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Current Topics.

S. O. S.
Consternation in C.M.S. circles and, indeed, in all missionary-hearted circles, would be the general feeling when the sad news got abroad of the complete destruction of the premises of the C.M.S. in Sydney. The loss of practically all records, the unique missionary library, which was the life collection of a missionary enthusiast, and the sudden closing down of its offices have made a situation that provides a general sense of loss, evokes widespread sympathy, and demands the manifestation of a faith in a loving God Who is overruling all things. Thank God the faith of our brethren is not failing under the shock, for when our representative visited the temporary premises in the Sydney Chapter House very shortly after they had been occupied, there was everywhere in evidence the cheery optimism that evidenced a strong conviction that the Lord is faithful who will not suffer His people to be tried beyond their powers of endurance. The general feeling was that the hearts of the Lord's people were sound, and that the setback would be only a temporary one, and that out of it all would come bigger blessings for the work. "Whether one member suffer all the members suffer with it"; and we can assure our New South Wales friends that throughout the Commonwealth and beyond they will have the sympathy and prayers of all who work and pray for the extension of Christ's kingdom.

Following on the very sympathetic treatment of suggestions for enlarged functions in the case of **The Status of Deaconess.** ordained deaconesses, there has been a large amount of discussion. In this matter there must be necessarily very great difference of opinion, as, we understand, the Lambeth fathers were not at all unanimous on the matter. We probably get some indication of the Bishop of London's attitude in the series of memoranda drawn up by the Deaconesses of West and East London Communities and presented to the Bishop of London. The statement defines the position of the signatories in view of the Lambeth Resolutions. The main parts of the memoranda are as follows:—

"We desire to dissociate ourselves entirely from those who regard the diaconate of women as a step towards the priesthood; we have no wish to officiate in liturgical services, or to address mixed congregations in church; and we are glad to know that, so far as the diocese of London is concerned, that is quite out of the question. With reference to the question of marriage, whether in view of our vows as members of the community or our conception of the office of a deaconess, we regard ourselves as pledged to lifelong celibacy. We welcome with thankfulness the statement that 'the diaconate of women should be restored formally and

canonically, and should be recognised throughout the Anglican Communion.' While we desire to welcome women of the highest education who may be conscious of a call to minister to the intellectual and spiritual needs of the age, we still regard as our primary function that service of our Lord in the persons of His poor, which has been carried on by our community for sixty years."

Our readers will judge that the Community referred to are of an advanced type of Churchwomen, and are seeking to reintroduce into the Church a type of religion rather suggestive of medievalism. It is interesting to note that the English Guardian has small sympathy with their point of view. In an editorial note ad rem it says:—

"We are glad to see that the Bishop of Ely is in favour of deaconesses marrying if they wish to do so. He believes that 'young married women would turn to the married deaconess for advice and sympathy with a reader trust than to a single deaconess.' In any case an obligation of celibacy would be likely seriously to limit the usefulness of the female diaconate. The deaconess is entitled to as much freedom in this matter as the priest, and the Lambeth Conference was wise in leaving the question open. The creation of disabilities for other people is a favourite amusement, but the fewer disabilities we have, speaking generally, the better. For the rest there is little doubt that the deaconess of the new order will have it in her power to do much useful work which is at present perforce ill done or not done at all."

Sydney, we read, has been subject to severe handling in some Melbourne papers. The condition of its **Public** moral tone is reported to be **Morale**, deplorable. No doubt the criticism is quite true, but the difficulty is that other great cities share the same trouble. Quite recently in Newcastle-on-Tyne, a conference on public morals has been held under the chairmanship of the Dean of Lincoln, at which many interesting and some very poignant things were said. The swelling tide of immorality, and especially of sexual licence, was duly noted and deplored, but not much was contributed to the solution of the urgent problem of stemming it. Doubt was felt and expressed by several speakers as to the value of prophylactics against venereal disease, the premature disclosure of vital facts to children, and the present day cossetting of the unmarried mother.

Evidently Sydney is not unique in the licentiousness so lamentably rife. The great difficulty, so general, is to stem the unsavoury tide which is apparent, and is so strongly setting in as to threaten to flood out every vestige of common decency. Unfortunately laxity of thought and practice is very prevalent, and the Christianity in our great cities is too spineless and slack to resist the onset of the enemy. The gods and goddesses of ease and comfort, with their dislike of serious conviction are lulling to sleep—the sleep of death—the conscience of average Christian men and women. Yes, average Christians are the Church's sorest foes. Merely an "average Christian," in the light of Calvary, is

an inexpressibly sad contradiction in terms.

The appeal of Dr. Watts-Ditchfield at the recent Church Congress for reunion with the Church is still causing a lot of discussion. The Bishop of Manchester has an illuminating letter on the subject in the "Record," of November 18. His lordship wrote:—

"The Lambeth Appeal for unity was founded on a vision—the vision of the unity which Christ intended for His Church. It is to be 'an outward, visible, and united Society, holding one faith.' Within this unity Christian communions, now separated from one another (are likely to) maintain much that has been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

"It is to be noted that the path of unity is not sought in the action of congregations. The authorities of communions are to negotiate with the various authorities of the Anglican communion, these authorities being classed as national, regional, or provincial. It is assumed throughout that there will be authoritative deliberation and action. In this way the Conference avoided the danger of apparent indifference to truth. It escaped from endorsement of the couplet—

For forms and creeds let senseless bigots fight,
He can't be wrong whose life is in the right.

To the Church of Christ—anxious to realise her unity—two tempting alternatives have always been presented, the one to procure unity by imposing limitations on the search after truth, the other to secure it by indifference to the truth. But He Who is the Truth has set his face sternly against both these methods, and has taught us that we cannot be loyal to Him without being loyal in seeking to know the Truth, and that there never will be unity of the Church which is not unity of faith. In this sense I read and accepted the Lambeth Appeal, not wholly unconscious of the uses to which it was likely to be put, but not doubting that He Who guided us to that declaration would protect us from abuses that might be made of it. Diversities of ritual there must be in a Catholic Church of every kindred, nation, and tongue, each expressing its devotion according to national temperament; but for a national Church to be unable to express its devotions with any consistent standard of truth spells simply DEATH."

The Dean of Canterbury has also an article in the same issue of the "Record" on the subject, which he closes with the following pertinent questions and remark:—

"But I would ask what chance could there be of such a happy result if the Anglican Church had formally given 'whole-hearted inclusion' to a body of teaching and practice of an avowedly Romanising character? The Nonconformist bodies of this country are irrevocably and essentially Protestant. So were the Anglican divines of the seventeenth century, including Laud himself, Cosin and Beveridge. But our Church would definitely cease to be Protestant if it gave formal inclusion, and therefore authorisation, to the new Anglo-Catholic School. It is not too much to say that the question of real Reunion in this country depends on the question whether the Anglican Church can free itself from the Romanising influences which are so prominent in it."

And a further correspondent, Rev. Harold Smith, says of the Bishop's vision:—

"Judging from past experience, the Bishop of Chelmsford's dream is no more likely to

come true than our common or garden dreams usually do. His proposal would in the natural course of things end in the acceleration of the Romanising of the Church and the freezing out of its Evangelical section. Suicide has, of course, been glorified by the Lord Mayor of Cork; still, it is not attractive."

"The wisdom that is from above is first pure, then peaceable." We have to be careful not to invert the order lest we result in obtaining a peace nothing differing from the peace of death.

Canon Maclean, of Waiapu, has contributed a very important article to the current number of the New Zealand N.Z. "Churchman," in ex- and Reunion. Appeal. He shows very clearly what is involved in the offer of the Lambeth fathers to other Churches, and his article should help to clear the minds of Christian people who read the article of much misunderstanding. After setting out carefully the question at issue, Canon Maclean asks: "What are the prospects in New Zealand of such a movement?" To which he replied:—

"I think we can only say that there is no sign of any such movement at present. I have seen no desire for union with us except on the terms of our unconditional surrender, and the readiness of Presbyterian and Methodist leaders publicly to reject what the Appeal hopes for when they had only a telegraphed summary to go by shows conclusively that they do not regard the Appeal as an event to be taken seriously. This can only mean that our Church here has failed to commend itself as a body with a distinctive message and a positive contribution to bring to a reunited Church. Let us face the facts frankly. The Church of the Province of New Zealand is a weak branch of the Church, weak in spiritual and intellectual power, seemingly content with a low standard of spiritual life. The Church in England is far ahead of us, in power, in intellect, in spiritual insight. Let us be honest and admit that we must be learners and try to catch up."

"What is true of our Church is unfortunately also true of the other Churches in New Zealand. They need to learn from their Churches in England. At present we are all behind. We have not shared in the wonderful quickening which has stirred all the Christian life in the Old Country, and until we all catch up reunion must remain a dim and distant dream."

"I am afraid that you will feel that I have drawn a picture in dark colours, that the effort we are called upon to make if we are to fulfil God's desire for unity will be something incomparably greater and more disturbing than anything in our experience; but before I conclude, I feel we must get to the heart of the matter and try to see exactly how humbling and difficult a thing is required of us. We can remember, however, that the path of the service of God is ever the way of humility and difficulty—no great work of God is ever lightly and easily done."

The disastrous strike still continues. In spite of our boasted civilisation, methods of barbarism still persist; and strikes and lock-outs are possible in spite of every attempt to check them. Meanwhile there is a general loss to the whole community. The strikers and their families suffer and will probably lose more in actual money than they will ever gain. The community is seriously inconvenienced, and the gain is perfectly uncertain. The world is waiting for some sane politician or rather statesman to evolve a system of arbitration that will protect a community from such serious disasters as are brought about by this industrial strife. The utter disregard of moral responsibility towards a long-suffering public, to whom the service of both parties is due, is prolonging a struggle which should only have been entered upon after the complete failure of all conciliatory measures.

Some confusion is manifest in Church circles regarding the revision of the Lectionary. In 1914 the Lower House of the Convocation of Canterbury issued a Revised Lectionary, which was authorised for use in the Australian Church by the Australian Bishops for two years as a tentative revision. This Revised Lectionary was fully discussed in the Upper House of the Convocation of Canterbury in 1915, and a joint committee of the two Houses, to confer if possible with a similar York committee, was appointed to consider the whole matter. The result has been the production of what is sometimes termed **The New Lectionary**, which practically has been adopted by the Convocation of Canterbury and York, and only awaits Parliamentary sanction in order to make it authoritative. The Archbishop of Canterbury has allowed the S.P.C.K. to issue a "Table of Lessons" Calendar with this New Lectionary in order that Church-people may become familiar with what is proposed. We publish in each issue Lessons and Psalms as contained in The New Lectionary.

In the course of his sermon before the Synod of Willochra, the Administrator touched on a weak spot in our Church life—the lack of interest the ordinary churchman shows in the wider work of the Church. Archdeacon Nash said:—

"You must proceed to learn—and go on learning—all that you can about those things that concern the furtherance of the Kingdom of God on earth. 'Add . . . knowledge'—that is our weak point. We do not know what is going on in the great world-wide Church, and so it is impossible that we should care. We do not know because we will not read. We are content and think we are good churchmen if we take an interest in the affairs of our own parish. Yet we cannot be adding to our knowledge unless we read the papers issued to tell us what is going on in the diocese and in the world at large—"The Willochran," "The A.B.M. Review," "Mothers in Australia," the pastoral letters and leaflets issued from time to time. The papers circulated are very few, and many who take them do not read them."

"Now this explains some of the difficulties met with in the work of the Diocese. Greater knowledge would mean a lively interest and a realisation of our responsibilities."

This is a weakness that affects the Church everywhere, and breeds a narrow parochialism that spells disaster to the Church's bigger work.

English Church Notes.

Personal.

It is announced that the Rev. Reginald Wynter, who was deprived of the vicarage of St. John, Taunton, by the Bishop of Bath and Wells for continuing the service of Benediction, has been received into the Roman Catholic Church.

The Bishop of Birmingham has conferred an hon. Canonry of the Cathedral on the Rev. Francis Underhill. Mr. Underhill has been vicar of the famous church of St. Alban, built by the brothers Pollock, since 1911, when he succeeded Dr. Trollope, now Bishop of Corea.

Rev. C. C. Bardsley had the degree of D.D. honoris causa conferred on him by St. John's College, Winnipeg, at the recent Centenary celebrations. Dr. Bardsley is hon. secretary of the C.M.S.

The Bishop of Bath and Wells has appointed Prebendary T. H. Davis, Mus. Doc., to the vacant Canonry in Wells Cathedral, and also to the office of Precentor, both vacant through the resignation of Bishop Stirling. Dr. Davis has been connected with the cathedral for a quarter of a century, and for the last twenty-one years has been cathedral organist.

We regret to announce that Mr. William Baker, M.A., LL.B., Honorary Director and Chairman of Council of Dr. Barnardo's Homes, National Incorporated Association, died on November 17, in his seventy-second year.

Bishop Gwynne, appointed Bishop of Khar-

tum in 1908, formerly held jurisdiction as suffragan of the Bishop of Jerusalem. A Reuter telegram from Cairo dated Monday last records his enthronement as Bishop of Egypt and the Sudan, Lord Allenby reading the King's mandate. Bishop MacInnes performed the ceremony, and the Bishops of the Greek Church were present to show their sympathy.

The death is announced of the Right Rev. A. Willis, D.D., Assistant Bishop of Tonga, Polynesia, and formerly Bishop of Honolulu.

The Glorious Dead.

English papers to hand give thrilling descriptions of the interment of the Unknown Warrior in Westminster Abbey. The soul of the nation has in fact been stirred by the never-to-be-forgotten ceremony of the occasion. Says one of the Church papers:—

"Just fifteen yards from the great west entrance the grave had been prepared for the 'Unknown Warrior,' a grave which, unless we are much mistaken, will, as the years go on, come to mean for us Britishers as much as, if not more than, any other grave in the whole Abbey. In generations and centuries to come the sovereigns of England—think of it—will every one of them pass over these most hallowed remains as they make their way to the high altar to receive the Crown of Great Britain. Is not the thought too moving, too tremendous, for words?"

"All round did the notables of our land gather together, representing the British nation as a whole, the British nation which has sprung to arms at the call of duty, as the head of the grave stood the Dean, a most impressive figure in his purple cope, supported by the remainder of the Abbey clergy. At the foot stood our beloved King, the Chief Mourner of the great British Family in this most solemn of ceremonies."

"The service was brief and simple to a degree, a welcome variation from the ordinary Burial Office having been compiled. Nothing could have been more touching than the sweet rendering of the ever fresh 23rd Psalm by the Abbey choir, or again the words and music of 'Lead, kindly Light,' which have so often thrilled our hearts at one time or another."

"Then came the great climax, when earth from the beloved and sacred soil of France was presented in a metal bowl to His Majesty, and flung by him upon the coffin as the solemn words of Committal were recited by the Dean. In that act it seems as if another link had been forged in the Entente Cordiale, that union of two great countries which we are all of us hoping will endure for many a long year to come."

"Words of prayer and of blessing followed, and then the whole congregation gathered themselves up as it were for the singing of Mr. Rudyard Kipling's 'Recessional,' the glorious words of which never seemed to be so full of meaning as last Thursday. Then came a pause, as far away in some distant recess of the great Abbey Church the bugles were heard pealing forth, not, as before the service, the Last Post, but now the call symbolical of the Christian Resurrection, the Reveille. The bugles died away, and then in the spirit of solemnity which ensued the Abbey bells were heard pealing away in the north-western tower half muffled. It was the last and final tribute of the Church to our valiant and most honoured dead."

Welcome to the Bishop of Durham.

The C.F.N. says:—

"If certain Churchmen had had their way a few years ago Dr. Hensley Henson would not now be Bishop of Durham. Evidently the hard-headed men of the North have complete confidence in their new Bishop, whom they learned to trust and admire when he was their Dean. It is not surprising that the Bishop received a special welcome from Free Churchmen. The Rev. J. Edgar Williams, President of the Northern Federation of Free Churches, expressed his welcome in the following parody of a verse written by Lord Tennyson:—

"Baptists, Methodists, Congregationalists, we, Presbyterians or whatever we be, We are all one in our welcome to thee, Hensley Henson."

Irish Troubles.

The Bishop of Meath (Dr. Plunket) presiding over the annual Synod, in reference to Ireland, said:—"In Ireland, to-day, we seem to have left Christianity and civilisation behind us, and we are faced with a moral code that would have shamed any prehistoric or barbarous people. We are confronted with a new definition of what constitutes murder and robbery, and, most difficult of all, we are asked to believe that the end justifies the means, and on the other side that two wrongs can make a right."

C.M.S. Cleaners' Union.

The thirty-fourth anniversary of the C.M.S. Gleaners' Union was observed in November,

with the usual well-arranged gatherings, the sundered subject discussed being "Undeveloped Fields: Efficiency at Home and Abroad." The Rev. C. E. Cutler (missionary) gave the address at the service at St. Bride's Church, London. The conference of clergy and branch secretaries at the Church Missionary House was well attended.

At the annual meeting on the Friday evening in Kingsway Hall there was a crowded audience and a most interesting programme. The chair was taken by Major-General E. R. Kenyon, C.B., C.M.G., R.E., who was strongly supported.

The Rev. T. J. Ison, who served for seven years as a missionary in India, and who also served during the war as a Chaplain to the Forces in Palestine, was warmly welcomed on presenting his first report as secretary of the Gleaners' Union. There were now 70,000 members. The Union had branches not only in Great Britain and Ireland, but in the Colonies and in India. There were 1321 branches in the British Isles, and, in addition, 156 groups of Gleaners. During the year they had formed twenty-three new branches, as against twenty-one in the previous year. They had revived seven branches, as against two in the previous year, and had enrolled 3500 members, as against 2200. There had therefore been some progress.

They had provided money for the support of the twelve missionaries in the field, whom they looked upon as their own missionaries. They had given £1000 to a special fund, and but for that several recruits who offered could not have been trained. This year they asked the Gleaners to give another £1000 to provide a home for the freed slaves at Khartoum. Mr. Ison, speaking of his travels during the year, said he had seen a growing consciousness of the responsibility of the Union as an adult organisation inside the C.M.S., and a healthy dissatisfaction with the way in which in many places they had failed to reach the whole groups of people who had a very fine contribution to make to the missionary work of the Church. It had been said that that Union had saved Uganda. They gloried in that fact. Now they must do what they could to save the mass movements and to stop the Moslem menace.

Next Year's Congress.

"I am now able to state publicly," writes the Bishop of Birmingham in his Diocesan Magazine, "that the Church Congress is to take place next year in Birmingham. We could not refuse this duty, particularly as we were to have had the Congress here in 1914, but for the war."

A Striking Contrast.

Dr. J. Howard Cook, of the Uganda Mission, in the course of an address at Leeds last month, gave some most interesting statistics regarding the professional inefficiency of the Mengo Hospital in comparison with two London hospitals. Mengo had 350 beds, with 406 in-patients, and a staff of 4 doctors and 6 fully-trained nurses, while St. Mary's (London) had 277 beds with 4056 in-patients, and 54 doctors and 122 nurses. The whole Mission Hospital had one nurse to every 60 beds, while London had one to every 20 beds.

Towards Reunion.

Dr. J. H. Jowett, who is taking six months' rest, told his people at Westminster Chapel on a recent Sunday that it gave him great joy to know that Anglican leaders would be included among those who filled this pulpit during his absence. The Bishop of Durham will preach at the evening service on January 30. The devotional service will be conducted by Mr. J. G. Hurst, K.C. Bishop Weldon will preach on April 24, the devotional service being conducted by the Rev. R. J. Wells, M.A., secretary of the Congregational Union. Dr. Stuart Holden will occupy the pulpit on December 12. The other "supplies" during the pastor's enforced absence include distinguished preachers of all denominations.

THE NEW LECTIONARY.

Jan. 16, 2nd Sunday after Epiphany.—M.: Ps. 27, 36; Isa. xlix. 1-13; Luke iv. 16-30 or James i. E.: Ps. 68 (om. vv. 21-23); Isa. xlix. 14 or i. 4-10; John xii. 20 or i Thes. i. 1-ii. 12

Jan. 23, Septuagesima.—M.: Ps. 104; Gen. i. 1-ii. 3; John i. 1-18 or Rev. xxi. 1-14. E.: Ps. 147, 148; Gen. ii. 4 or Eccles. xlii. 15; Mark x. 1-16 or Rev. xxi. 15-xxii. 5.

Jan. 30, Sexagesima.—M.: Ps. 139 (om. vv. 19-22); Gen. iii. or Eccles. xv. 11; Mark ix. 33 or i Cor. vi. E.: Ps. 25, 26; Gen. vi. 4 or vii. 15-ix. 17 or Eccles. xvi. 17; Luke xvii. 20 or i Cor. x. 1-24.

The Spirit of Power.

(By Rev. W. H. Elliott, M.A., Vicar of Holy Trinity, Folkestone.)

"God hath not given us the spirit of fear, but of power and of love and of discipline."—1 Timothy ii. 7.

There is only one way in which we may make a true estimate of a man's value, and that is by discovering, if we can, the spirit in which that man lives. He may possess brains and genius, or he may not. He may hold a position of responsibility and influence, or he may not. He may have at his command quite unusual resources and opportunities, or he may not. All these things, in their way, are important enough, but there is one thing that matters supremely more, and that is the spirit which that man brings to all the plans he makes day by day, to all the enterprises in which he has a part, to all the things that go to make his planning and scheming, and all his dealings with his fellow-men. According to those things that man's destiny will be.

The Spirit of the People.

It is the same with the nation. We all realised that plainly enough in war time. What was the great question we were asking ourselves years ago when the war broke out? We had many things to think about. We had to count our men, our armaments, and examine our purse, but over and above all that there was the great critical question we whispered to ourselves: Does the old British spirit linger in the hearts of British men? Everything, we knew, depended on that. As the war went on we became more and more convinced about that. We said as the war went on: It is all a question of morale. The nations that win the war will win it, not because of their big battalions, nor the vigilance of their fleet, nor the extent of their resources, important as those things are, but by and through the spirit of their people. And so it proved. And when it was all over, and the men began to come back, we were told there was one thing in our national life which we dare not demobilise, and that was the spirit in which those men fought. We should want that spirit still, and only in that same spirit could we hope to face the problems of the future and to overcome the difficulties we saw ahead of us. Only in that spirit could we rebuild and establish the tottering fabric of civilisation and set our own house in order, and that has also become true.

Where is that New World?

Where is that new world men fought and dreamed so much about in those war years? Where is that better, brighter, and cleaner England which some of our lads saw through the smoke of the guns? We seem to be standing still. What have we to show; and, if nothing, what is the wrong that seems to thwart and disturb all our plans and bring to nought the fruit of our labours? I am sure the answer is: We are living, too many of us, in the wrong spirit. This must be an age of big problems, so tremendous, so critical, so intricate, so vital to our nation's life that they call for the very best each and all of us can give. These problems can be met; to despair about them is to fail in common sense as well as in faith. But what we lack is the right atmosphere, the atmosphere in which men meet determined to understand and live together in peace. That is what we lack—atmosphere.

An Age of Great Responsibility.

This, again, must be an age of great responsibility. It falls to this generation to discover principles whereby we may regulate our dealings one with another, nation with nation, man with man, to lay foundations on which will depend the stability of our nation's life. The thought of all those needs ought to be a life-long inspiration. It is the wrong spirit which we know prevails that is troubling us, and while that spirit remains in us we can only look forward to the future with very great misgiving. "O God, Who knowest us to be set in the midst of so many and great dangers." But a brave man is not afraid of danger. You will find men sometimes who have found circumstances far too much for them, and they have gone under; and you find other men, not greatly gifted, face to face with the same circumstances, with the same environment, and yet not going under, but winning through. Where is the difference between the two men? Not a difference of brain power, not a difference of resources, not a difference of circumstances, but of spirit. One man has the spirit which carried him through, and the other had not. It is a matter of spirit whether the dangers will be too much, or whether we shall win through. What right have I to say that many of us, not all of us, of course, are living in the wrong spirit? The

wrong spirit shows itself in its ideas and then in its actions.

Our Idea of Liberty.

You will forgive me if I suggest two ideas which are common enough in life to-day. Take our idea of liberty, for example. Liberty is a sacred word which has set thousands of men dreaming right through the ages and which has sounded like music in the ears of tired multitudes and has enabled men to endure again and again in many a hard-fought fight, and which has turned men of peace into men of war against attempts to make men slaves. But what is liberty? There are too many people to-day who suggest by their lives—who, if they do not say it, show it in their lives—that liberty is freedom to do what they like. Liberty is never that, because when men begin to do as they like they trespass on the rights of their neighbours. And yet there are people who suggest that liberty means doing as I like, to live a self-centred and self-enclosed life, to use the great gifts God has placed in me for my own good and not for the common good.

What was the most honourable that set the men of old fighting for liberty? The sense of duty, and if there was a sense of liberty in the hearts of those liberty-loving men there will always be a place for duty. Liberty means not the freedom to do what I want, but freedom to do what I ought, to live a clean, happy, healthy life, with freedom to develop those powers and faculties in me and to do the work God meant me to do. That is not the idea of liberty which chiefly prevails in this country.

The Idea of Labour.

Take the idea of labour. Am I right in saying behind a great many of our social troubles I can discern in rich and poor a wrong idea about work? Is it true we look upon work as a disagreeable necessity, a thing to be got rid of? Is that the right idea? Is not work, according to the Gospel of Christ, a most honourable thing, the taking up of a vocation? Some of us, though the only vocation came to the clergy. The calls of God are not confined to the clergy, but He calls kings, prophets, priests and ploughboys sometimes, shepherds and fishermen, social reformers and, sometimes men, as we heard in our Lesson, who are toiling on the sea. Vocation means the voice of God calling to all men to do all kinds of work in His Kingdom. The dignity of a man's work depends not on the nature of the work but on the way he does it. It may be work calling for the highest genius or it may be work for the man with one talent; it is equally honourable to God if he brings the same spirit of devotion. But that is not the idea of work which prevails in the modern world. Therefore we are in danger of living in the wrong spirit in a very critical age.

What is the Right Spirit?

What is the right spirit? I think it would be hard to find a better description than we have in St. Paul's own words: "God has not given us the spirit of fear but of power and of love and of discipline." The spirit of power: I do not suppose any people have a stronger spirit of duty than seamen. There is one thing to know what your duty is and another thing to do it. Unless you have the spirit of confident power you will never get your work done. There have been some people who have lost their way and are facing the wrong discipline, but there are other people who know the way but have given it up because the way is too long and too steep and too hard. They are people who have got the sense of duty but not the power to carry it out.

The Power from God.

It has been said: "There is more evil done by weak men than wicked men." A great philosopher said, "I ought, therefore I can." It may be good philosophy, but it is a pretty bad philosophy of human life. The things I can I ought, but can I? The things I ought not to do I find I have done. There came the cry, "Oh! wretched man that I am, who shall deliver me from the pit of death?" You are wise to say your prayer and to come to church like this. You may get the Holy Spirit in many various ways. There is nothing more remarkable in the acts of the Apostles than the way in which the Holy Spirit takes an ordinary man and transforms and strengthens him. There are a good many people who say competition has to go in modern life. I do not suppose competition will go entirely, but the old, bitter, cut-throat competition will have to go. When you suggest co-operation a great many people will say it will never work, and that you will never find people doing as good work without competition as for their own ends; in other words, love is never so strong a motive as gain. Whenever I hear that or read that I begin to think what men have done for love since this world began—Jacob, who served for seven years; Jonathan, who

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ing his back on a kingdom, and yet it seemed but a light thing for the love he bore to David. I think of the soldiers who gave all they had; all the mothers who have made countless sacrifices which are never known for the sake of their little ones. It would be a very long story if anyone tried to state what men and women, average men and women have done in this way, and they do it still. We had it in war-time. But for that brotherhood which linked men together on land and on the high seas we should never have won through the war, linked not consciously in love, but in comradeship.

The Love of Our Lord.

If only in peace time we could get back to that spirit what a different world it would be. Once again, you are wise in saying your prayer and in coming to church like this. A common interest will bring men together, a common peril, a common loyalty, but only for a time, and the time comes when the interest fades away and the loyalty is removed. There is only one thing—the love of our Lord. The two figures at the foot of the Cross, the Blessed Mother and the Disciple, were two people who at one time were very far apart, but through their common love of their Lord they grew very close together.

Master of Ourselves.

Lastly, the spirit of discipline. We are proud in these days about the conquest which the mind of man has made. We have made ourselves master on the sea, the earth, and the air, but there is one great task that remains. We have not yet made ourselves master of ourselves. Everything depends on it. How have we made ourselves master of the earth, sea, and air? Not by subduing the forces of nature, but finding out what are the forces of nature, and then being very careful to obey those laws. We have made ourselves masters mostly by obedience, and that is exactly what will happen in a man's life. Master of all his faculties, instincts, body, and spirit are all at his command simply by having disciplined himself, by making himself sovereign in his own heart. How can he do it? Once again that is why we come to church. Many a man comes to a clergyman and says, I cannot be master of my lusts, my bad temper; I am not master. I cannot make myself master. Is there any help you can give me? There is only one answer. Christ in you is the hope of glory. There is no other hope. If the Christ is within me, not by my side only, inspiring though that may be, so that He inspires me and invigorates me, I will gain the mastery of my nature. That comes first, and after that the discipline. There is the right spirit, the spirit of power, love, and discipline.

Personal.

Writing from Alexandria, Canon Battv, of Brisbane, says:—I am expecting to join the Archbishop at Port Said on December 22, and to go on with him to India, whence we hope to catch a ship to Australia at the end of January." Referring to the realisation of one of his dreams, namely, a visit to the Holy Land, he writes: "I shall always count it as one of my greatest privileges to have been allowed by the Greek Church authorities to celebrate the Eucharist in a chapel of their convent, which is built upon Calvary itself. . . . I was glad of the chance of seeing something of the missionary work which is going on in Palestine today. We visited the Church Missionary Society's School and Orphanage at Nazareth, and the Scotch Presbyterian Hospitals at Nazareth and at Tiberias. In all these institutions the most excellent work seemed to be going on. But I was naturally most closely interested, as a visitor from Australia, in the educational work which is going on under Canon Waddy's supervision in Jerusalem."

The death is announced of Mr. W. Trimble, president of the Brisbane Cathedral C.E.M.S., and sidesman of the Cathedral.

Rev. N. Haviland, assistant minister at Willoughby, N.S.W., has offered his services, through the Bush Church Aid Society, for work in the Far West Mission at Murat Bay, in the diocese of Willochra.

Rev. John Henry Rogers, M.A., has been appointed vicar of the parochial district of St. Martin's, N.E. Valley (Dunedin).

Rev. A. S. Rowe has been appointed rector of Trundle (Bathurst).

Last month a presentation was made to Dr. M. Archdall, choir master of the Church of England, Coonamble, of an ebony baton, mounted with silver bands, and bearing an inscription; in this the members of the choir wished to show some appreciation to the doctor of the interest he has taken in building up the choir and in putting into the services that dignity which is one of the peculiar features of our Book of Common Prayer.

Mr. C. E. G. Tisdall has been appointed organising secretary for the southern area of New Zealand in connection with the Board of Missions. Mr. Tisdall will take up his duties on February 1st, and will reside at present in Christchurch. His area covers the dioceses of Christchurch and Dunedin, and part of the diocese of Nelson. Mr. Tisdall has spent twenty-two years in the mission field—twelve years in Persia and ten years in the Malay States. He is a New Zealander, and a brother of the Rev. Dr. St. Clair Tisdall, a very noted missionary and an authority on Mohammedanism.

Rev. N. A. Friberg left the diocese of Dunedin on November 11, 1920, to take charge of the district of Shirley, in the diocese of Canterbury.

Archdeacon Martin, of Marrickville, is making steady progress.

Bishop Neligan, late Bishop of Auckland, has recently had another stroke and has been seriously ill.

Rev. A. W. H. Compton has been instituted to the cure of St. Matthew's Church, Wellington.

Mr. Kahi Harawira was ordained deacon at St. Mary's Cathedral, Auckland, on December 20, by the Bishop of the diocese. Mr. Harawira, who belongs to the North of Auckland, is a returned soldier, having been a sergeant in the Pioneer Battalion. He has attended the Maori Theological College for three years and has been licensed to work with Archdeacon Hawkins.

News from Miss Nellie Smith, late C.M.S. Y.P.U. Secretary in N.S.W., reports all well. She writes, "I am just loving the work."

One of the earliest messages of sympathy received by the C.M.S. after the recent fire came from the Newcastle Diocese, from the Registrar on behalf of the diocesan authorities. After expressing sympathy with the Society, a warm invitation was given to send one of the secretaries temporarily to Newcastle to lay the present urgent needs of the Society before Church people. Mr. A. Valentine Soul accordingly leaves Sydney in a few days for an extended tour in the Newcastle Diocese, commencing at Cessnock on Sunday, January 23.

Rev. A. W. H. Compton has been instituted vicar of St. Matthew's, Brooklyn, by the Archdeacon of Wellington, and Rev. G. W. Dent has been instituted vicar of St. Luke's Greytown, by the Archdeacon of the Wairarapa.

The Superintendent of the Maori Mission in the Diocese of Wellington, the Rev. A. O. Williams, has decided to retire from the work, which he has now carried on for 35 years.

Rev. W. Godson, of Dapto, is to act as locum tenens for six months at St. Luke's, Concord, N.S.W., during the absence of Canon Claydon in India. Rev. E. C. Knox is taking charge of Dapto for the same period.

Canon J. A. Lush, vicar of Havelock North, has accepted the important cure of St. John's, Invercargill, which parish has been without a vicar ever since its former vicar, Archdeacon Richards, was consecrated Bishop of the Dunedin Diocese. Canon Lush served as Chaplain to the Forces during the late war.

The Bishop of Dunedin left New Zealand for England at the end of last month by the "Tonic."

PROMISE FOR 1921.

"I will direct their work in truth."—Isa. lxi. 8.

Direct Thou mine, then Lord,
 Throughout each passing year,
 Still, still do Thou Thine aid afford,
 And be Thou ever near.

Direct each thought of mine,
 Let all be thoughts from Thee;
 Oh! that Thy light may in me shine,
 So errors' clouds shall flee.

Direct the words I say,
 Oh! let them reach the heart,
 Let them be loving words always,
 And life and light impart.

Direct whate'er I do,
 Lord, let me know Thy will,
 And knowing it, at once pursue
 And follow closely still.

So, when the year doth end,
 I may look back with joy,
 And say, "The work that Thou did'st send,
 Did all my powers employ."

Direct my work, O Lord,
 The work is all Thine own;
 Fulfill, fulfill Thy faithful word,
 And take Thy rightful throne.
 —Fairlie Thornton.

"We never need vex ourselves over the smallness of our opportunities; our only care should be that we use the opportunities that are given to us. We need not fear to waste our strength in lowliest ministry; to wear out our life in serving others; nothing is really wasted that is poured out on God's altar in service of love for Christ and for His little ones."

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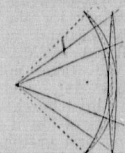
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Correspondence**Lambeth and Prohibition.**

(The Editor, "Church Record.")

Sir,—You publish (possibly with your approval) an item from Adelaide under the above heading, in which it is stated that an American Bishop "soundly rebuked" the Bishop of Durham for his medieval speech, apparently because the said Bishop of this great English see was not able to swallow all the "Americanisms" on this distressful subject. Also that "conservative old bishops looked grim, and sat tight"—presumably the English Bishops—... but the enthusiasm of younger men and younger countries carried the day, and the milk and water resolution which had been first proposed was changed to a whole-hearted commendation of the policy of prohibition to the earnest and sympathetic attention of the Christian Church throughout the world. Some of us had not heard that Lambeth carried a resolution in favour of Prohibition. May I say that many of us in Victoria would prefer to follow the lead of the English Bishops, even if they did "sit tight," to that of "the younger men and younger countries," with their abhorrence of "milk and water resolutions," and their more than suspicion of bumpiousness.

MELBOURNE.

(We imagine that our correspondent hardly realises that the item from Adelaide was from the Bishop's pen in the Adelaide Church Guardian; that "the conservative old bishops" were probably English bishops, but not "the English bishops," and that the resolution in its final form was passed fairly unanimously in an assembly of 252 bishops of the Anglican communion. We consider the term "bumpiousness" rather out of place under such circumstances.—Editor.)

A Crisis and a Call.

(The Editor, "Church Record.")

Sir,—The hearts of all loyal churchmen will go out in sympathy to the committee of the Church Missionary Society in the disaster that has come by the fire at headquarters last week.

But does not the crisis suggest that there is a great opportunity for the joining of all our forces in the erection of a Church Mission House which might be the home and headquarters of all our missionary endeavour?

A common denominator for the Australian Board of Missions and Church Missionary Society is immediately at hand.

A combined appeal to provide this centre should be possible, and the question of financing land and building should not be insuperable.

Beyond the immediate effect of such an appeal we should have the advantage of facing a practical problem of active co-operation.

This would enable all to find values and work in a common ideal, which would inspire the whole of our Church life with a fresh enthusiasm, and give a larger outlook.

ARNOLD CONOLLY.

An Appeal.

(The Editor, "Church Record.")

Sir,—By your kind permission some months ago we were able to appeal to the Church for help in the matter of purchasing a motor cycle outfit for work in the West Darling country. Response was so generous that we are encouraged to ask again, this time for assistance to meet a similar need in the Cobarr parish (diocese of Bathurst). To reach the selections in the sheep country back of Cobarr, a means of conveyance is needed. The vicar, Rev. R. R. Hawkins, has been using a push bike. Fancy pedalling through 80 or 100 miles of sand and scrub with heat, flies, and head winds as the trying accompaniments of every yard of the way. It is being done, but the efficiency of the ministry is seriously impaired thereby. Moreover, there is a painful consciousness that many households of necessity are left with infrequent ministrations. A motor cycle is a necessity. Cobarr will do its share. The Bush Church Aid Society will do its share. Will Church people generally do theirs? We shall be glad to acknowledge any gifts.

S. J. KIRKBY.

Organising Secretary, B.C.A. Society,

St. Andrew's Church, Sydney.

Wanted—A Bicycle.

(The Editor, "Church Record.")

Sir,—I am making an effort to raise money by the end of this month for a bicycle to send to Miss Simmons, an Eng-

lish girl who has recently gone to work among the Aborigines in the Walcha district, under the A.B.M.

Two extracts from a recent letter will prove its urgent necessity—they are an appeal in themselves—"The Reserve is three miles from the mission house; that means a six miles walk every time we visit our people, which we do four times every week, sometimes more."

Later, in speaking of Ingalba, a place 19 miles distant, she says, "Getting there has been such a difficulty—I often wish for the bicycle of English days."

I understand an urgent appeal was made for the Aborigines' Mission during the Missionary Hour at the recent Synod, so probably some of those present, and others, would like to help, even in a small way. Donations may be sent direct to me.

(Miss) G. M. MOSLEY.

The Rectory, Enfield.

An Englishman's Heritage.

(By the late Rev. Charles Bullock, D.D.)

I. A Christian Land.—Mind you are a true Patriot. "Happy the land where the Crown rests on the Bible!" Well said Bishop Harold Browne. "Is it no blessing that the laws of England are moulded on the laws of the Bible as the Word of God? Has not the Church of England blessed England?"

"God Save the King."

"Grant the King a long life, and make him glad with the joy of Thy countenance. In his time let the righteous flourish; and let Peace be in all our borders!"

II. A Christian Home.—Mind you and and yours possess it.

"The gladsome Hearth, the gladsome

Hearth.

Where social thought flows free;

Through all the shifting scenes of life

The fond heart turns to thee.

The holy Hearth! the holy Hearth!

Around whose sacred flame

Each household Church doth daily bow,

To plead a Saviour's Name."

—B. Barton.

III. An Open Bible.—Mind you embrace its promises and practise its precepts.

Can we of the capital cities, so firmly

man who aims to do this, can possibly doubt

its origin, or fail to love its Author.

"O Word of God Incarnate,

O wisdom from on high,

O Truth, unchanged, unchanging,

O Light of our dark sky.

We praise Thee for the radiance

That from the Hallowed Page,

A lantern to our footsteps,

Shines on from age to age."

—Walsham How.

IV. A Scriptural Church.—Mind you value it.

The Bishop Ridley wrote: "Our Church

hath the whole Service framed to the true

reins of Holy Scripture." More than half

of the Liturgy is, in fact, as Divine as Scrip-

ture itself; for it is Scripture. The Litany

has been called—"That astonishing remem-

brancer of human wants." Not a person is

passed over, not a need forgotten.

"My Church! my Church! I love my

Church:

For she doth lead me on

To Zion's Palace Beautiful;

Where Christ my Lord hath gone;

From all below He bids me go;

To Him, the 'Life,' the 'Way,'

The 'Truth,' to guide my erring feet

From darkness unto day."—J. A. Page.

V. A Book of Common Prayer.—Mind you

turn it in the New Year into a Book of

Common Life.

"I have a casket, stored for me

With jewels rich and rare,

By sainted, martyred, ancestry—

My Book of Common Prayer.

Whene'er with fellow suppliants met,

To tell our common care,

I open at the Mercy Seat

My Book of Common Prayer.

And when on sweet Communion days

The 'Sacred Feast' I share,

I need for 'Sacrifice of Praise'

My Book of Common Prayer."

—J. A. Page.

VI. A Day of Rest.—Mind you make it a

Day of joy and praise, the foretaste of a Day

in Heaven—"the Rest that remaineth."

"Hold Fast by your Sundays," Sundays

are—

"Bright shadows of True Rest—some shoots

of bliss;

Heaven once a week;

The next world's happiness preposset in

this."—Henry Vaughan.

"The temple gates of God, the Father, stand
All open wide; the Saviour's hands
Are full of Sabbath blessings; only say
Which shall be thine?"—Anon.

VII. A Throne of Grace.—Mind you live
close to it. The King is there. Remember—

"Thou art coming to a King

Rich petitions with thee bring;

For His love and power are such,

None can ever ask too much!"

—John Newton.

A Challenge to the Church.**THE WILCANNIA HOSTEL.**

The Organising Secretary of the Bush
Church Aid Society writes:—

"Some time ago we placed before your readers the menace which our Church in the Far West and the children of our Church were exposed through the astute devices of Rome. We frankly stated the position, which called not so much for angry declamation, but for the formulation of a constructive policy in which a positive Protestantism might express itself in the founding a hostel for school pupils in Wilcannia. The need of such was manifest—painfully manifest. Of the hostel which Mr. Harvey was seeking to establish we wrote much. But it was only a hostel in prospect. We rejoice to announce that it is a hostel in being. We have made a start in the cottage at Wilcannia which has hitherto served as a vicarage, and a few children have been housed. The responsibility has been wholly upon Mr. and Mrs. Harvey, who have been materially helped by a committee of churchmen and churchwomen.

Of course opposition has been real if subtle. It was expected. We have entered a field which has been the undisturbed possession of others for 20 years. And the opposition had to be fought—as well the whispers, the doubts, the fears, and the faithless croakings of those who should have helped. However, we say it again, the hostel is in being, and the Church of England is on its trial in the Far West. Mark you! not the Church of England in the Far West. It is doing its share and gallantly too; but the Church of England generally. Can we carry the scheme through to complete success? Can we of the capital cities, so firmly establish the hostel that parents need not fear about possible failure and consequent stranding of their children? Can we build up a strong fund so that an offered property may be bought and furnished? The Church is on its trial.

"For the hostel a piano is needed. We must give the children what they can get at convent dormitories. Is it too much to ask some one for the gift of a piano?"

"We shall also need a hostel sister, a devout churchwoman, able to teach music, capable and willing to make sacrifice and endure hardship for Christ's sake and for the spiritual and social welfare of little children. As a worker said, 'The Far West needs not so much an order of women who are under the three vows, but rather those who have the three qualities, Grace, Grit, and Gumption.'"

"Our wills are ours we know not how,

Our wills are ours to make them Thine."

EDITORIAL NOTES.

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

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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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JANUARY 14, 1921.

WORLD CONFERENCE ON FAITH AND ORDER.

(By the Bishop of Willochra, a Vice-President and Member of the Continuation Committee.)

Some recent information about the World Conference will be of interest to your readers.

It has been arranged, by permission of the Primate, that the members of the Australian Commission should meet at the Church House, Sydney, on Monday, March 14, at 4 p.m., immediately after the meetings of the A.B.M. and the Nexus Committee, which are to be held in the previous week.

The following questions are submitted by the Continuation Committee to the Commissions, it being clearly understood that the replies in no way bind the Church, but are simply an expression of the opinion of the Commission, which was appointed by the last General Synod.

1. What degree of unity and faith will be necessary in a reunited Church?
2. Is a statement of this one faith in the form of a creed necessary or desirable?
3. If so, which creed should be used, or what other formula would be desirable?
4. What are the proper uses of a creed or confession of faith?

If any of your readers have any suggestions to make which might help the Commission and will write to me, I will see that their views are brought before the Commission.

The next meeting of the Continuation Committee will be held at Pittsburg in October next. The Commission are asked to appoint three persons one of whom may fill the vacancy if the Australian member of the Committee cannot attend.

The Octave of Prayer for Reunion previously held in January has now been altered to May 8-15, the eight days ending with Whitsunday. The time is suitable and it is all to the good that the Church's seasons should be universally recognised.

The question of finance is pressing. It is no longer decent that all expenses should be paid by two individuals in America. The Commission will have to consider what the Australian Church can and ought to do.

I should like to add that in my belief the Geneva Preliminary Conference accomplished a great deal. It showed that the Christians of the world—with one notable exception—could meet and discuss vital matters without bitter-

ness, and with a real desire to understand each other's point of view; it showed that the great Eastern Orthodox Church was ready and anxious to co-operate with Western Christendom; and it showed that Reunion if difficult was not impossible. It is easy to say "Nothing will come of it," but the practical thing is to go ahead and do our best.

The matter of local conferences between Christian communions, advocated both by the Lambeth Conference and the World Conference, will no doubt be taken in hand as soon as our bishops have got into full work again.

With Swag and Surplice.

(By the Organising Secretary of the B.C.A. Society.)

Victoria is the smallest State in Australia (Tasmania excepted). It is also the most sparsely populated. It boasts about 17 people to the square mile. Yet it does not follow that it has no "back blocks," no areas unreached by the ordinary agencies of the Church. There are some areas in Victoria which for isolation make a man feel surprisingly far from the city. For distance, in Australia, is not always to be stated in terms of actual miles, but rather in the terms of unformed roads, flooded streams, broken bridges and all those exigencies of country life which make a journey long and progress next to impossible.

The organising secretary has forcefully realised this during his recent visit to the Upper Murray districts in the diocese of Wangaratta. Train from Wodonga took him to the pleasant little town of Tallangatta. Fifty miles by motor coach then had to be negotiated. The country on each side of the road is wild and mountainous. Comfort is not ensured to the traveller, since the rough corduroy formation in many places has worn through with much traffic. At last the remote township of Corryong came in sight, and the secretary who, though he had enjoyed views of distant snow-clad Kosciusko, had been frozen stiff with the cold, was duly thawed out by the rector. Work at this centre (and let it be said that it is a centre with many big circumference) has hitherto been supported by our parent society. Besides one or two church buildings, State school houses are used for worship. Services in these are none the less hearty and reverent, even though instead of the legally-required Table of Commandments and Apostles' Creed, the walls are adorned with a chart of the venomous snakes of Victoria and a diagram of weights and measures.

A sulky journey thirty miles further into the back country, brings the traveller to Walwa. Rivers and creeks may bar the way, but the parson must not be daunted. If the horse will face the stream he must be prepared to do likewise. What the local settler endures, who faces it year in year out, is increasingly realised. For settlement in these parts is of no recent growth. Many years ago, by specious promises, men were enticed to take up land and give themselves to the arduous toil of clearing. A railway to serve the community was projected. The visit of occasional survey parties lent colour to the promises; so hope kept alive. But years have passed and men have grown bald and their beards long and grey, but the railway—well, it exists in some carefully pigeon-holed plan in some dusty, dingy departmental office in Melbourne. Communication with the outside world is irregular. Stores are conveyed in great lumbering, covered waggon—that is, when the road permits of their passage. The amenities of city life are rarely enjoyed, and for women and children life often is dull and dreary.

In these conditions a fine work is being carried on. The Upper Murray knows the Gospel, and regular ministrations are maintained on both sides of the river, in N.S.W. as well as Victoria. In the Walwa and Kiewa districts, there are no vicarages, no church buildings, no school halls, but there are men earnest and faithful who minister to men. Surely should they be encouraged with help from us all.

The secretary's next journey was down through the Monaro of New South Wales. Nimmitabel was the train terminus. Strange place this, and in contrast, say, to Wilcannia, if we take newspaper report as true. For on one day recently while the latter place showed a red reading of 96 degrees the former only registered 36 degrees. From "Nimmity," as it is locally designated, a coach journey of 54 miles through Bombala to Delegate was undertaken. Then experiences commenced, for if the writs of God

do not run beyond Delegate neither do the coaches, and for the venture across the Victorian border into East Gippsland nothing on wings, wheels, or legs was procurable. Needs must be that the traveller go on foot with his belongings packed into a swag and shouldered in professional manner. Crossing the border after a morning's tramp the township (or rather ghost of a township) of Bendoc was reached. The mining glory of the one-time flourishing mountain centre has long since passed away, and but a dozen or so residents are left. A neat little church stood in the settlement, but there was none to minister. (We rejoice to hear of an appointment made, Jan., 1921.) Visitation was made at each house and useful literature distributed. Next day a formidable stage of 25 miles with two mountain ridges in the way to lend variety to the walk, was the programme. It proved to be a wild bridle track with the "blazing" on the trees often obliterated, and with one stretch of the track lost in a wide t-tree swamp. Scenery, especially in the mountain gullies, was superb. Tree ferns in luxuriant profusion bordered the way; maiden hair and fishbone fringed the silver streams. Clusters of star-white clematis hung from the trees. Wild violets and primroses nestled at the foot of the giant gums and native lilac and boronia added their beauty to the picture. Surely was it a veritable garden of God—and very few travellers ever pass that way to enjoy it.

It was a heavy swag that was dropped at the first house in the settlement at Buldah, and a gladdened heart that accepted the unqualified invitation to come and put up for the night. Folk in these forgotten corners of the earth may not worry much about points of church doctrine, and perhaps have never heard of hermeneutics, but in their generously practical way they know how to fulfil the scriptural injunction "Be not forgetful to entertain strangers." Pleasant was it to sit at the little organ that night in the big slab-sided living room and play and sing the hymns in which the little family joined.

Twenty miles or more the next day led to a scattered and attenuated settlement along the Cann River. Time passed quickly as homes were visited, the word of witness given and leaflets provided. Opportunities crowded in, sometimes with men following the plough or sowing maize, sometimes with the women busy in the house or yard. Again at night was the hospitality of another roof offered and enjoyed.

Genoa River, some 35 miles distant, was the next objective. A lift in a coach made the journey easy, but was not economical of time. They don't run to exact schedule in these parts, especially when the coachman holds up His Majesty's mails and his solitary passenger while he repaired a way-side settler's cream separator. It was Sunday and so Genoa (about four farm houses and a "pub") had service. A little knot of people gathered in a dining room for worship. Prayer Books we had but no hymn books, no organ or piano for music, not even an accordion. Hymn singing tended to resolve itself into a solo by the preacher until a gramophone was espied and, with some hymn records, requisitioned for service. Thence forward the congregation joined in heartily, helped by the strains of that far-off American choir.

The track then led on to Mallecoota Inlet, that place of exceptional beauty—a combination of Middle Harbour, Sydney, and the Hawkesbury River. What a wonderful holiday resort it would make. Owing to its accessibility, but few tourists visit it. Only eight families reside at this lonely spot, which, like many other settlements in the big East Gippsland scrub, knows nothing of shops and gets a mail just once a week. House to house visitation, and religious instruction in the tiny school house took up part of two days, and then the track was retraced to the Cann River to Noorinbee settlement. In unbroken company with the swag days were spent here. A useful little horse was lent for travelling purposes, and thus a wide area covered. Sunday services at this point, at Tonghi, were splendidly attended, also week night services at Combiobar, which, with Club Terrace, was visited towards the close. Response to appeal of the Gospel was encouraging everywhere, and these mountain dwellers seemed to appreciate the ministrations of the Church. Road-making camps were visited and big, rough navvies were quite willing to join in service. Miners' huts were occasionally met. At two settlements unbaptised children were found. In all places there was unmistakable evidence of spiritual need. There is no shame of face or diffidence in talking religion. The topic is natural. The confession must be made that our Church and other orthodox Churches have failed to take advantage of this characteristic. Considerable length of time had passed since a parson worked through that country. But the representatives of some of America's "crank" religious "isms" had assiduously worked the field flooding it with volumes of lurid escha-

tology of the Russellite and Mormon type. 'Tis pathetic to find people spending anything up to 45/- for a volume of this worthless trash, but it is infinitely more pathetic to find that our Church practically prints nothing to counteract it.

However, it is easy to indulge in reflection. The need is of action. The three-week venture briefly described above leads to some practical suggestions. First, our Church should have for such areas—and there are many in Australia—a mobile ministry composed of keen and active men who will go out to specialise in personal evangelism and pastoral work. They should be released from any fixed round of Sunday duties and be free to go where opportunity leads. The splendid experiment which the Bishop of Gippsland made in appointing Deaconess Shoobridge for similar type of work has been entirely successful. If there is a place for women in this itinerating ministry, surely there must be one for men.

Second, there should be diocesan or provincial colporteurs. This means a wagon loaded up with Bibles, Prayer Books, Christian literature, healthy fiction for adults and children, all for sale. Why should the alleged revelations of Joseph Smith, of Utah, or Mary White, be the sole religious reading of folk out in the bush? The B.C.A. Society has long entertained a notion about such a wagon. Who will back it up?

Third: Here is a definite challenge to our lay folk. Why not spend your holiday in a little piece of definite, personal work? Why not pack up your swag and go for a walking tour in the faith of the Lord Jesus and for the cheer and help of lonely folk out back? Why not "try out" your religion? For forty-nine Sundays in the year, you generally sit in your pew and take in the Gospel; why not spend the other three in giving it out? We will arrange the itinerary so as to ensure easy journeys through beautiful country. As for expenses, let it be gratefully written that the writer found folk so overwhelmingly kind and hospitable that at the end of his three weeks he found that board and lodging had cost him but six shillings. Write to our office and tell us when you are ready.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Summer School Cancelled.

The C.M.S. Summer School, arranged for Australia, January 22-29, has been cancelled owing to the recent fire. The records were destroyed and the C.M.S. office staff have a Herculean task in the reconstruction of their office arrangements.

Christmas Cheer.

An item of considerable interest at St. Paul's, Redfern, last Christmas was the distribution of relief under the will of the late James Farr, who left £400, the interest to be given to the poor of the parish on Christmas Day, and on that day only. The rector and wardens expended the money by giving 38 widows and deserted wives the sum of ten shilling each. Irrespective of this, on the two days preceding Christmas from other charitable sources, 942 parishioners received help.

St. John's, Penhurst.

On Wednesday, December 22, a Christmas Tree was arranged for the kindergarten school, much to the delight of the little ones. Prizes were given in the senior school by Mrs. Baylis and Mr. and Mrs. Ferguson, and presented by the rector. A presentation of a silver wristlet watch was made to Miss M. Langley Hudson, who has taken up the profession of nursing. For five years she carried on the work of teaching in the kindergarten school, and the teachers and scholars felt they would like to show their appreciation of her untiring efforts on behalf of the little ones under her care. The address was read by Jean Ferguson, and the watch was presented by little Ronie Jones. Miss Hudson was feelingly responded and said she would always value their gift. It would remind her of the days she had been with them. A splendid musical programme was arranged by Mrs. Dixon Hudson.

Church Homes, Glebe.

A Christmas gift afternoon for the inmates of the above homes was arranged by Mrs. Dixon Hudson, and held in the rectory garden, Penhurst, on Thursday, December 16, at 3 o'clock. There was a large attendance and a beautiful lot of gifts were brought in. Mrs. Courtney Smith gave a stirring and interesting address on the work of the Church homes. Miss Genders, Deaconess for the Mothers' Union, gave a pathetic

address on her work in connection with the Children's Court. A vote of thanks to the speakers for their splendid addresses was proposed by Mrs. Nelson Howard and carried by acclamation. Mrs. Dixon Hudson entertained all present to afternoon tea and thus ended a pleasant and profitable afternoon.

A Gift.

(Communicated.)

The rector of St. Paul's, Lithgow, received recently a cheque for £120 toward the new church building fund, the gift of the beneficiaries under the will of the late Mr. William Gray. The beneficiaries agreed to give the first dividend from the estate, the result being the above amount. Some forty years ago Mr. Gray himself gave the ground where the old church was built.

The new church building fund now stands at £2110, which means that in 'about fifteen months £1000 have been added to the fund. This has been accomplished by the hard work of the parishioners, £300 being raised in a sale of gifts, about £300 by direct giving (not including the £120 mentioned above). The Sunday School and other organisations have done their share, all working unitedly and harmoniously to swell the fund. All are anxious that the new church should soon be erected. Further efforts are in hand for this year and promise to be successful.

Loss of a Church Worker.

The Church in Lithgow has suffered in the loss of Mr. Bert Hart, who died the first week in the new year of typhoid fever. He was hon. treasurer of C.E.M.S., a member of the choir, Sunday School teacher, and took a leading part in the Boys' Club. He was only 24 years of age and was engaged to be married. A memorial service was held in the church on Sunday, January 9, and the rector paid a fitting tribute to his life and influence. There was a very large congregation.

An encouragement has been received in the application of one of the church members for service in the Mission Field, in the person of Miss Luckie, of the local hospital.

COULBURN.

Church of England Grammar School.

The Diocesan Board of Education recently recommended to the diocretate that the best avenue for the limited education resources of the diocese is the encouragement and establishment of hostels for boys and girls attending the State High Schools.

In view of the abnormal increase in the cost of living and salaries, difficulties that at the present time are hampering the work of all private schools, the directors come to the same conclusion and advise the shareholders that the situation left no option but the same but to terminate the operation of the school.

The shareholders accepted this view and determined upon a voluntary liquidation. The school will therefore not re-open this year. The equipment of the boarding school of the school will be disposed of to the Diocesan Board of Education for the purpose of a hostel for boys attending the Goulburn High School.

BATHURST.

The Jubilee.

"We have had a most wonderful, uplifting and joyous jubilee. All our most ambitious anticipations have been surpassed. Synod and Congress were splendid. The papers contributed by the laymen reached a standard worthy of an Australian Congress, as many experienced minds avowed. The papers read by the clergy were of the high standard we expected, but few suspected we had such unexploited capacity among our laymen. The presence of the pioneers, Archdeacon Boyce, Canon Allis, Mr. H. C. Sutor, and their counsels and reminiscences gave untold pleasure, and we are under an immense obligation to His Excellency the Governor and Dame Margaret Davidson for the gracious and sympathetic manner in which they entered into all our rejoicings.

"The Bishop of Armidale, who so kindly came to fill the place the Primate was unable to take, won all hearts and helped greatly. The services of Jubilee Sunday brought together the greatest gathering in the history of the diocese. Every portion of the vast diocese was represented. We shall never forget those great services, with their strong notes of remembrance and thanksgiving. All our visitors expressed unbounded delight in sharing in such memorable services. To some who were not present, I may seem to write in superlative terms, but my words are sober compared with the expressions of those who participated.

"Mr. Leicester Johnson (the Cathedral organist) and the Cathedral choir achieved a real triumph of interpretative worship. Then there came that wonderful thankoffering of

almost £7000, from a diocese still suffering from the devastation of an unexampled drought.

"My heart was too full to preach a sermon in face of this great response to meet the needs, in old age, of the clergy who have faithfully laboured in these scattered areas. I could but say "Thank you" in the name of the diocese and add that all my sermon was contained in the text, "God is not unrighteous that He will forget your works and labour that proceedeth of love; which love we have showed for His Name's sake, who have ministered unto the saints and yet do minister."—Heb. vi. 10.

"To one and all, who, to every remotest corner of the diocese, planned and worked and gave to bring all things to such good success, yet could not be with us on this day, I say from my heart, 'Thank you, and God bless you.'"—The Bishop's Letter.

VICTORIA.

MELBOURNE.

Church Missionary Society Notes.

Miss K. L. Nicholson, formerly of China, reached Melbourne on December 26, by the S.S. "Kanowna." Miss Nicholson has retired from active service, and has resigned her connection with the Church Missionary Society.

The Rev. R. D. Joynt, of the Roper River Mission, arrived in Melbourne on January 2, by the s.s. "Marathon."

In recognition of splendid service during 21 years amongst blind boys at Fochow, the Chinese Government has conferred upon Mrs. Wilkinson, wife of Dr. George Wilkinson, the Order of the Golden Grain.

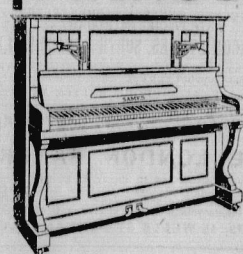
The fourteenth Summer School conducted by the Victorian branch of the Church Missionary Society will take place at Portarlington on Saturday the 8th to 15th January. The chair will be taken by the Bishop of Bendigo, the Right Reverend Donald Baker.

Ridley College Successes.

The College and Principal Wade are to be congratulated on the excellent results gained in the recent Th.L. examinations. Seven were presented, six passed. Mr. A. C. Mills was the only candidate for Th.L., and he was successful. Rev. R. C. Johnston, of Bendigo Diocese, an ex-Ridley student, at the head of the pass list, just failed to secure honours.

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SOUTH AUSTRALIA.

ADELAIDE.

Canon Wise Case.

Canon Wise, in the current issue of "The Messenger" (his church paper), refers to the controversy about the delay in hearing the charge of breach of ritual which the Bishop of Adelaide has preferred against him. Canon Wise quotes the following from a letter the Bishop has written to Messrs. G. Bonner and L. P. Shakespeare (wardens of St. George's Church), in reply to a cable they despatched to him:—"You will understand why I hold Canon Wise responsible for the delay and why I cannot understand your protest. I have certainly thought that Canon Wise was moving heaven and earth to avoid a decision. If he wanted a decision last January he could have had it with Mr. Justice Poole as chancellor; if he wants a decision now he can have it with Mr. Halcumb as chancellor. The expediting of the trial rests with him, and I cannot imagine what more I can do to secure a decision."

The Sacred Number.

From a parish paper we extract the following item of interest:—"Please notice that this is the first number of the 'Parish Paper' in the year 1921, being the coming-of-age year of the century. It is also the 14th year of this publication. Twenty-one is made up of three sevens, and 14 of two sevens. I always regard the sacred number of seven with much significance. St. George's Church was built in the year 1857. I was instituted as incumbent in 1907. We further note that the vicarage telephone number is 5507."

QUEENSLAND.

BRISBANE.

C.E.G.S. Prize Day.

The annual Speech Day of the C.E.G.S. took place on December 9, in the Albert Hall, Brisbane. Bishop Le Fanu presided, and in his address emphasised the importance of the great public schools to the development of individual and national life. His lordship eulogised the self-governing principle of such schools and the desirability of the spirit of independence and proper self-reliance which was thus fostered. Bishop Le Fanu paid a well-merited tribute to the headmaster, who was one of those who dream dreams that were of a realisable character. Colonel Macartney, C.M.G., D.S.O., distributed the trophies for athletics and addressed the boys.

In his report the headmaster, Rev. W. P. F. Morris, M.A., indicated the progress of the school during the year. A sixth form had been added for boys working beyond the junior examination standard. The hope was expressed that it would not be long before parents would consider their boys' education insufficient until they had spent at least a year in the sixth form. The regular "loafer" at school was becoming rarer as schools improved in their teaching, and in provision for games, and so long as a boy was learning each school year was twice as useful as the year before. In the sixth form a boy might expect to be trained for leadership. A prefect, indeed, already was a leader. The school's own two prefects this year had been of real value to the school. One of them had captained the rowing and the other the football. The latter had been the main author of the new school paper, and both of them had exercised a good moral influence. He had waited years for this. He asked them to look upon it as a most notable advance. The school house accommodation next year would be taxed, he anticipated, to the utmost, while the new class rooms, now under construction, scarcely would be adequate. A committee, formed for the purpose of improving the playing ground, had raised £700. He repeated the request made last year for £50 for a new racing four to compete in the all schools race. The next objective must be the school chapel.

The new school paper, "The Viking," made its first appearance at the close of the term. It is well printed and illustrated with pictures of the school and the football and rowing teams. We congratulate the editors upon their enterprise and feel sure that the result will be an increase in the esprit de corps of the school.

Women's Shelter.

After fifteen years' devoted work for women at the Women's Shelter and elsewhere, Miss Kellett has had to resign from her work for family reasons. She has given herself most willingly and freely to the help of the outcast and poor and will be greatly missed at the Shelter. She has earned the thanks of the whole Church in this diocese for the way she has persevered in a difficult and sometimes very unenviable task which she now leaves with regret, not in any way for her own advantage. Mrs. Palmer, who has worked for several years at the Women's Shelter as Miss Kellett's assistant, is ready to take up the work of matron to which she has now been appointed.

SOUTH AUSTRALIA.

ADELAIDE.

Canon Wise Case.

Canon Wise, in the current issue of "The Messenger" (his church paper), refers to the controversy about the delay in hearing the charge of breach of ritual which the Bishop of Adelaide has preferred against him. Canon Wise quotes the following from a letter the Bishop has written to Messrs. G. Bonner and L. P. Shakespeare (wardens of St. George's Church), in reply to a cable they despatched to him:—"You will understand why I hold Canon Wise responsible for the delay and why I cannot understand your protest. I have certainly thought that Canon Wise was moving heaven and earth to avoid a decision. If he wanted a decision last January he could have had it with Mr. Justice Poole as chancellor; if he wants a decision now he can have it with Mr. Halcumb as chancellor. The expediting of the trial rests with him, and I cannot imagine what more I can do to secure a decision."

WILLOCHRA.

A Terrible Responsibility.

"You will naturally turn first to the appeal for Reunion and the accompanying resolutions. They represent a wonderful advance, and that they have been accepted wholeheartedly by representatives of all parties in the Church is nothing less than a miracle of God's grace. It can no longer be said that the Church is hanging back. You will observe that we are not only asked to consider Reunion, but that we are asked to go and achieve Reunion in our various provinces and countries. We are not asked to wait for the old country, where the Church is handicapped by its connection with the State, but to go ahead for ourselves on the lines so well and wisely laid down. It will be my ambition and hope to devote the remaining years of my life to trying to help towards making this a reality so far as our Australian Church is concerned. We have had clearly laid down what we may do and how we may do it. A terrible responsibility will be on us if we do not do our very best to accomplish it."—The Bishop's Letter.

The Bush Church Aid Society.

Archdeacon Nash, Administrator of the Diocese of Willochra, made the following interesting reference to the ideals of the B.C.A. in his report to synod:—"The problem is to get young men who are filled with true zeal for God and His Church, and who therefore are willing to give up all thought of their own comfort and advantage, and to go out to the uninviting places. There ought to be such men in this country, and a new organisation—the Bush Church Aid Society, is endeavouring to find them. I have been in communication with the secretary, and hope that something may come of it. Elderly men with families have offered to help us. I have three on my list now—but it would be very improper, it seems to me, to send such men to places where the stipend is very small, no house is provided, a huge district has to be covered, and educational facilities are few or non-existent."

NEW ZEALAND.

AUCKLAND.

Taranaki Bishopric.

During Archdeacon MacMurray's recent visit to New Plymouth a meeting was held for men, at which the Archdeacon urged the necessity of sub-dividing the Auckland diocese by the formation of a Bishopric in Taranaki. A small but live committee was set up, and if its work is successful in New Plymouth the scheme will probably be warmly supported elsewhere.

End of a Useful Life.

The news of the death of the Rev. J. R. Burgin, Onehunga, Auckland, came as a shock to a very large number of people. On Wednesday, December 1, Mr. Burgin had a busy day of his usual work, and at night he conducted the choir practice at St. Peter's Church. During the night he was taken ill, and his two doctors were sent for; and in their presence, and with his dearest ones around him, he passed from this life. In 1915 he was appointed Chaplain to the New Zealand Third and Fourth Rifle Brigades. He was with them in Egypt and

France, and was gassed at the Battle of the Somme, and became chaplain to the returned soldiers. Comrades speak most highly of his work at the war, and tell of his calm courage when ministering to dying soldiers on the field of battle. They tell how at one awful time he was with a small party of soldiers who were cut off from the rest of the force and were under heavy shell fire, and expected death at any moment. Mr. Burgin commended them to God, and calmed and cheered them, until they all got away safely. His sudden death was the result of the hardships of his war service.

NELSON.

Ordination.

On December 21 (St. Thomas' Day) the Bishop of Nelson held an Ordination at the Cathedral. The sermon was preached by the Very Rev. the Dean, who dealt with the Call of Moses as leader of Israel from the bondage of Egypt. The Ven. Archdeacon Kemphorne, the Bishop's Examining Chaplain, presented the candidates—the Rev. J. W. P. C. Dyer (New Zealand Board of Studies), A. J. Farnell (Hatfield Hall, Durham) and D. S. Evans. The Rev. J. W. P. C. Dyer is at present curate of Cheviot, and the Revs. D. S. Evans and A. J. Farnell are working in the Grey Valley and Cobden-Runganga districts. The Dean, the Archdeacon and the Revs. W. A. Austin, M.A., and F. Sampson joined in the Laying-on of Hands.

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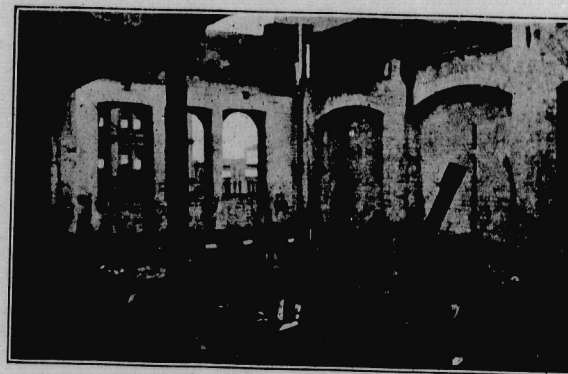
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GREAT FIRE!

Complete Destruction of the Offices and Bookroom of the N. S.W. Branch of the C.M.S. in Elizabeth St., Sydney

Most of our readers will have heard of the grievous calamity that has overtaken our N.S.W. friends. As the General Secretary writes:—"Nothing has been left to us of the accumulation of many years, and for the moment we are overwhelmed by feelings of sadness at the loss of all our valuable records, photographs and gifts from colleagues of bygone years, rare books, and irreplaceable curios. We are also sorely beset with difficulty in re-commencing our work because of the loss of account books, correspondence files, subscribers' lists, etc."



AFTER THE FIRE.

We trust that every assistance will be given the Society's officers to get a complete list of all subscribers, whether to periodicals or to the funds of the Society.

We learn that many expressions of sympathy and goodwill had been sent in. The occasion will be one full of sympathetic appeal to Church people, and we trust that everywhere the needs of the Society will be made widely known. The Clergy and other sympathisers will realise the need of voicing the appeal for help quite apart from any deputation of the Society's Officers, for such deputations are manifestly impossible at the present juncture.

It is with thankfulness we learn that most suitable premises have been secured in Castlereagh Street, Sydney, on the top floor of the building of the Australian Paper Company (near Park St.), and Mrs. Bragg and her capable staff of voluntary assistants expect to have the Refreshment Room in going order on Monday week.

The Church may well thank God for the invincible optimism of the C.M.S. staff. It is well expressed in the circular that has been generally issued:—

"The DIFFICULTIES of RESUMING our Work are many and might well daunt the most enthusiastic.

WE ARE NOT DEFEATED.

THE FIRE MAY PURGE, BUT NOT DESTROY

The General Committee has determined, that by the grace of God, there shall be NO RETREAT, and confidently calls upon Church people to assist in the work of Restoration.

YOUR HELP IS NEEDED

CONSECRATION TO A GREAT TASK IS INVITED

PRAYER IS REQUESTED

HELP US RE-ESTABLISH and increase the efficiency of OUR ORGANISATION."

No Altar in the Church of England

(By the Rev. W. H. H. Yarrington, M.A., LL.B.)

The word Altar, according to Murray's Great English Dictionary, has different forms in old English books, such as *altier*, *awter*, *altere*, etc., and is really the Latin word *altare*, genitive *altaris*, neuter, of which the plural is *altaria*, a word adopted into our language about A.D. 1300. The Latin word, *altaria*, really means the fuel, etc., placed on an *ara*, which is the true Latin word for an altar, for the purpose of consuming the sacrificed victim by fire. The word *altaria* is, of course, derived from *altus*, which means high, exalted. The expression *High Altar* is really a pleonasm. Murray says an altar is "a block, pile, table, stand, or other raised structure with a plane top on which to place or sacrifice offerings to a deity." In those Christian Churches which celebrate the eucharist or communion service as a sacrifice, "the altar is the raised structure consecrated to this celebration." Murray further says that altar is the word "as applied to the 'holy table' of the English Prayer Book, which occupies the place of the altar removed after the Reformation." In the Prayer Book of 1549 (the first Prayer Book of Edward VI.), altar occurs side by side with God's Board, Lord's Table, Holy Table; the two latter, however, displaced the word altar eventually.

In the Prayer Book of 1549, the title of the Communion Service was as follows:—"The Supper of the Lord and the Holy Communion commonly called the Mass." In the second Prayer Book the words "commonly called the Mass" were omitted, this simple change removing from the popular mind all connection of our Communion Service with that of the Roman Mass, a decided mark of Protestant advance and improvement and an indication of the dislike of the English people and the Reformers of everything which savoured of Romanism. In the old Prayer Book (1549) the word altar is frequently used, e.g., "The Priest, standing humbly afore the midst of the altar shall say the Lord's Prayer"; "Then the Priest turning him to the altar shall say." The altar was also termed God's Board, but "altar" is the word more generally used.

In our present Prayer Book the word altar is entirely expunged. (All loyal members of the Church of England ought to remember this!) The word Table is substituted throughout. (Protestantism of the Prayer Book, page 51.) The Table, the "Lord's Table," "The Holy Table," are the words intentionally and exclusively employed; the word altar never! (page 51).

This was "the decided Protestant mark" of the P.B. for which we cannot be too thankful. When this P.B. was compiled it must be remembered that the Reformation had not been completed—it was in a transition state. In this early Prayer Book the last of the opening collects before the Communion Service read, "The Priest standing humbly afore the midst of the altar shall say the Lord's Prayer," etc. In the second Prayer Book of Edward VI., 1552, which is virtually the same as our present Prayer Book, this most important rubric appears in place of it, and is to-day the last of the rubrics at the beginning of the Communion Service:—"The Table" (not altar) "having at the communion time a fair white linen cloth upon it shall stand in the Body of the Church or in the Chancel where Morning and Evening Prayer" (not matins and evensong) "are appointed to be said. And the Priest standing at the north side of the table" (not altar) "shall say," etc. In all probability the table was placed longitudinally, hence "north side" to which "north end" is now conventionally considered equivalent.) This rubric was expressly intended to prevent the Romish error of localising the Divine Presence and the altar-ward system of worship and service. With the Table standing in the Body of the Church the altar-ward system of worship is impossible. With the table standing in the chancel, altar-ward worship is almost equally difficult. Yet this is the only alternative permitted by the Church (page 52). The present custom of the Communion Table being fixed altarwise against the east end of the chancel and railed in is authorised neither by the rubrics nor by the doctrinal system of the Church of England. This position of the Lord's Table was in great measure brought about by Archbishop Laud, and has ever been an object lesson before the eyes of congregations to impress and inculcate the false idea that the Table is an Altar by its evident similarity to the High and other Altars of the Church of Rome. When the Reformation was glorious and accomplished fact the stone altars in churches were almost universally demolished. The Tables were placed, not perhaps always in similar positions, but generally in the body of the church or in the chancel lengthwise, so that the minister (priest) might stand on the north side (not end) of the table. The north end as in present use is equivalent to

the "north side" as enjoined by the rubric. "The abolition of altars was of a piece with the reconstruction of the Ordination Service and in this movement the leader was Bishop Ridley" (of honoured memory). "who, in May, 1550, was visiting his diocese for the express object. He was supported by the whole weight of government, who sent the Sheriff of Essex to see his injunctions respected" (Hole's Manual English Church History). The injunctions forbade various gestures and ceremonies counterfeiting the Mass, bidding "the Lord's Board" to be set up after the form of an honest table, and all other by-altars or tables to be removed. "Even the Dean of St. Paul's celebrated the Communion as a very Mass, showing how the Roman rite still lingered. By the end of 1550 altars had almost everywhere given place to tables (Barnet quoted by Hole). Queen Mary, of blood-stained memory, restored the Mass and altars, but on August 5, 1559, under Queen Elizabeth, the roods in St. Paul's were pulled down and the High Altar and other things pertaining thereto were spoiled." Of Archbishop Laud it is said, "Without substituting altars for communion tables" (which he indeed could not legally do) "he directed the existing tables, simply by his own will, and without law, to be placed altar-wise behind rails. He caused various genuflections and bowings to be made on entering and leaving church." Bishop Short says of Archbishop Laud that more perhaps than any other individual he was the secret cause of the downfall of the Church of England as an establishment in the time of the Civil War (Hole). In 1640, December 11, a petition was presented to the House of Commons by 1500 persons on behalf of 15,000 Londoners, complaining among other things of turning the communion table altar-wise, setting images, crucifixes and conceits over them, and tapers (altar lights) and books upon them, and bowing or adoring to or before them, turning the altar the "mercy seat" or the place of God Almighty in the Church, "which is a plain device to usher in the Mass" (Hole, p. 291). This petition was an evident manifestation of that abhorrence on the part of the English nation of any tendency to imitate a Church which has no friendly feeling towards our nation as being Protestant, yet some people, as the result in great measure of the Oxford Movement, appear to be hypnotised and fascinated by anything which is Papal and teaches sacerdotalism. The time may come ere long when we will see their error, perhaps too late, when our nation and church are under the domination of a quasi-religious, political power whose tyranny has been the ruin of every country where it has obtained the supremacy of the priesthood over the laity.

The efforts to win over our Church and nation are deeply laid and most insidious. By means of secret societies, sisterhoods and agencies within our Church, working Jesuitically in our midst, it is sought to gain over our Church to Rome. Space forbids details. A text which has been greatly relied upon, and one which has been inscribed upon at least one of our Communion Tables in this diocese, is Hebrews xiii. 10, "We have an altar." The meaning of which is, we Jewish Christians are not without an altar whereby we receive remission of sins and every spiritual benefit. It is the sacrifice of the sin-offering, literally "without the gate," as Christ actually suffered—the sin-offering carried without the camp—Christ suffering on the Cross, the Christian's only Altar, the Altar which "we have." This does not mean an ornamental altar placed in the east end of our Church, but our altar is the Cross of Calvary!

Many kindred subjects might have been touched upon in this paper, but space forbids, such as the false doctrine of the Real Presence in the elements—the wearing of the vestments, such as the chasuble, etc., identical with the vestments of the Roman sacrificing priests—utterly opposed to the teaching of the New Testament everywhere. The wearing of such vestments by a minister of the Church of England is illegal as declared by the Privy Council in the Ridsdale case, 1877 (May 12). The Hebrew word for altar is *Mizbeach*, which means "a place for slaughter," or sacrifice. Surely the Holy Table is no place for slaughter. It is a place for a sacred feast—a spiritual eating of the emblems of the broken body and shed blood of Him who was the spotless Lamb sacrificed for us *once for all*. This doctrine is so clearly taught in the Prayer of Consecration that no further words need be written. The words of the rubric at the end of the Communion Service are sufficient to prevent any adoration of the elements. The Book of Homilies warns all true members of the Church of England "lest of a memory they make the Holy Communion a sacrifice" (sermon concerning the sacrament, page 451). There is, of course, a sacrifice of praise and thanksgiving whence the service is often called the Eucharist, the Greek word meaning thanksgiving. But praise and thanksgiving are only part of the service, the essential of which is the remembrance of the

Death of Christ. This is the Propitiatory Sacrifice which alone can atone for and take away our sin and of which the Holy Communion is the effectual sign and remembrance. This death of Christ upon the cross is the one oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. And this can never be repeated. It is an ingenious statement of the Directorium Anglicanum, the text book of Anglo-Catholicism or Ritualism, that the Eucharist "does not repeat but perpetuate" the sacrifice of Christ, but the death cannot be perpetuated inasmuch as "He ever liveth to make intercession for us." All that we need to do is to remember the day, which took place "once for all," and which cannot be repeated or perpetuated. (Hebrews x. 10 and context.)

Young People's Corner.

FLORENCE NIGHTINGALE.

"I must put her to bed," said Florence, "she's not at all well, poor dear!"

And the little girl took off her dolly's frock, put on her night-dress, tucked her into her cradle, and pretended that her precious child was very ill indeed and must be "prop'ly looked after."

Another day dolly had hurt her arm, and it had to be bandaged and put in a sling, or she had broken her leg, which had to be set and put into splints.

Florence's parents were rich, and she and her sister had everything to make them happy, whether they were in their London home or in one of their beautiful country houses. Florence was a clever and charming girl. She was kind, full of fun, but with a serious, thoughtful side to her nature.

She loved to go into the cottages on her father's estates and nurse everybody there who was ill. Perhaps it would be a little child, or even a man or a woman, and sometimes it was a dog—a sheep-dog, who had hurt his paw, or merely a terrier with distemper that she could watch over and care for. Florence was never happier than when she was helping in the healing of the sick and lessening pain and suffering.

When she was grown up, the time came for her presentation at Court. This was when Queen Victoria saw her sovereign. Florence did not really like parties and society. She was restless always to be doing something useful and worth while. She started to visit the London hospitals. Soon she saw how very ignorant the hospital nurses were and she was shocked to see it.

She went away to the Continent—to Germany and to France—to study nursing there, and then, with a greater knowledge, she came back to England and began the work of improving the nursing in our own hospitals.

Her parents did not like their daughter doing this work at all. It seemed to them terrible that Florence, surrounded as she had always been by luxury and refinement, should go out as a nurse. And in those days nursing was very, very different from what it is now—thanks to Florence Nightingale, the brave pioneer of modern nursing as a profession for gentlemen.

When Florence Nightingale was nursing in London, a war broke out in the Crimea between Russia and England. We were then fighting not against, but for the Turks, and they made over to us certain buildings at Scutari, which is on the eastern shore of the Bosphorus opposite Constantinople.

Our men fought bravely and suffered patiently, but the British Army made many mistakes. It took eight days to get the sick and wounded from the battle-field to Scutari, and by that time a quarter of the men who made the voyage were dying on the horrible ships. Arrangements were bad in almost every direction, necessary supplies were delayed and sent to the wrong place, there was a lack of preparation for operations, and much unnecessary suffering. The make-shifts for hospitals were not even clean, neither were the bed-clothes, and the cooking for the wounded was abominably done.

Florence Nightingale read all this in the papers and from private letters, and as she read and thought about it, her heart burned with indignation and her whole soul was stirred with pity.

And she said, just as she had said of a little child in a cottage, or a sheep-dog with a torn paw, "I must help, I must do something."

She worked 20 hours a day, with never a thought of herself. It is scarcely surprising that, when she left Scutari, to carry on her noble work at the Crimea, her health failed. She took fever. She was very near to death, but she recovered. Her beautiful hair had to be cut off, and she was very wan and weak, but she would not go home to England. She worked on until the last British soldier had left the hospital and the war was over.

The soldiers loved Florence Nightingale with an undying affection. "Never be ashamed of your wounds, my friend," she would say to a shy soldier in her musical voice. "I never heard her raise her voice," said one of her nurses.

"If she was at our head," said another soldier, "we would be in Sebastopol in a week."

"We could kiss her shadow as it fell," wrote one man, "and lay our heads on the pillow again content."

An Irish clergyman was once asked to what sect this spiritual woman belonged.

"I do not know that she belongs to any particular sect," said he, "unless," he added thoughtfully, "it is to the sect of the Good Samaritan."

Florence Nightingale lived the life of an invalid for over 50 years, but she worked hard during that time for the reform of nursing and hospitals. She died in London in 1910 at the age of 90. But her fragrant memory was never more alive than to-day. That can never die.

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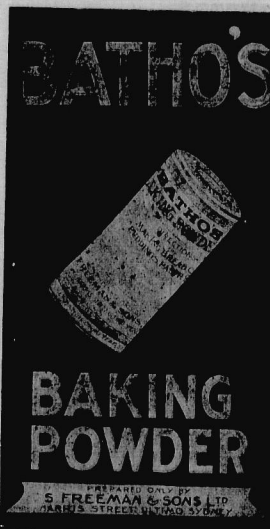
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Current Topics.

The Lambeth utterance on various matters still causes discussion and fear in the ranks of Anglo-Catholics. The Bishop of Zanzibar has been almost on his trial for the part that he played in the Conference. In November his lordship addressed the meeting of the "Federation of Catholic Laity," and reviewed the position in regard to the Swedish Church, the Ministry of Women, and Reunion. The bishop closed with a note of warning against the danger of controversy on secondary matters and the consequent using up of spiritual power on things that were not of first importance. There was the danger in so doing of losing the power of prayer, and injuring their real spiritual forces. The bishop said that the gravest question before Christendom to-day was whether there was going to be any revelation of Jesus of Nazareth to the people of this century. A solution of that problem might lead to some hope of ecclesiastical unity. The warning is greatly needed throughout the whole membership of the Church. It is far too common an occurrence that the Lord's people are split asunder by things not even secondary, and the real work of the Church, which is one of persistent witness to her divine Lord, is practically forgotten or made impossible. This, of course, was in the mind of the Bishop of Chelmsford when he made his recent striking appeal. The question is how fundamental are the matters that separate. Things that are not essential or fundamental must not be allowed to separate those whose manifested unity is needed for the glory of their Lord and Saviour.

Our Melbourne contemporary, the "C.E. Messenger," deals forcefully with the appeal for reunion within the Church by Dr. Watts Ditchfield. Very pertinently, in regarding our attitude towards Anglo-Catholics, the Editorial wants to know just how far we are to go in concession in accepting the bishop's suggested policy of "whole-hearted inclusion." The leader writer says:—

"Every Christian will wish to go as far as truth will allow. Some Anglo-Catholics would go as far as Rome, and affirm that they wish to see the Church of England again under Papal domination. Does the Bishop think that we can or should concede that point? We know full well that there are Anglo-Catholics who are as Protestant as anyone could wish to be in protesting against the sway of the Pope over our political life. But then so are many staunch Roman Catholics. True Protestantism must go further, as the Reformation went further, than a political objection to the Papacy, and error in every form must be included in the sweep of full Protestantism. There are Anglo-Catholics who undoubtedly teach what is neither in the Bible nor Prayer Book. Will

the Bishop tell us more clearly how far he thinks the Church may go in whole-hearted inclusion of Anglo-Catholics while avoiding the acceptance and encouragement of error?"

The article then goes on to refer to the experience of the Church in Australia and South Africa. It says:—
"Mention of whole-hearted inclusion prompts the enquiry concerning the practice of that estimable and desirable principle in dioceses where Anglo-Catholics prevail. Three-quarters, at least, of the members of the Episcopal Bench in Australia favour the Anglo-Catholic section of the Church, and their diocesan staff of clergy were similarly described. It should be asked, what are the fruits of this Anglo-Catholic dominance? It will be found that there has been evinced but little tendency towards whole-hearted inclusion of those who differ from the Anglo-Catholic. Why has the Church Missionary Society, the oldest and largest missionary organisation in the Church of England, been practically excluded from several Australian dioceses? What is the lot of Anglicans in South Africa where the Anglo-Catholic rules? Members of the Church are forced to accept forms and teachings they abhor, or else are made unwilling dissenters. It is a general rule that the Church of England loses as the Anglo-Catholic gains. This is very plain speaking, but let anyone aware of the circumstances impugn the facts. Anglicans in Melbourne are of the opinion that there has been no lack of encouragement to the Anglo-Catholics, here as in England. There never was any great outcry until lately against them following their bent in this diocese. A well-marked church was frequently, though perhaps inaccurately, described as a 'safety valve,' which serves to show a real desire here to live and let live. But when through ways which scarcely commended themselves to the minds of average Churchmen, one of the chief strategic positions in the diocese was given over to an extreme section of the Church, a strong sense of injustice was aroused, and still exists."

The Christian public are specially interested in the discussion going on in regard to a cure for leprosy. In so many non-Christian lands is the terrible disease prevalent that very few mission fields are free from the demand for special work amongst the lepers. Hitherto the disease has been regarded as practically incurable, and the best our missionaries could do for the lepers was to relieve their sufferings by loving care and to seek to bring them to that knowledge of God's love in Jesus Christ which alone can give peace and even joy, because of its wonderful present grace and hope for the future. But it is with real satisfaction that we learn that medical science has so advanced in regard to this disease that it is no longer to be called incurable. Quite recently one of our missionaries from China spoke of the relief and possible cure given by the administration of a certain drug; but spoke of the difficulty of getting it. We hope that many of our readers will respond to such an appeal and place our medical missionaries in such a position as to be able to get all the supplies they need for their Christ-like work.

Canon L. G. Buchanan, in a recent address at a C.M.S. Congress, has given some suggestions for the new Church Councils. These councils will, practically, be similar to our own Parish Councils, and so we venture to draw the attention of Parish Councillors and Church Committeemen to certain of these suggestions. The Canon begins with a quotation which emphasises the fact that councillors and committeemen are ideally "workers together with God." The spiritual aims of their work is thus insisted on: for too often the discussion of finance and other business concerns of the Church tends to withdraw their minds from the real purpose for which God has called them and others into His Church. Canon Buchanan then proceeds:—
"They must, then, hold a great place in the response of the Church to world-claims of Christ. But how, we ask, are they to hold it adequately? That is our next consideration."
"First of all face up to the facts. Expressed in terms of the Birmingham C.M.S. Congress, it means that Church Councils should realise:
"1. That God is calling the Church to advance, not to retreat.
"2. That such advance is quite within the possibilities of the Church's resources.
"3. That, realising this, every member should endeavour both to increase the missionary staff and also the income of the societies.
"Ideally that is so, and if every Christian realised fully his privilege in Christ it would be so. But it is not: we may as well recognise it, and so we must begin much more modestly.
"It will doubtless soon be seen that, viewed from the missionary standpoint, there will emerge three types of Councils:
"(a) Absolutely keen—the one that is sound, generally speaking, on all phases of Church work.
"(b) Practically indifferent—the one that is sound on some phases and weak on others.
"(c) Positively hostile—the one that, though sound on some phases, is actively opposed on others.
"This means that the missionary cause will get adequate treatment from the first type, no treatment worth speaking of from the second, and active opposition from the third.
"So at least two of the types are awaiting the attention of us who are determined that world claims shall be heard by all and, if possible, answered."
At first thought it seems impossible that classes 2 and 3 can exist in connection with a Christian Church; but, unfortunately, it is too true, for the men of wide vision are all too few in the Councils of the Church. It is strange, yet true, that such anomalies exist to-day in the Church of the Crucified—clergy and laity who are cold and sometimes hostile in relation to the Church's primary task—the making of Jesus Christ known throughout the world.

Parish Councillors and the World Claims of Christ.

But there are still more glaring anomalies. The Church is afflicted in her membership with low moral standards in business and pleasure. The principles of Jesus Christ are regarded as impossible of application to worldly relationships. This

Other Anomalies.

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