

it seems to me, we do not rise to the height of the position which we hold as a Christian Church and do not yet accept the task which the Lord put upon us when He told His disciples that they were to go and preach the Gospel to all nations. I hope that, as this great year commemorates and will commemorate through all future time the sympathy which runs through all our people, it will commemorate the rising of the Church of England to a more thorough appreciation of the call, and that this society may take her share in doing what the whole Church has to do.—*The Archbishop of Canterbury.* (Dr. Temple.)

COMMON TO THE MISSIONS OF  
RECOVERY.—COMMON SENSE.

But now the question comes—and I have been asked it over and over again—Why cannot the people themselves pay for the support of their own clergy? In the first place, it is rather strange that one should be asked this in a country where the munificence of our fathers has provided churches and endowments in every parish in the kingdom. But in the next place, just consider what the work of a new clergyman is. I send him to a new gold-fields town, which has perhaps been in existence six months. \* \* \* \* There is no church, no school, no parsonage, nothing but a piece of ground given by the Government. At first all he can do is to hold service in any building he can obtain. Then he has to try to build a school or a church, and a little hut for himself, at the same time obtaining subscriptions towards his own stipend. How can you expect people, many of whom have been neglected and in whose hearts must first of all be stirred up the religious sense, to do this all at once? The idea is absurd. They must be helped at first, afterwards they will be all right.—*The Bishop of Perth (W. Australia).*

AT THE MOTHER CITY OF  
CHRISTIANITY.

Whilst I am saying that we of the Anglican communion share the common right of the branches of the Catholic Church to Episcopal representation at the mother city of Christianity, both as an independent Apostolic Church and as a missionary Church, I do not forge, that the throne of St. James has been more prompt than most of ourselves to acknowledge

this. It was with true brotherly sympathy that the Patriarch of Jerusalem desired the revival of the Anglican bishopric (in which he had had the concurrence of the Patriarchs of Antioch, Alexandria, and Constantinople), in order that our communion might have representation at the Holy City.

\* \* \* The Archbishop's (the late Dr. Benson) words are so true of the East, and so strongly to the point in considering "the relations of the Anglican Church to the Churches of the East," that they cannot be too widely understood. He said (I have but time to quote the leading words of an address of very great value):—

"The Eastern mind must be approached by Oriental missionaries. The Apostles were Oriental missionaries. Our only hope of influencing the world on that side is through the Oriental Churches. We must make the Oriental Churches what they once were. \* \* \* \* Let them rise to the cultivation and the knowledge of Scripture, which we seek, and to a certain extent obtain, and they will fall into their places directly. They are still, I am certain, Christ's great instrument for converting half the world."

It is an unhappy and culpable misconception which undervalues the position and prospects of Oriental Churches, or which aggresses on them. They not only share with ourselves the eclipse which the un-Scriptural and un-historical shadow of the Patriarchate of the West has cast over the Christian world, but they have to witness for Christ under an oppression which we ought not to forget. It was hard enough upon the English Church to wait for a *pallium* from Rome during certain centuries; but what would have been the condition of the English Church, in education, in knowledge of Scripture, in missionary activity, had the names of candidates for the Archbishopric of Canterbury, from the date of St. Augustine until now (for that about covers the duration of Church oppression in the Patriarchates at least of Jerusalem, Antioch and Alexandria), to be referred to the Ruler of Islam, for the rejection of names favorable to the spiritual and educational growth of the Church, and had the Chair of Canterbury then been left to the ambition of the highest bidder? Those who remain what they are under existing circumstances must have been

preserved as by a miracle for some noble destiny presently to be revealed to them. It is due from us that we should be just to them: it is in our interest to desire their sisterly aid in advancing the cause of Christ. And over all is the constraining influence of His will that there should be no severance, except of His excision, amongst the branches of the True Vine. The discords of Christianity are its chief hindrance in the East, but the will of Christ is its unity. It is most touching to hear, as I commonly hear, prelates of the East speak of this will of Christ, and say that with our back to our differences, and our face to the common creed, we ought to pray for its fulfilment. Their expressions are not those of men who say sweet words which have no meaning.

But there are other things to note also. A Patriarch of the Orthodox Church said to me (and we must remember that his ecclesiastical rank is equal to that of the Patriarch of Rome): "I acknowledge the apostolic descent of the orders of the Anglican Church, but I am somewhat doubtful about some of your baptisms. We require total immersion." He admitted, however, that the validity of the Sacrament does not depend on quantity in the outward sign: and that there is not actual denial of the sufficiency of affusion, by the orthodox Church. Upon this my chaplain read to him the rubric of the Church of England, which prescribes total immersion, but accepts affusion, and does not recognize any other mode of administration. I told him that, of my own knowledge, total immersion was not infrequent, wherever asked for, in English Missions in the East; and that I had myself lately immersed infants. He replied, "Then such baptism is also valid." \* \* \*

I have said enough to convince you that there is a very fine and wide field open to us, under the commonest Christian charity, and within the present conditions of our intercourse with the East and West. And the aim of promoting Christ's will is worthier the ambition of a pure and Apostolic Church than is the Phariseism which stands apart from sister churches, or would Anglicise them, were that possible. It is English isolation which misrepresents to itself the case, and strikes against obedience to the charge of Christ. It is very easy to say the