopal lines." Thus, it will be seen that the Conference went a very long way towards reunion. The "steps" taken are, it would seem, exactly such as were contemplated by the Lambeth Conference; indeed it may perhaps be doubted whether that body ever really imagined that it would be practicable to go so far towards the desired goal.

Against all this what has the Bishop of Zanzibar got to say? Simply the necessity of episcopacy. The following passage speaks for itself:—

"All that we know of the human mind warns us that any large measure of agreement in method and policy is impossible apart from supernatural motive and supernatural power. For myself I believe that Christ Jesus, our Lord, has given us as our motive fellowship with His Church through the Episcopate, and as our power the gift of faith in Himself and His mystic Bride. And believing this, I am forced to the conclusion that to conceal this motive, or to be

silent as to this power, is to betray the souls whom my Master brings in my way."

Bishop Weston admits that he has no right or duty to adjudge one "who will have none of it" (i.e., of episcopacy) "so long as he seek not my ministry." But in seeking it "he does force me to judge his mind by his actions."

"To that judgment I can bring no other measure than that which I have received as a Bishop of the Catholic Church; and by that measure the man's position is found to be contrary to Christ's own institution."

"I ask of him no explanation of his private views and interpretations: I desire to know but one thing: Is he, or is he not, living in open fellowship with his Bishop in faith and worship?"

"And if he answer me, 'I know not that fellowship, neither will I share it,' my only reply is this: 'Neither will I minister to you in sacramental rite His Body and Blood who deliberately chose and instituted the Episcopate, and called you to abide in its fellowship.'"

Such is the position Bishop Weston attempts to justify in "The Case against Kikuyu," and at his conclusion he "most earnestly" pleads that the scheme of federation "be rejected and set aside."

### Effect of the War in East Africa.

Extract from a letter from Rev. G. Burns, Missionary of the New South Wales Church Missionary Association, at Nairobi, British East Africa.

"Almost every available man has been enrolled as a volunteer, and the town has been in such a state of turmoil the whole week. Food stuffs have gone up in some instances 200 per cent. A sack of flour, 200 lbs., 50 and 60 Rupees, and even as high as 70 Rupees, over £4/10/- for a bag of flour. Lamp oil 14/- per tin, and cannot be had at even that. I am thankful to say that fresh food such as butter and meat have not been raised out of bounds; 1 lb. loaf 4d. Sugar from 4d. to 5d. per lb. The town is under martial law, and everything has been taken over by the Government for the present. The poor natives do not know what to make of it all. We are all praying that God may cause this unthinkable war soon to be brought to an end, and peace restored."

"At our prayer meeting to-night I was speaking to our people on St. Luke 21, 28. 'It truly behoves us to lift up our heads,' as our blessed king may come at any moment."

"We are most anxious about our German East Africa Missionaries as we have not the slightest idea of what is taking place. All the Germans here are King George's guests for the time being, and perhaps our fellow countrymen and women may be enjoying a similar distinction on the other side of the border. We can only pray for them as I know all the dear friends in Sydney will do when they hear, as of course you have heard already, of what is taking place."

#### BOOKS.

When I consider what some books have done for the world, and what they are doing; how they keep up our hope, awaken new courage and faith, soothe pains, give an ideal life to those whose homes are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven; I give eternal blessings for this gift, and thank God for books.

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

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## The Church Record.

SEPTEMBER 18, 1914.

## THE QUALIFICATIONS OF A BISHOP.

The consecration of a Bishop is always an event of supreme moment in the life of the Church. For it affects not only the Diocese in whose future his personality will be such a determining factor, but the whole Church in whose wide counsels he is called to a position of influence. It is a call to earnest prayer on the part of the faithful, that God may give guidance and grace to His servant to enable him to live up to the best traditions and ideals of the episcopal office, and to enter into the uniqueness of the opportunities for the advancement of the Kingdom of God, which his position gives. Dr. Stephen may be well assured of this as he kneels for the laying on of hands in St. Andrew's Cathedral, Sydney, on St. Matthew's Day (September 21). The difficulty and importance of the task he is essaying in taking up the episcopal control of an entire State within the Commonwealth, albeit the smallest one, will awaken the sympathy of every earnest Churchman of whatever school of thought. But apart from this, Dr. Stephen by his years of single-minded devotion to the cause of Christ and the Church by his ripe theological scholarship and broad culture, by his wisdom and enthusiasm in social service, and perhaps most of all by his tolerant spirit, holds a warm place of affection and respect in the hearts of all parties within the Church.

Dr. Stephen's consecration, following so closely upon that of Dr. Golding-Bird to Kalgoorlie, makes the second within a few months in Australia, and in a short time the claims of the newly-formed Diocese of Willochra, in South Australia, will necessitate a third. It was only last year, too, that Dr. Feet-ham was consecrated for North Queensland. The frequency with which responsibility for the choice of a man for the office of Bishop has of late fallen to the lot of the Church in Australia, suggests the necessity for the preservation of a clear ideal of episcopacy in the minds of those who represent us in the matter of making the selection, and thus in turn involves earnest study of fundamental qualifications.

Whatever theory of the Holy Catholic Church we may subscribe to, whatever views we hold as to Apostolic succession, and whether we regard episcopacy as of the "esse" or of the "bene esse" of the Church, there is no room for disagreement as to the need of the Bishop being a man of apostolic character. What then are the marks of an apostolic Bishop? When the apostolic band was choosing someone in the place of Judas, the concluding words of St. Peter's address were: "Of those men which have accompanied with us all the time that the Lord Jesus went in and out among us . . . must one be ordained, to be a witness with us of His resurrection." With a wise toleration of all honest Biblical criticism, and patient of the re-statement of doctrine in terms of modern thought, we must yet debar from the episcopate any who are unprepared to give personal devotion to Jesus Christ as perfect God and perfect Man, and who cannot witness with certainty of conviction, and fervour of faith to the crucified Saviour, risen on the third day triumphant over sin and death, and reigning in glory at the Right Hand of the Father. No amount of intellectual brilliancy or organising skill will compensate for the lack of this fundamental qualification. The apostolic Bishop again must be no mere leader of enterprise within the border of his own Diocese, he must be a fountain of inspiration to his people in the matter of foreign missionary work. For he is called to a position of leadership in the fulfilment of the last command to the apostolic band: "Go ye therefore into all the world and make disciples of all nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost."

Conditions of work vary from place to place, and a modern Bishop has a mass of detail to master, and a variety of duties to discharge, such as would have staggered the Apostles with their wise desire to be free from the serving of tables, and to give themselves "to prayer and the ministry of the Word"; but the same personal character is demanded, and the same regard for the essentials of the office. And surely the paramount quality needed is humility. We need men who have learnt the lesson of washing the disciples' feet; men whose bearing reflects the gentleness of the lowly Nazarene, rather than the pomp of the ecclesiastical prince. The apostolic Bishop is approachable, not distant. His aim is to set his clergy and his people at their ease with him rather than over-awe them with his external dignity. For those who have such power and influence as Bishops the note of humility needs to be sounded continually. It would be fatal if there ever were any truth in the street-jibe that our Bishops are pompous and arrogant.

Then there must be the pastoral heart. As Hooker has said, to the Bishop is given "a power of chiefly in government over presbyters, as well as laymen, a power to be by way of jurisdiction a pastor even to pastors themselves." The apostolic Bishop will have something of the Pauline enthusiasm for the flock committed to him. He will know by experience the meaning of the text: "My little children, for whom I am in travail until Christ be formed in you." He will rebuke when the good of his people's souls demand

it, but always in love to them and with pain to himself, feeling again like St. Paul: "If I make you sorry, who then is he that maketh me glad, but he that is made sorry by me." He will take a personal interest in each of his clergy, entering as far as his many duties will allow into all that concerns them, a true Father-in-God to his people, finding it quite natural to "rejoice with them that do rejoice, and weep with them that weep."

Only one other quality we have space to refer to, a spirit of self-sacrifice. If the apostolic Bishop is one who like his Master must "humble himself," he must also have the spirit which becomes "obedient unto death, even the death of the Cross." His life up and down his Diocese must be a practical commentary on the words: "I am among you as he that serveth."

## The Church in Australasia.

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## SYDNEY.

## Drawing-Room Meeting at Bishops Court.

By the kind invitation of Mrs. Wright, a drawing-room meeting was held at Bishops Court in connection with the 21st birthday of the C.M.A. Ladies' Auxiliary, on Thursday afternoon, September 10. There was a large gathering of ladies present. The Archbishop presided at the opening of the meeting, and spoke a few words of kindly sympathy. Rev. A. J. H. Priest gave an address on the condition of women in non-Christian lands, and showed how their sad lot had been alleviated by the labours of missionaries. Miss Harper, Assistant-Secretary of C.M.A., gave a sketch of the work of the Ladies' Auxiliary since its inception, and invited all present to take a share in it. She enforced her appeal by illustrations from the events of the present war. Many books were sold, and much interest was shown in the proceedings. After the meeting all were entertained by Mrs. Wright at afternoon tea.

## Mission at St. Paul's, Redfern.

The Parochial Mission, which has been conducted by Rev. G. H. Cranswick, closed last Tuesday. The attendance at the various services on week-days was very good, and many remained afterwards as inquirers to learn more about the way of salvation. The congregation on Sunday evening, in spite of the wet weather, was very large. The addresses of the missioner have been much blessed, and there are many evidences of spiritual results.

## C.M.A. Women's Department—21st Anniversary.

The Women's Department of the C.M.A. will celebrate its 21st birthday on Tuesday, September 22. There will be a Thanksgiving Service in St. Andrew's Cathedral at 2.30 p.m., when Rev. E. H. B. Claydon will give a short address. The Birthday Gathering will follow in the Vestibule of the Town Hall, at 3 p.m. The Archbishop will preside, and addresses will be delivered by the Bishop of Grafton and Miss French.

## Wahroonga.

The Archbishop opened a new school hall at St. Andrew's, Wahroonga, on Friday last. A Thanksgiving Service was held in the Church at 7.45 p.m., and subsequently a social gathering of the parishioners in the hall. The new building is not intended as a permanent school hall, but will serve the purpose for some years, and will then be useful for an infants' Sunday School. It is capable of seating about 130 persons, and is suitably furnished. The Rector, who presided, called upon Mr. F. W. Beart, the senior Churchwarden, who gave a statement of the financial position. Although a small sum is still owing upon the furniture, the building itself is entirely paid for. This has been accomplished by the direct offerings of the parishioners during the past few months. Mr. Beart pointed out that not-

## Synod Business.

The Business Paper of the forthcoming session of Synod has now been published, together with the Report of the Standing Committee of the Diocese. From the latter we learn that the opinion of counsel (Mr. J. T. Lingen) has been obtained on the question of the Representation in Synod of Unbeneficed Clergy. His view is that the Synod can pass an Ordinance, if it so desires, for the admission of such clergy to the Synod, without any change in the Constitution of the Diocese.

## St. Luke's Branch Church, Concord.

Last Saturday afternoon the new Church in the Parish of St. Luke's, Burwood, was solemnly dedicated for the worship of God by the Archbishop in the presence of a large congregation, including a fair number of clergy. The Church consists of a spacious and substantial brick chancel, with a large wooden nave. In future years it is hoped that the brick Church will be completed. The cost of land and building amounted to £3200, of which £1700 has been provided, leaving a debt of £1500.

The service of dedication was most impressive. The surpliced choir, including members from St. Luke's and St. Paul's, Burwood, with the Clergy and Archbishop, proceeded to the main door of the Church, where, in response to a petition which was read, the Archbishop declared the Church open. The prayers were read by Rev. E. Claydon, Rector, and Rev. A. Venn, Curate, and the lesson by Rev. A. Mosley, of Enfield. In his sermon the Archbishop expressed his gratification at the speedy completion of the Church, and his approval of the design which had been adopted. He also said that he was glad that the name of St. Luke, who stood for "faithfulness," had been chosen for it, and hoped that all those who worked and worshipped in it would be faithful. He gave them as a motto for their life and work the words of St. Paul, "I am persuaded that nothing shall separate us from the love of Christ." The collection for the building and furnishing fund amounted to £47/17/6.

## Twenty-first Birthday of Young People's Union.

The Young People's Union of the C.M.A. will celebrate their 21st birthday in the Sydney Town Hall to-morrow (Saturday) afternoon, at 2.30. The Right Rev. Dr. Druitt, Bishop of Grafton, will preside, and addresses will be delivered by Revs. G. H. Cranswick and S. Kirkby. The United Missionary and Sowers' Bands will sing action hymns. Miss M. Harper will present the prizes. Tickets, price 6d. each, may be obtained at the C.M.A. office in the Strand. It will be a great Children's Demonstration, and all are invited to come and bring their friends.

## Soldiers at Holy Communion.

A most interesting service was held at St. Andrew's Cathedral on the morning of Tuesday, September 15, when 100 soldiers of the Second Battalion of the Expeditionary Force, under the command of Lieut.-Col. Braund, marched through the rain to the Cathedral, to partake of the Holy Communion before leaving Australia for the front. Among them was Dr. Everard Digges La Touche (now Private La Touche), also a brother of Rev. F. W. S. Harvey, of Rouse Hill, N.S.W., and a son of the late Rev. W. H. Geer, of Victoria. The Archbishop gave an earnest and helpful address from Deut. xxxiii. 25: "As thy days, so shall thy strength be." He spoke of the Sacrament of Holy Communion as a sign of their corporate fellowship with one another, and with their Lord, and as a pledge that in Christ all needed strength would be supplied to them in the trials that lay before them, if they were only faithful to Him. All the soldiers then communicated, the Archbishop being assisted by the Precentor, Rev. E. N. Wilton.

## Social Questions Committee.

A conference of the combined Social Questions Committee met at the Chapter House last Wednesday. Important matters were discussed, including the questions of Sunday trading, and the Red Plague.

## Episcopal Residence.

The new Episcopal Residence is now practically paid for, the generous donations of £100 by Mr. Fred. Campbell, and 25 guineas by Mr. H. Baxter, recently received, having materially helped towards that end. It is to be hoped that the debt of £500 incurred in furnishing the house will be as speedily liquidated.

## Capital Funds of the Diocese.

The Bishop has resigned the Trusteeship



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of certain Capital Funds of which he as a Corporation Sole was Trustee, and has appointed the Church of England Property Trust, Diocese of Goulburn, new Trustees in his stead. By this means the Property Trust now stand as Trustees of all the Capital Funds of the Diocese.

#### The Bishop.

The Bishop continues to make good progress. The doctors have ordered him a month's rest. He should be able to leave Goulburn very shortly.

#### BATHURST.

(From Our Own Correspondent.)

#### Conference of Clergy.

It was a most happy thought of the Bishop to call his clergy together for conference on the days just before the Synod. The consequence was an unqualified success from every point of view.

The opening meeting took place on Friday morning, September 11, in All Saints' Hall. The Bishop gave an address on the personal life of the clergy, giving most excellent and sound advice on the necessity of private prayer, diligent Bible study, and wisely directed reading. In the discussion that followed, Canon Forster, in a brief manner, suggested helpful lines of reading. Canon Lea and others spoke about the "Formation of a Diocesan Reading Union for Clergy."

At the evening session the Bishop gave a most helpful address on pastoral visitation, but was very brief, because he wished to hear the matter fully discussed by the members. In the discussion that followed, Archdeacon Howell, Rev. F. J. Harris, and others gave valuable contributions from their experience of house-to-house visiting. While it may not be quite true that a "house-going parson makes a Church-going people," it is true that a successful clergyman is always a diligent house-to-house visitor.

Following upon this, the Rev. E. C. Kempe gave an admirable address on the methods of instruction in the Public Schools in bush districts.

On Saturday morning nine subjects were freely discussed. The "Diocesan Magazine" is to be divorced from the "Church Standard," and a committee formed to go into the matter of reverting to the old form. Canon Forster, in a humorous way, pointed out the defects in sending in parochial returns.

On Monday the Conference met again, and discussed such subjects as Evening Communion, Parochial Missions, Training of Clergy, and Future Conferences. Canon Lea introduced the subject of Afternoon Communion. He felt that to adhere rigidly to morning celebration would mean that many people in bush districts would never have an opportunity of receiving the Lord's Supper, and he felt, although it might mean going without his most cherished ideas on Church tradition, that something might be done. Rev. E. Walker, of Grenfell, pointed out that as the Sacrament was generally necessary for salvation, he was prepared to administer it at any hour of the day or night. Rev. E. C. Kempe and others thought that we ought not to give way, and that morning Communion ought to be a rigid rule. Canon Forster spoke most wisely on the matter, and adduced cogent arguments in favour of afternoon celebrations when it was impossible to celebrate at any other time. The Bishop, in a masterly summing up of the discussion, and with a wide and tolerant outlook to the needs of the Diocese, advised that every opportunity should be afforded the lonely dwellers in the bush of partaking of the Lord's Supper. While declaring his personal conviction as

being against evening Communion, he yet respected other men's point of view. It was refreshing to see the tone and temper displayed by all the members.

The members unanimously decided in favour of a similar Conference next year, and the Revs. Canon Forster, Brown, the Principal of the Brotherhood, and Rev. E. Walker (the latter as Secretary) were appointed as a committee to draw up subjects for discussion and make suggestions to the Bishop.

#### Synod Sunday.

Synod Sunday was a feast of good things. How the parishes fared in the absence of the clergy is yet to be learned, but the clergy enjoyed the delightful change of sitting in the pews. To preach to a mixed audience of clergy and laity is a difficult thing, but the Bishop of Newcastle achieved it brilliantly. In the morning he spoke on the preacher's message, method, and aim. The message being a full Christ, the method warning and teaching, and the aim to present every man perfect, the applications to clergy and laity being most adroit.

In the evening, Dr. Stretch delivered a powerful sermon on the logic of divine endeavour. God is always after the sinner, alluring him back to Himself.

#### VICTORIA.

#### MELBOURNE.

(From Our Own Correspondent.)

#### The Broadmeadows Camp.

The large number of young soldiers and volunteers in the camp are being well catered for by the chaplains and the Y.M.C.A. The Y.M.C.A. has three fine marquees under the care of Mr. Clack and his helpers. The Church of England, to which nearly half of the men belong, has also erected a fine tent, which is under the supervision of Mr. Ray, who has done such good work as immigration agent for the Church. On a recent visit we found the Anglican Chaplain, Rev. W. E. Dexter, at work. Two confirmation services have been held, followed by celebrations of the Holy Communion. We rejoice that no current prejudice has interfered to prevent the Holy Communion being celebrated by the Archbishop in the evening. The candidates have been prepared by Mr. Ray. The Chaplain appeals for gifts of up-to-date illustrated magazines for the use of the men.

#### St. Hilary's, Kew.

Mr. and Mrs. E. Wood have shown in a very practical way their interest in the Church by presenting kneeling cushions and covers for the Communion steps, and bookshelves for the service books. Mr. Wood has also defrayed part of the expense of the renovation of the interior of the Sunday School. A new piano is to be obtained for the School.

#### St. John's, East Malvern.

Canon Gason is expecting a curate to arrive at the end of this month. The new curate is an M.A. of Trinity College, Dublin, and should prove a great help in the growing parish of St. John's. Twenty-five candidates were presented at the Confirmation at the Cathedral on the 10th. A social evening was held on August 11th, to say farewell to valued workers, Mrs. Broadbridge and her daughters, Mrs. Griffiths and Miss Broadbridge.

#### St. John's, Bentleigh.

The Diamond Jubilee of St. John's, Bentleigh, was celebrated by a series of services

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from Sunday, September 6th, to Sunday, September 13th. A congregation has worshipped in this neighbourhood since 1854, when East Brighton, as it was then called, was part of the parish of St. Andrew's, Brighton, under Rev. Samuel Taylor. The first Church was a paling structure, with crude seats consisting of planks laid on logs of wood. This primitive building was soon superseded by a brick Church, which in its turn gave place to the present Church of brick and cement, which has stood for 42 years. The Church has been blessed with a succession of faithful clergy, some of whom now hold prominent positions in the Melbourne Diocese. Revs. W. Singleton, H. P. Kane, T. H. Rust, J. A. Priestly, A. R. Raymond, C. H. Barnes, D. R. Hewton, G. A. C. Wade, and M. J. B. Bennett have each in turn ministered in the Church. The services of the Diamond Jubilee were well attended, and the meetings, which partook largely of the nature of reunions, were most successful. The jubilee offerings will amount to about £40.

#### Church Missionary Association.

It is hoped that Doctor Kellaway will leave for Old Cairo at the beginning of next year. Efforts are being made to have him supported by members of the medical profession.

The Secretary (Rev. A. R. Ebbs) recently visited the Lake Tyers Mission Station, and found that very considerable improvement had taken place in the material side of the Mission.

A Bible and Mission Study School for Leaders will be held in the C.M.A. rooms on Monday evening, October 19, to Friday evening, October 23. Lawton's new book, "The Missionary Message of the Bible," will be the text-book. It is hoped that this effort will result in a number of similar schools being held in Melbourne next year.

The Committee will be very glad to hear from a married couple, really interested in the work, who would be willing to go forward to the Roper River next year. A layman is preferable to a clergyman, as the present Superintendent is in full orders.

A weekly prayer meeting is being held in the C.M.A. rooms every Tuesday, from 1.30 to 1.55, in connection with the war, for our missionaries, financial needs, etc.

A circular has just been issued by the Executive telling of the present position. The year began with a deficiency of £1,200. It is estimated that the expenditure for 1914 to date is some £800 above the income. This means that the present deficiency is about £2,000. All friends of the Association are asked to strive to maintain the present income, and, if possible, to increase it, and to pray that the whole indebtedness may be speedily removed.

The Gleaners' Union Annual Meeting is fixed for the afternoon and evening of Monday, October 26.

#### St. Matthew's, Prahran.

The celebration of the diamond jubilee of St. Matthew's, Prahran, commenced on Sunday, September 6, with the Sunday School anniversary. The preacher at the morning service was the Rev. H. T. Langley, M.A., a former scholar of the School, whose helpful sermon was based largely on Bunyan's description of the Palace Beautiful. In the afternoon the Rev. C. H. Barnes, a former teacher, addressed the children, speaking on character as a fragrant odour from Lebanon. In the evening Rev. A.

Young, a former Curate, gave an effective picture of a prosperous people from the latter portion of Psalm cxxv. The Sunday School choir led the singing, and Mr. W. Davies, who has for more than 40 years been connected with the School, is to be most heartily congratulated on the splendid training given. The decorations were beautiful and had been carried out under the able superintendence of Mr. Geo. Bell. It was a fine beginning to the celebrations, which will be continued throughout the month.

#### GIPPSLAND.

(From Our Own Correspondent.)

#### Traralgon.

The Bishop visited the parish of Traralgon on September 6th, and preached at St. James' Church to crowded congregations. Rev. W. J. T. Pay accompanied the Bishop to Glengarry in the afternoon. St. John's, Glengarry, has one of the finest afternoon services in Gippsland. There is a regular congregation of 60 to 80 people, and a good choir of about 20 voices, able to chant the Psalms and sing anthems with good taste. The Church is very well furnished, but hitherto has not possessed a bell. The object of the Bishop's visit was to dedicate a bell and unveil a tablet to the memory of Thomas Pratt, who died last year, after a life of faithful adherence to his Church and regular enjoyment of the means of grace. Mr. Pratt was the clergyman's guardian, and did much for the upbuilding of St. John's. The Bishop's references to the life and work of this good Churchman were much appreciated by the relatives and many friends present. At Traralgon the Bishop gave a most helpful sermon on the war and its lessons.

#### QUEENSLAND.

#### BRISBANE.

(From Our Own Correspondent.)

#### Military Chaplains.

Rev. George Green has arrived in Brisbane from Townsville, and has gone into camp at Enoggera. Mr. Green has been appointed by the Archbishop of Perth (Chaplain General) as one of the Chaplains to the forces. Rev. G. Green was formerly Curate of St. Andrew's, Stockwell-Green, England; he has served four years in the Diocese of Rockhampton.

Rev. F. de M. Tubman has hitherto acted as chaplain at Enoggera and won the esteem and respect of the men, a large number have attended the services. Rev. W. J. B. Scott, Rector of Toowong, has had the spiritual care of the men in camp at Lytton. Rev. H. Gradwell, Chaplain R.N.A.S., of St. Mary's, Kangaroo Point, is now in close touch with the naval men on active service. The congregation of St. Mary's is arranging a series of social evenings for such men as can be spared from duty.

#### Dalby.

The Administrator has recently dedicated a new Church building at Kaim Killenbun. The building will serve the needs of that portion of the parish of Dalby, where so much settlement has taken place. The Church was crowded at both services arranged by the Rector, Rev. B. P. Walker. The building and furnishing cost just over

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#### High School Chapel.

The ladies who worked so hard and so well with Mrs. Le Fanu at the Eastern Bazaar, besides many others, will be glad to know that in spite of the war the difficulties in connection with the construction of the Sister's Chapel have now been overcome, there is every prospect of the Chapel being ready by the end of the year.

#### Rev. A. L. Edwards.

Rev. A. L. Edwards has cabled to say that he will be ready to resume work in the Diocese next January. Mr. Edwards was formerly in charge of Pittsworth, where he was instrumental in erecting a really fine Church.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

(From Our Own Correspondent.)

#### Synod and Home Mission Festival.

The motion relative to the Kikuyu question, which was brought before the Synod (to which we referred in a previous issue), was withdrawn without discussion. The Annual Meeting of the Bishop's Home Mission Society in the Town Hall was well attended. Rev. R. K. Collinson, Rector of Mount Gambier, gave a most stirring address. The collection amounted to £63.

##### PERTH.

(From a Correspondent.)

#### Provincial Synod.

The First Session of the Provincial Synod opened, in St. George's Lesser Hall, Perth, on Thursday, September 10, at 4 p.m. The Archbishop presided, and gave the inaugural address. Representatives were present from the Dioceses of Perth, Bunbury, and Kalgoorlie. No details of the proceedings have as yet reached us, but, judging from the Business Paper, most of the time of Synod would be occupied with motions dealing with the necessary Constitution, and machinery for the work of the new Province.

Very strenuous have been the twenty years of Archbishop Riley's episcopate, with enormous distances to be traversed, and ever-changing conditions to be provided for. Now, as a result of those years of hard work and wise administration, four Dioceses are formed. Unfortunately the North-West cannot at this time take its place in our provincial organisation. Still we are our provincial organisation. Still we are thankful and pray that the Archbishop may have many years before him in which he may see the province firmly established, and at no distant date co-terminate with the State of which he has so long been Bishop.

#### THE ARCHITECT OF CIRCUMSTANCES.

Instead of saying that man is the creature of circumstance, it would be nearer the mark to say that man is the architect of circumstance. It is character which builds an existence out of circumstance. From the same material one man builds palaces, another hovels, one warehouses, another villas. Bricks and mortar are mortar and bricks until the architect can make them something else.

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## The Woman's Page.

#### Why Every Mother should be a Gardener.

Every mother should be a gardener because she can teach her children many valuable lessons through flowers that will help to build character and purify the mind, teaching them usefulness, love, sympathy, gentleness, love of the beautiful, arrangement of colour, design, and many other lessons that would help them to understand life on the higher plane. Children love what they learn at play, and they love to help their parents, and as we work, and explain the nature of the plants to the children, and how very nearly we are related to them, the child can be taught how it came into being, the whole truth can be imparted to it without leaving any impurity in the mind.

I will tell you a circumstance that happened while I was in Melbourne last autumn. I went to St Kilda to see a lovely garden; it happened to be the day that my friend had to look after her three-year-old son, the nurse being out. This child was not allowed to go into the garden, he was so mischievous; the gardener had made it plain that if Sam was not kept out of the garden he would not stay, so poor little Sam had to be kept out at any cost.

His mother tried to persuade him to stay with one of the girls; it was no use, he would not go, so I promised to keep him out of mischief. I took him by the hand, and we started; however, we did not get far before he broke away, and before I could catch him he had broken off a lovely chrysanthemum. I took the flower and looked at him; "poor flower," I said, "see how you have hurt it; you have made it cry." He wanted to know how it could cry, so I took the stem of the broken flower and let him feel the sap on his hand, and told him it would go on crying till all the tears were dried up, and then it would die. The child was very much affected, so to cheer him and keep him by my side, I showed him how the flowers could laugh and play when they were happy. How the roses open their petals to the sun and laugh at him, and how in the breeze they could play "Bo-Peep" and "Hide and Seek." He was so interested in the fairy tale I made up for him that he did not attempt to touch anything more in the garden. After that day I did not see him for a fortnight. As I went in at the gate I met him going for his morning walk with his nurse. He came running to me, and he remembered all I had told him when I was there before. He wanted me to tell him more about the flowers, so I took him with me, and as it was a bright, sunny morning there were many bees on the flowers. I showed him how everything worked for their needs, and how the bees worked for the flowers by bringing the pollen from one flower to another, and that pollen made the seed fertile so that we could get more flower the next year, and how the flowers paid the bees by giving them honey, and so on.

We met the gardener, and he smiled and said, "If you were here long you would make a gardener of Master Sam."

Come away, beyond the storms

Ever shines the blue;

Come away, beyond the forms,

Ever dwells the true.

—George MacDonald.

Tried by final tests, and reduced to its essential elements, sin is the preference of self to God, and the assertion of the human will against the will of God. With Jesus, from first to last, sin is selfishness.

—Dr. John Watson.

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## Used For God's Glory.

Many years ago the men who made up the North Sea fishing fleets were, as a rule, a godless set. They thought nothing of Sabbath-breaking—it was the recognised thing for the nets to be let down on Sunday as on other days. They gloried in drunkenness and debauchery—drunkenness and debauchery were made easy by the presence of grog boats in every fleet. They held human life so cheap that apprentice boys were often thrown overboard, the deaths being noted in the log as accidental. In "The Harvest of the Sea," Dr. Wilfred T. Grenfell has told of the occurrences which God used to bring about better conditions.

There were probably some Christians among the captains and men, but they did not let their companions know of their profession. One day, however, a captain was converted who was different from his fellow-Christians in the fleet. Perhaps it was only after a severe struggle that he decided on his future course; probably he was sorely tempted to keep his religion to himself.

But he overcame the temptation and made up his mind to stand by his colours. Christ had saved him; why should he not tell others of his Lord?

So it came about that one Sabbath morning the men of the fleet were startled to see the name of Jesus flying from the stern of the vessel commanded by the young Christian. They soon learned that the vessel was, on Sunday, to take no part in the fishing but that its decks and cabins were to be thrown open to all who wished to leave their own vessels for a rest or a prayer meeting.

The owners of the vessel soon became dissatisfied with the new arrangement, and ordered the captain to remove his flag and take part in the Sunday fishing, as before. When he said he could not, he was informed that he must obey orders or be discharged. As he had a large family and was absolutely without means, discharge would mean poverty. But he was firm. So a man who had no scruples about Sunday work was put in his place.

It was not long until Christian men learned of these events. Quietly they

set to work. As a result of their efforts a well-equipped vessel joined the fleet—a mission boat, which was, during the week, to take part in the fishing, but on Sunday was to remain at anchor, as a gathering-place for all. The stalwart Christian captain who had lost his berth for the sake of conscience was placed in charge.

Soon similar boats joined other fleets. The rule of six days of work and one day of rest was observed in every case. To the surprise or many, it was noted that the season's catch of the six-day boats was almost invariably better than that of the seven-day vessels.

But this testimony to the value of Sabbath observance is not all that has been accomplished by these mission boats. They were made so attractive that men deserted the grog boats and flocked to the new resorts. The business of the grog boats became unprofitable, and can never again be made profitable, since the law of nations forbids their presence on the seas.

And this came about—by God's blessing—in consequence of the stand of one rough captain who was faithful to his Lord and testified for Him in the face of jeers and misfortune.—"The Book of God's Providence."

## Plea to Science.

Oh Science, reaching backward through the distance,

Most earnest child of God,

Exposing all the secrets of existence

With thy divining rod;

I bid thee speed up to the heights supernal,

Clear thinker, ne'er sufficed;

Go, seek and bind the laws and truth eternal,

But leave me Christ.

Upon the vanity of pious sages.

Let in the light of day;

Break down the superstition of all ages,

Thrust bigotry away.

Stride on, and bid all stubborn foes defiance,

Let truth and reason reign;

But I beseech thee, Oh immortal Science,

Let Christ remain.

What canst thou give to help me bear my

crosses,

In place of Him, my Lord?

And what to recompense for all my losses,

And bring me sweet reward?

Thou couldst not with thy clear, cold eyes

of reason,

Thou couldst not comfort me

Like One who passed through that tear-

blotted season

In sad Gethsemane.

Through all the weary wearing hours of

sorrow,

What word that thou hast said

Would make me strong to wait for some to-

morrow,

When I should find my dead?

When I am weak, and desolate, and lonely,

And prone to follow wrong,

Not thou, Oh Science—Christ my Saviour

only,

Can make me strong.

Thou art so cold, so lofty, and so distant—

Though great my need might be—

No prayer, however constant and persistent,

Could bring thee down to me.

Christ stands so near, to help me through

each hour,

To guard me day by day.

Oh Science, sweeping all before thy power,

Leave Christ, I pray.

—Ella Wheeler.

Boot and saddle, boot and saddle,

See, the sun is in the skies,

See, the dawn's awake from slumber,

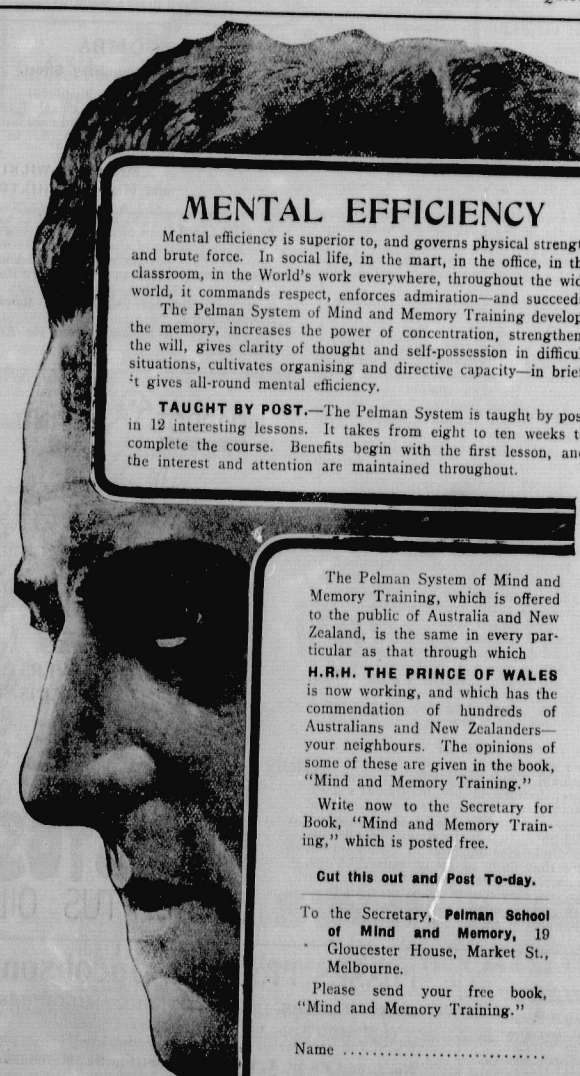
See, the day's wide opened eyes.

Life's short day is freer, stronger,

If we make our health secure.

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## Young People's Corner.

## The Master's Treasures.

I wonder if ever the children  
Who were blessed by the Master of old  
Forgot He had made them His treasures  
The dear little lambs of His fold.  
I wonder if, angry and wilful,  
They wandered afar and astray—  
The children whose feet had been guided  
So safe and so soon in the way.

One would think that the mothers at  
evening,  
Soft smoothing the silk-tangled hair,  
And low leaning down to the murmur  
Of sweet childish voices in prayer.  
Of bade the small pleaders to listen,  
If haply again they might hear  
The words of the gentle Redeemer  
Borne swift to the reverent ear.

And my heart cannot cherish the fancy  
That ever those children went wrong,  
And were lost from the peace and the shelter  
Shut out from the feast and the song.  
To the day of grey hairs they remembered,  
I think, how the hands that were given  
Were laid on their heads when He uttered,  
"Of such is the kingdom of heaven."

He has said it to all of His children  
Who read it in God's Word to-day;  
We, too, may be sorry for sinning;  
We, too, may believe and obey.  
And 'twill grieve the dear Saviour in heaven  
If one little child shall go wrong—  
Be lost from the fold and the shelter,  
Shut out from the feast and the song.

—Selected.

## The Captive's Song.

"Did you hear that sound from the coast  
just now, sir?" asked a young naval officer  
of his superior, as they stood on the deck of  
a British man-of-war, which was slowly making  
her way through the ocean off the coast  
of Barbary.

All was still save for the gentle flapping  
of the sails, and the brilliant light of the  
moon very clearly revealed the coast line to  
the watchers on deck.

"I heard a sound, but I did not pay attention  
to it. I thought our friends, the  
Turks, were amusing themselves."

"Sounded like the Old Hundredth, sir,  
and I don't think any but an Englishman  
would be singing that. There it is again,  
sir!" exclaimed the young man excitedly.

"That must be the voice of a prisoner,  
and we'd better look sharp and see what it  
means," replied the officer. "Out with a  
boat, and take twenty men with you, and be  
prepared for emergencies!"

It was during the war in the early days  
of the nineteenth century, when prisoners  
were sometimes found in very unlikely  
places.

Soon the boat was on her way. No un-  
necessary words were spoken as the crew  
pulled towards the place from whence the  
sounds still proceeded.

As they approached the shore the men  
could distinguish the words:—

"The Lord our God is good;  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure."

Presently they came upon the mouth of a  
small river. "He's somewhere up there,"  
whispered the young officer; "we'll pull up  
stream a bit."

"We'll land now," he said in a few min-  
utes, when the sound seemed to be within  
a few yards of the shore.

Then three of them stepped on to the  
bank and found themselves in a garden, in  
which the moonbeams showed them a tiny  
hut.

"He's in there!" The officer burst open  
the door, and there, on his knees, was one  
of his own countrymen. In a second the  
two burly sailors grasped his arms and  
dragged him out.

"Not a word," warned the officer. "We've  
a boat close by, and our vessel is just out-  
side the river."

In a few seconds the boat shot out from  
the shore, and a little later they reached the  
vessel in safety.

The man was nearly wild with joy at the  
sight of English faces and familiar voices,  
and at first could not give a clear account  
of himself.

At last the Chief Officer took him to his  
cabin, and gently drew from him his story.  
"My name is McDonald, and I am a  
Scotsman," said the man at last. "For  
eighteen years I have been a captive, but  
my master trusted me enough to make me  
his chief gardener, and he allowed me to  
live alone in the little hut where they found  
me."

"I wasn't a bit surprised when the door  
was burst open to-night," he went on, "for  
the Turks have often come upon me sud-  
denly and whipped me when they found me  
on my knees."

The next time we are tempted to grumble  
when the rain prevents us from carrying out  
some cherished plan, or because some  
unexpected difficulty comes along, let us  
remember the faith and patience of that  
lonely prisoner on the coast of Barbary, who  
could sing after eighteen years of cruel  
captivity:

"The Lord our God is good;  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure."  
—E. M. Rice in "Our Boys' Magazine."

## Chance or Providence.

In 1854 the British fleet lay in Nagasaki  
Bay, Japan.

The Government was anxious to prevent  
the landing of British sailors, and General  
Wakasa was ordered to watch the British  
ships and prevent a landing.

"What is that?" asked he of one of his  
men as they patrolled the bay in a boat.

The sailor managed to lay hold of the  
small dark object floating in the water, and  
handed it to the General.

It was a book, a New Testament, dropped  
overboard by some careless British tar.

Now General Wakasa was curious to know  
the contents of the book he had picked up,  
and, on his return to shore, he applied to  
an interpreter.

"It is the Christians' Book," replied the  
man.

"Can I procure a copy in Japanese?"  
asked the General.

"Assuredly," was the reply.

"Then get me one, and I will pay you."  
General Wakasa became deeply interested  
in the New Testament. He studied it for  
twelve years. He then applied to the mis-  
sionary Verbeck for baptism.

"But why do you ask for baptism?" was  
the natural question.

"Because I believe in Jesus Christ, the  
Saviour of the world," was the prompt  
reply.

"And who taught you to believe?"

"This book," replied General Wakasa.  
"I have studied it for twelve years."

"Do any of your relations and friends  
know of your new opinions?"

"My family and many of my friends have  
studied this book with me. They too be-  
lieve, and are anxious to receive baptism."

By chance a sailor dropped his New Testa-  
ment. By chance (or shall we say, by  
God's guiding hand), a Japanese General  
saw it and began to read the New Testa-  
ment. And in this way the Gospel was first  
planted in Japan.—H. D. Lampen, from  
"How the Cross Saves."

## THE JOYS OF LIFE.

"I sleep, I eat and drink, I read and  
meditate, I walk in my neighbour's plea-  
sant fields, and see the varieties of natural  
beauties, and delight in all that in which  
God delights—that is, in virtue and wisdom,  
in the whole creation, and in God Himself.  
And he that hath so many causes of joy,  
and so great, is very much in love with  
sorrow and peevishness, who loses all these  
pleasures, and chooses to sit down upon his  
little handful of thorns."—Jeremy Taylor.

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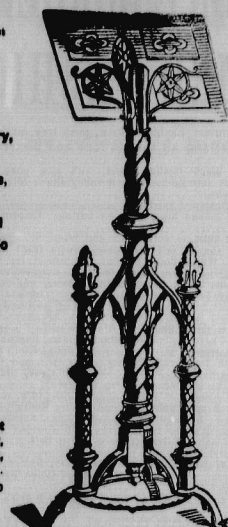
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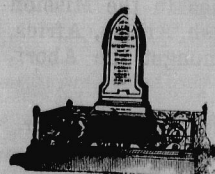
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## Current Topics.

For the Sixteenth Sunday after  
Trinity our subject is "the Safety of  
the Church" (both from  
internal and external  
enemies). In the Collect  
we ask God to cleanse  
and defend His Church—  
to cleanse from evils  
within, to defend from hostile attacks  
from without, and, because without  
His help it cannot continue in safety,  
we ask that He will preserve it ever-  
more by His help and goodness. The  
Epistle (Eph. iii., 13-21) points out  
what are the conditions of the safety  
of the Church as a whole, and of every  
individual member of it. We must be  
strengthened with might by the Holy  
Spirit; Christ must dwell in our hearts  
by faith; we must be rooted and  
grounded in love. The Gospel (St.  
Luke vii., 11-17) illustrates that  
"pity," which we invoke in the Collect,  
by our Lord's miracle wrought upon  
the widow's son at Nain. "And when  
the Lord saw her He had compassion  
on her." We may be sure that He has  
a like compassion for all who need His  
sympathy and pity. More especially  
must "the Church which is His Body,"  
be the object of His loving compas-  
sion and care.

In our last issue we quoted from the  
Bishop of Zanzibar's pamphlet, "The  
Case against Kikuyu; a  
Study in Vital Prin-  
ciples." To us it seems  
extraordinary that in the  
light of historical re-  
search a Bishop of the  
Anglican Communion can take the  
position he does. He refers to Episco-  
pacy as "Christ's own institution."  
There is not a shred of evidence for  
this in the New Testament, and when  
we turn to early Church history, we  
find that although the government of  
the Church by Bishops was undoubtedly  
established during apostolic times, and  
under apostolic sanction, a consider-  
able period elapsed before it became  
universal.

The statement in the Preface to the  
Ordinal can be abundantly proved; "It  
is evident unto all men diligently read-  
ing the Holy Scripture and ancient  
authors, that from the Apostles' time  
there have been these orders of  
Ministers in Christ's Church: Bishops,  
Priests, and Deacons." Our Church  
has a glorious inheritance in this  
apostolic form of ministry, and is not  
prepared to relinquish it. The Lambeth  
Quadrilateral places the "Historic  
Episcopate" among the essentials re-  
quired for corporate reunion. We

cannot imagine the Church of England  
dispensing with this condition.

But while this is true, the Church,  
as we have often pointed out, nowhere  
pronounces any opinion on the validity  
of other forms of Church government,  
still less does she presume to speak of  
Episcopacy as "Christ's own institu-  
tion." In these days, when the spirit  
of reunion is abroad, it is sad to read  
words such as those which the Bishop  
of Zanzibar uses concerning one who  
does not accept Episcopacy:—

"I desire to know but one thing: Is he,  
or is he not, living in open fellowship with  
his Bishop in faith and worship? And if he  
answer me, 'I know not that fellowship  
neither will I share it,' my only reply is  
this, 'Neither will I minister to you in  
sacramental rite His Body and Blood, Who  
deliberately chose and instituted the  
Episcopate, and called you to abide in its  
fellowship.'"

This is a very different spirit from  
that which actuated one of Bishop  
Weston's predecessors at Zanzibar.  
In the History of the Universities'  
Mission to Central Africa, we read the  
following statement concerning the  
Episcopate of Bishop McKenzie:  
"Livingstone and his party came to  
our ordinary services, and they all  
attended Holy Communion."

Again during the past week our  
hearts have been saddened by a loss  
which comes close to our  
own doors. The Sub-  
marine A.E.1 has van-  
ished with 35 officers and  
men, and there seems to be no  
doubt as to the finality of the disaster.  
The circumstances of the tragedy will  
probably never be known. No enemy  
was in the vicinity, yet we all feel that  
these brave sailors have given their  
lives for the Empire just as truly as if  
they had died in the shock of battle.  
To keep the flag flying, they, like  
thousands of others, were content to  
face danger day by day, in the  
ordinary fulfilment of duty. There is  
no doubt that war, in spite of all its  
horrors, which we do not desire to  
minimise, does bring out, as the  
Bishop of Bathurst said at his Synod,  
qualities of "patriotism, of self-devot-  
ion, of recklessness of life, and of the  
fine flower of cavalry, courage and  
hardihood." War in itself is a terrible  
evil, but out of the evil God brings  
what is good.

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The Lost  
Submarine.

Dr. D. J. Jones, the eminent Congrega-  
tional Minister, has been speaking  
in Victoria on the  
subject of "the Indis-  
pensability of the  
Church for the Re-  
demption of the World." By the  
"Church" he did not imply any par-  
ticular denomination, but rather the

whole of organised Christianity. His  
point of view is expressed as follows:—

"If we are ever to get the new earth, that  
new earth is coming about through the  
Christian Church. I want to say that,  
because in these days there is abroad a  
good deal of disparagement of the Christian  
Church as an organised body. I want to  
persuade you that Christianity is not going  
to get a chance in this world except through  
the Church. It is easy enough to pick holes  
in the Church, but when you hear people talk  
slightingly of this holy and august body,  
just think of what it has done, and then you  
will come to where I stand, putting my faith  
in that Church in its power to redeem the  
world."

The reasons which Dr. Jones ad-  
vanced in support of his views are  
cogent. Christ, he said, spent His  
last six months on earth in instructing  
His apostles because He knew that His  
Kingdom would not progress on earth  
unless there was a band of men who  
would stand up for it and fight for it.  
Christian principles would only be  
spread by Christian men, and there  
was no complete Christian man with-  
out a Church. Only within the Church  
was there spiritual power mighty  
enough to turn Christian ideals into  
the facts of daily existence. Dr.  
Jones concluded by appealing to all  
men to join the Church and help it  
from within, instead of criticising it  
from without.

We are in full agreement with these  
views, yet we cannot but remember the  
unhappy divisions of Christendom,  
which sadly weaken the witness of the  
Church in the world. In the Mission  
Field, face to face with heathenism,  
the various Protestant Denominations  
are learning, without sacrificing their  
convictions, to work together for the  
common cause, to seek to win men for  
Christ. Probably it will be from the  
Mission Field that the Home Church  
will learn its lesson of co-operation.

We note that as a result of last  
year's Congress on the Union of the  
Churches, held in Melbourne, the mem-  
bers of the Council of that Congress  
have been invited to meet at Mount  
Martha from October 26 to 28, "for  
the purpose of drafting a model state-  
ment of creed and policy." The  
sketch of the scheme which has been  
prepared seems to us to be quite in-  
adequate from an Anglican point of  
view, but of course it is open to  
amendment. For all such efforts to-  
wards closer union we ought to plead  
with God in earnest intercession that  
the day may soon come when the  
Lord's own prayer may be fully  
answered: "That they all may be one,  
that the world may believe."

The religion that has no cross to-day will  
have no crown to-morrow, and the profes-  
sion that has no sacrifice in it has nothing  
saving in it either.