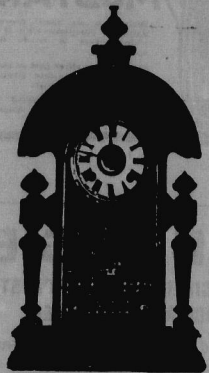


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For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

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## Current Topics.

For the Second Sunday after Easter our subject is "Christ our Sacrifice and Example." The Collect is a very beautiful one, dating from Reformation times. Dean Goulburn says: "The prayer summarises the whole benefit of the redemption, as consisting in the provision of a sin-offering, and of a perfect example." Because of that two-fold provision, we go on to ask "that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life."

The Epistle sets forth Christ as the Shepherd and Bishop of our souls, and as an example of patient endurance and of undeserved suffering. The Gospel consists of the Lord's discourse on the Good Shepherd, Who gave His life for the sheep, and reminds us of the great work of world-evangelisation which the Church ought to be carrying on. "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice, and they shall become one flock, one Shepherd." (R.V.)

The Convocation of Canterbury has not only given cause for anxiety by its concession to extreme High Churchmen in approving the permissive use of Vestments, but also by its attitude to the Holy Scriptures. In the Baptismal Service the Bishops propose that the references to the saving of Noah and his family in the ark from perishing by water, and to God's leading the children of Israel through the Red Sea, shall be omitted. Also in the Marriage Service they recommend the exclusion from one prayer of the phrase "As Isaac and Rebecca lived faithfully together," and from another prayer, the phrase "as Thou didst send Thy blessing upon Abraham and Sarah to their great comfort."

The reason for such omissions as voiced by the Bishop of Oxford with regard to the alterations in the Baptismal Service, is thus expressed: "It was felt that there were many to whom these words presented a difficulty, by appearing to give a definite idea that the early narratives in Genesis were historical incidents." But, as Dean Wace remarks in the "Record," "for those who regard the narratives as allegorical, there can be no necessity to omit the mention of them, while such an omission is a positive offence

to those who believe in their historical character."

Further light is shed upon the whole subject by the proposed changes in one of the questions put to those who are being ordained as deacons. At present the question stands thus: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" The Bishops propose to substitute: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament as conveying to us the Revelation of God, brought to its fulness in Jesus Christ?" The proposal of the Lower House is more satisfactory: "Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament are the records of God's revelation of Himself, given through men inspired by the Holy Spirit, and that they are able to make wise unto salvation, through faith in Christ Jesus?"

We freely admit that there is room within the Church of England for men who take different views of the method of God's inspiration of the Holy Scriptures, and we should be sorry to see believing and reverent critics who hold firmly to the essentials of the Christian Faith, excluded, much as some of us may differ from them. But surely experience has shown that the present attitude of our formularies to Holy Scripture has allowed much freedom to the Clergy (in some cases far too much.) It will indeed be regrettable if by amendments such as are suggested, it will appear as if the Church were opening the door of the ministry still further to men who are practically rationalists, and giving them liberty to deny even the foundations of the Faith. We ourselves see no need to make any changes in this direction, but if they are necessary, such words should be used in the question to deacons, as shall leave no doubt that those who are to be ordained believe in the substantial truthfulness of the Word of God, out of which they are to teach the people committed to their care.

Do the Christian people in New South Wales and Victoria realise how near we are drawing to the time when the totalisator will be legalised in these States? In Victoria the League of Wheelmen have approached the Government on the question, but in New South Wales the position is much more critical. To a deputation on Thursday week from the country racing associations, Mr. Flowers hinted that the totalisator might be a subject of legislation at an early date.

It is known that the present Government are in favour of this step, and are only divided as to the question of whether the State portion of the proceeds are to be devoted to charity, or to the ordinary revenue. Both the "Sydney Morning Herald" and the "Daily Telegraph" have supported the movement.

Surely it is time for those who feel that it is a degradation for the State to derive profit from the proceeds of a vice which is deteriorating the morals of our people, to take vigorous and active measures to resist this effort before it is too late. Experience in other places has shown that the totalisator makes it easier and more respectable to gamble, and draws in many people who would not think of dealing with the bookmakers. Now is the time to act, if we hope for success.

In the columns of the London "Record" a vigorous correspondence has been going on for some time with regard to the need of a new Evangelical Hymn Book. On some points nearly all the writers are agreed. There is almost universal dissatisfaction with the Hymnal Companion, both as to its choice of hymns, and also more particularly as to its tunes. There is also a unanimous opinion that there is no other Hymn Book in existence, which is quite satisfactory to Evangelicals. The new edition of Church Hymns most nearly meets the need, but does not quite satisfy it, and Hymns, Ancient and Modern, with all its charm, definitely teaches what Evangelicals hold to be erroneous doctrine.

So the verdict is, "We must have a new book." But when we pass from the destructive to the constructive side of the argument, though it may be true that "in the multitude of counsellors there is wisdom," the question arises: "Which of the counsellors are to be followed?" One writer asserts with vehemence that the new book should contain only 300 hymns with only one tune to each, and another urges a book of not less than 1500 to 2000 hymns, and the music to provide as many tunes to each as are known. Some advocate Lady Carbery's Hymn Book, others speak of the Canadian Hymn Book. Still, amid all this babel of voices, one fact emerges:—We need a new Evangelical Hymn Book, and we hope that when it does appear it will adequately express both the Scriptural character, and the loyal Churchmanship of the Evangelical School of Thought within the Church of Eng-



The "Sydney Morning Herald" recently, in a powerful leading article, drew attention to the cruelty to animals involved by the inefficient methods of bringing stock to market on the N.S.W. railways. Cattle and sheep are crowded together in trucks for over 40 hours without mitigation of their thirst, or heed to their sufferings. One by one they fall exhausted, to be trampled to death by the other animals. The "Herald" says that "it only needs someone with a vivid pen and a keen realisation of what is occurring in these stock trains to write a book about the N.S.W. railways to raise almost as big a sensation as the 'Jungle,' in which the horrors of the Chicago meat industry were described."

We rejoice to hear that the N.S.W. Minister for Railways (Mr. Hoyle), speaking at Bathurst last Saturday evening at a railway dinner, said that the complaint regarding the delay of stock trains and the treatment of the stock en route had been gathering force for the past four or five years, and to-day had reached that stage when he, as Ministerial head of the department, was compelled to say, "It must stop." And if it did not he must ask for men who would be able to stop it.

Mr. Hoyle may rest assured that in his laudable efforts for the humane treatment of animals which are being conveyed over the railways, he will have the whole-hearted support of the community.

#### A STARTLING CONTRAST. 1000 B.C.

For the building of Solomon's Temple: "Then the chief of the fathers and princes of the tribes of Israel and the captains of thousands and of hundreds, with the rulers of the King's works, offered willingly, and gave for the service of the house, etc. Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy."—I. Chron. xxix. 6, 9.

1912 A.D.

"Then the parishioners came together to consult how they were to get money to build the church. The people would not offer willingly, so they consulted together, and determined to have bazaars and sales of work, with all kinds of amusements, such as waxworks, Punch-and-Judy, tableaux vivants, raffles (which are illegal), fortune-telling, lucky tubs, shooting galleries, and other such-like things; also whist-drives, dancing, etc."

"Then the people rejoiced that they had made some money by these means, and offered it to the Lord for building His Church."—"Church Life," Toronto.

## The Vocation of a Deaconess.

Interview with Miss Pallister, Superintendent of Deaconess House, Newtown, Sydney.

It is about six months since Miss Pallister arrived from England to take charge of Deaconess House, Newtown, and of all the work connected with it. A representative of the "Record" called upon her recently, and in the course of an interview she gave much interesting information about the life and activities of Deaconesses.

#### The Ideals of a Deaconess.

Miss Pallister has had the great advantage of being trained at Mildmay, which is, of course, the very centre of all that pertains to Deaconess work. She went there at an early age, and has had a wide experience in practical work and in the training of other workers.

The ideals of Mildmay are high, and Miss Pallister wishes to see them fully maintained in Australia. Each Deaconess should be well-educated, thoroughly qualified, and well-equipped for her work, but especially should she be spiritually-minded, and deeply taught in spiritual things by the study of the Word of God. She should also be instructed in practical matters such as hygiene, first aid, simple nursing, cooking and house work, and family matters generally, so as to be able to help in many ways the people to whom she ministers.

#### Practical Work in London.

"Mildmay" is a name which stands for an immense amount of practical work, carried on in sixteen of the poorest parishes of East and North London. Special interest is taken in the factory girls, for whom clubs of all kinds are established. Such work is directly spiritual, the secular side being only the means to that end. In each centre there is always a weekly Bible Class; at one of them there was an average attendance of 80 girls, often more coming to the Bible Class than to other meetings of the Club. The mothers are not forgotten, but gathered together in mothers' meetings, and in the Mothers' Union, and a great deal is also done for the children. But it may perhaps surprise our readers to hear that the Deaconesses organise and superintend lads' clubs, being found far more effective at this work than the men. A friend of Miss Pallister's has a most successful lads'

club at Victoria Park, in the East End, including a lads' parlour, which is open every evening, where the boys can play games and enjoy themselves in innocent recreation.

#### A Change to Liverpool.

After some years amid the inspiring surroundings of Mildmay, Miss Pallister was invited by the Bishop of Liverpool, Dr. Chavasse, to commence a work in the northern city, similar to that so successfully carried on in London. Believing the call to be from God, she gladly accepted the invitation and spent two years in Liverpool, receiving much kindness from the Bishop. A Church Ladies' House was started, with five or six Deaconesses in residence, and during her stay Miss Pallister was able to put it on a permanent basis. The work was similar to that carried on in London, and much good has been accomplished among poor of Liverpool. Miss Pallister returned to Mildmay where she took the position of Superintendent of the Mission Work of the Deaconesses, which she held for three years.

Deaconesses from Mildmay have scattered to many countries. The Primate of the West Indies has, for many years, had three Deaconesses set apart by him for work in his chief centre, Kingston, Jamaica. Another Deaconess is in charge of the Church of England Deaconess' House, Toronto. It is well known, of course, that "The Willows," the C.M.S. Training Home, is the property of Mildmay, and presided over by two Mildmay Deaconesses. Missionaries who have been trained at "The Willows" are scattered the whole world over.

#### The Call to Australia.

Again there came an invitation to undertake work in an altogether new sphere. The Archbishop of Sydney, when last in England, met Miss Pallister and invited her to take the position of Deaconess Superintendent of Deaconess House, Newtown, and once again she gladly responded to a call she believed to be from God.

At Deaconess House there are five Deaconesses, and three probationers, who live a community life in a rented house in Queen Street, Newtown. Each day all meet together for Family Prayer, and also for a Devotional Meeting. The course of study includes Holy Scripture and Christian Doctrine, Prayer Book and Church History, Christian Evidences, Comparative Religions, Theory and Practice of teach-

ing, Lectures in Nursing and Health, Methods of Home Mission Work, Household Methods. Most of this instruction is given at Deaconess House, but for Prayer Book subjects, lectures are attended at Moore College.

#### The Work of the Deaconesses.

The ordained Deaconesses go out every day to visit in various parishes; the others undertake two days' visiting each week. Work is thus carried on in the parishes of Summer Hill, Ultimo, Darlingtown, Newtown, and St. Barnabas, George Street West, including in each case the whole of Sunday.

Besides these parochial activities the Deaconesses seek to advance the Kingdom of God in their own neighborhood, by teaching the Chinese, and also holding dinner-hour meetings in factories. Four factories are visited each week, and many of the girls welcome the Deaconesses, and gladly join in the hymns and listen to a short address. In connection with Deaconess House there is a "Home of Peace for the Dying," and also a "Training School for Domestic Servants and Children's Home," both at Marrickville.

#### The Great Need.

Miss Pallister said that the great need was a new Deaconess House. The present building is altogether inadequate. An excellent site for a new house has been purchased by the Committee in Bligh Street, close to the Women's College, and also to Moore College. But to erect a suitable House, including a Hall for lectures and meetings, and to furnish it, will cost about £5,000. One friend has promised £100 towards it, if five more will give £100 each. A great work like that of the Deaconesses should not be starved for lack of a suitable house. We trust that many Church people will come forward with generous offerings so that before long the Deaconesses may be fully equipped in a Home of their very own to carry on their glorious enterprise for Christ and His Church.

#### RUDYARD KIPLING—PREACHER.

Mr. Rudyard Kipling has a world-wide reputation as a man of letters, but his appearance as a Royal Geographical lecturer has drawn attention to the fact that he has not often appeared in the role of public speaker. Probably few Kiplingites are aware that on one occasion at least the poet acted as lay preacher. A quartermaster on an Empress liner died during a Pacific voyage, leaving a large family. Next day the notice-board bore the intimation, half-way down the entertainment programme, "9 p.m.—sermon by a layman." The layman proved to be Kipling, whose preaching resulted in a collection of over £70 from a congregation of less than 200 people.

## Helps for Quiet Moments.

#### Saints Departed.

While they here sojourned their presence drew us  
By the sweetness of their human love;  
Day by day good thoughts of them renew us,  
Like fresh tidings from the world above;  
Coming like the stars at gloaming glinting  
Through the western clouds, when loud winds cease,  
Silently of that calm country hinting,  
Where they with the angels are at peace.  
Not their own, ah! not from earth was flowing  
That high strain to which their souls were tuned,  
Year by year we saw them inly growing  
Liker him with whom their hearts communed.  
Then to Him they pass'd; but still unbrown,  
Age to age lasts on that goodly line,  
Whose pure lives are, more than all words spoken,  
Earth's best witness to the life divine.  
Subtler thought shall fail, and learning falter,  
Churches change, forms perish systems go,  
But our human needs, they will not alter,  
Christ no age all shall e'er outgrow.  
Yea, Amen! O changeless One, Thou only  
Art life's guide and spiritual goal,  
Thou the light across the dark vale lonely—  
Thou the eternal haven of the soul!

JOHN CAMPBELL SHAIRP.

#### Archbishop Alexander and "The Little Book."

The late Primate Alexander, Archbishop of Armagh, was, while at Oxford, much attracted by Newman, and when the latter joined the Church of Rome he intended to follow his example, and wrote to his mother to that effect. His brain was in a whirl, his heart was torn between perplexing and conflicting emotions; he took his name off the books and started homeward. A Quaker lady sat in the coach and spoke to him of the peace that passeth understanding. She gave him a little book, which he read, and the tract throwing light on the darkness of his soul, saved him from a step that would have lost the Church a man of power and illuminating service. Nowadays we are accustomed to think lightly of tracts. Perhaps we read too much to take notice of fugitive literature. The Quaker lady never knew what she had been permitted to do, but the "little book," in the providence of God, undid the work of Tract XC. Afterwards, speaking of the Tractarian movement, Archbishop Alexander said: "The leaders pushed to the front by circumstances were ignorant of the Reformation and the Reformers. While they affected to despise the one and the other, they scarcely knew anything of either, except at second hand."

#### WESLEYAN'S CATHEDRAL LEGACY.

A notable example of a Nonconformist appreciating the work of the National Church is afforded by the fact that the late Mr. S. S. Bacon, of Bold-street, Liverpool, left a legacy of £1000 to the new Liverpool Cathedral. Mr. Bacon was a Wesleyan Methodist, but the Cathedral scheme always had his cordial support. He is by no means the only Nonconformist contributor to the building fund.

## Problems and Principles.

By the Rev. E. Digges La Touche, Litt.D.

#### X.

#### THEY HAVE TAKEN AWAY MY LORD.

Christianity rests upon a historical fact. As has often been said, the Gospel springs from an empty tomb. It is certain that, apart from the physical resurrection of our Lord, there would be no Christian Churches in the world to-day and, though our faith in the empty tomb, might not stand apart from the experience of the Risen Lord and certainly would not accomplish anything, the time is not yet and never will come when the child of God will be able to regard it as a matter of little moment whether, or no, the torn and rent body was transformed into the image of the heavenly. Hence it might be thought a truism to lay stress upon the acceptance of the historical fact of Christ's resurrection from the dead as essential to honesty and loyal membership or ministry in a Christian Church.

#### Foundations.

Yet, alas, so far from being a truism, it is now a dire necessity to lay constant and insistent stress upon the absolute need of such belief on the part of those who are to be admitted to the sacred ministry of the Word of God. Not content with eliminating all real meaning out of such conceptions as the inspiration and authority of Holy Scripture, as the Atonement of our Lord and Saviour Jesus, as the essential Deity of our Lord, the so-called Liberal Churchmen now frankly assert their moral right to minister in the pulpits of the various denominations and, at the same time, deny that Christ really rose from the dead. That this is not an exaggerated statement may be seen by the perusal of a recent volume of essays by seven Oxford men. These gentlemen have felt that the time is come for a re-statement of Christianity in the light of modern ideas and attempt the task in an interesting, if somewhat ill-digested, series of essays. The re-statement consists of a strange hybrid of beliefs and unbeliefs. The Virgin Birth is not regarded worthy even of mention; the physical resurrection of our Lord is repudiated; His Deity is reduced to a mere identity of His Will with the Father's; but all is not lost—the Invocation of Saints, still remains! We can be of good cheer. The Lord is dead and buried. His bones have mouldered away to dust. The Holy has seen corruption. The faith of ages has been based upon a supreme delusion. Christ is not risen from the dead. Overwhelming historical evidence in favour of that great event must count

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for nothing. Nevertheless, Christianity can still survive. Dead men and women, no better and no worse than many who are now living, can hear our prayers and intercede with God on our behalf.

#### The Standard of Minimum Orthodoxy.

Such is the latest word from Oxford on the things which are most surely believed among us. This is the latest development of the Christianised Rationalism, which found its first expression in "Essays and Reviews" in 1861, and whose successive stages have been marked by succeeding volumes of Essays. This is the latest standard of minimum orthodoxy for the clergy of the Anglican Communion—to obtain until an unthinking laity are sufficiently "educated" for a further step in advance to be taken; or until it wakes to the fact that some leaders of the various Churches have betrayed the confidence reposed in them, and either sweeps them from the offices they hold, or compels them to fulfil the duties they have undertaken in the sight of God and man. Certainly, the shepherds of Christ's flock do not fulfil their solemn pledges to drive away all false doctrine, heresy and error from the people committed to their charge when the Examining Chaplains of Bishops, whose duty it is to test the fitness of candidates for the Christian ministry, are among those who are ready to publish their belief that Christ has not risen from the dead! Is it surprising that the laity are losing trust in the clergy and that there is ever-increasing difficulty in raising funds for religious purposes, when the ordinary obligations of personal honour are tacitly admitted not to be binding on us in matters of faith!

#### Effect on those without the Camp.

Nor, may it be remarked, does this procedure enhance the estimation in which the Church is held by those without the camp. I will never forget the way in which an agnostic Professor of Science in an English University asked me did I believe in the Virgin Birth, as a consequence of the moral shock which he had received from the cheerful statement of a fashionable curate that he did not believe it; nor the contempt in which my friend held those who accepted office within the Christian community and did not believe its teachings.

Indeed, there is no need to go outside Sydney for examples of the mischief done by this sort of behaviour. Again and again, have the remarks of eminent Oxford and Cambridge divines on Old Testament questions been quoted to me by those without the camp, and, again and again, I have been constrained to admit that, if the

statements were true, the rejection of the whole Christian system must follow as a matter of course.

You cannot dynamite the foundations and leave the superstructure unimpaired, and we must make our choice, both as individuals and as a community, as to our acceptance of the whole Christian position or its rejection. We cannot have a Gospel which is no Gospel. A Gospel without a Risen Saviour, may do credit to our hearts and reveal the triumph of our personal love over the logic of the intellect; but it cannot permanently abide nor win the souls for whom Christ died. If Christ be not risen, then is our preaching vain; and your faith is also vain. Ye are yet in your sins.

### Notes on Books.

**Man to Man**, by Rev. Professor R. E. Welsh, M.A., B.D. Copy from Angus and Robertson, 2/6.

This is just the book to place in the hands of young men, especially if they are influenced by the "smartness" of our modern young life. Professor Welsh does not deal mainly with religion in this volume; he is concerned chiefly with that conduct which too often is practised by the up-to-date man and ruthlessly exposes it. As a close student of human nature the writer speaks as "Man to Man," and soon indicates his conception of true manliness. We have much pleasure in recommending such a work.

**The Bible**, its Origin, its Significance, and its Abiding Worth, by Arthur S. Peake, M.A., D.D., Ryland's Professor of Biblical Exegesis in the University of Manchester. Hodder and Stoughton, 6/- Copy received from Angus and Robertson, Sydney.

This is a valuable book for all who desire to study the present position of the subject of the Higher Criticism. Professor Peake is a Higher Critic, and rejoices in the fact, but as we read his pages we are struck by his earnest desire for truth, his reverent spirit, his firm belief in the essentials of Christianity.

His style is very lucid, and we have rarely read a clearer exposition of such subjects as "Textual Criticism," "The Higher Criticism," "The Problem of the Canon." He makes it plain throughout that he believes the Bible came by inspiration from God, not by the mere guesses of man. But, much as we appreciate Professor Peake's reverence and love of truth, it is when he arrives at his conclusions that we are compelled to differ from him. We acknowledge the light which has been thrown upon the Bible by criticism, but we think that our author makes too little of the conservative reply; in fact when face to face with his opponents he rather loses the judicial frame of mind which usually characterises him. He maintains that the critical view of the Bible gives it a new power, and an added value. If we accepted his position, we should feel that there was really no Bible left, or very little, to be regarded as the authoritative word of God, able to make men wise unto salvation. But Professor Peake, like many others, sees things differently, and much as we differ from his conclusions, we welcome his book as an honest and scholarly effort to solve a confessedly difficult problem. Yet we believe the day will come when scholars will not be quite so convinced of the truth of the "assured results" of the Higher Criticism as many of them are to-day.

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### Personal.

Rev. H. Wallace-Mort, Rector of All Saints', Woollahra, Sydney, intends shortly to resign his parish, but he has postponed his resignation for the present, at the request of the Archbishop.

Dean Golding-Bird will be consecrated to the Bishopric of Kalgoorlie in St. Andrew's Cathedral, Sydney, to-morrow morning. The service will commence at ten o'clock. Thirty clergy from the Newcastle Diocese intend to be present at the consecration.

Rev. H. L. Ebbs, Rector of Magill, S.A., has accepted the parish of Kadina, in succession to Rev. E. C. Loan, who goes to Woodville.

A window, to the memory of the late Mr. Archer, formerly inspector of the Bank of N.S.W., who was lost in the "Quetta," is to be placed in the Quetta Memorial Cathedral, Thursday Island, by his business friends.

Rev. Garnet E. Shaw, late Chaplain of H.M.A.S. Tingira, has been appointed by the Archbishop of Melbourne as first incumbent of a new parish in East St. Kilda. The parish will be formed out of All Saints', St. Kilda; Holy Trinity, Balaclava; Holy Advent, Malvern, and St. Paul's, Caulfield.

The reason for the delay in the consecration of Dean Stephen as Bishop of Tasmania is that the Episcopal income for this year has been allotted by Synod to Bishop Mercer, and the full stipend for the new Bishop cannot become available until after next September, unless special arrangements can be made.

Rev. E. Rodda, of Sorrento, Victoria, who is retiring from parish work, has been presented by his parishioners with a purse of sovereigns. Rev. R. Sherwood, Curate of All Saints', St. Kilda, succeeds him at Dromana and Sorrento.

Bishop Nevill, Primate of New Zealand, has received a communication from Bishop Tuttle, of America, intimating that he has in hand the duty of selecting and appointing a representative Bishop of the Church in the United States to go to New Zealand in 1915 for the centennial celebration of the introduction of Christianity into New Zealand.

The following awards of Theological Scholarships at Trinity College, Melbourne, for the year 1914, have been announced:—The Payne Studentship, R. M. Cooke; The Florence Stanbridge-Gavan Studentship, N. H. Dooley; The Henty Studentship, A. R. Mace.

Rev. J. R. Walker, who has been locum tenens of St. Agnes', Glen Huntly, Melbourne, during the absence of Rev. W. A. Phillips in England, is seriously ill.

Rev. G. A. Cooke, D.D., Oriel Professor of the interpretation of Holy Scripture has been appointed to succeed the late Dr. Driver as Regius Professor of Hebrew, and Canon of Christ Church, Oxford.

The Bishop of Winchester, who is the English Chaplain of the Actors' Church Union, has invited the Archbishop of Melbourne to accept the position of chaplain of the Union in Australia.

Rev. W. Burvill, Vicar of Cowes, Victoria, has obtained the degree of B.A. at the University of Melbourne. He has done all the work of the Arts course since his ordination, in addition to his pastoral duties.

Rev. G. S. Ives, has, through ill health, been obliged to resign his parish of Mount Pleasant, S.A., and will shortly leave for England. He has worked in the Diocese of Adelaide since 1884.

Canon Darling, Rector of Pingelly, W.A., since 1911, and formerly Rector of the Bunbury Cathedral parish, is going for a year's holiday to England. He has resigned his charge but hopes to return to work in the Diocese of Bunbury.

Rev. H. J. Lovibond, Rector of Yankalilla, S.A., has resigned his charge, and intends to return to England. He was formerly Rector of Kapunda, and Curate at All Saints', Hobart.

The Bishop of Bunbury has appointed Rev. D. Davies Moore to the Parish of Pingelly, in succession to Canon Darling. Mr. Moore has worked in the Perth Diocese, having been Rector of St. Mary's, Fremantle North, but for the last two years has been in Canada.

Canon Whyte, Rector of Lismore, N.S.W., has been confined to his room with a severe attack of bronchial asthma.

Rev. T. Hilhouse Taylor was inducted last week by the Archbishop of Sydney to the charge of St. Peter's, Watson's Bay. After the induction he was publicly welcomed by the parishioners.

Mrs. Ayre has presented a valuable collection of books to the Mollison Library, Melbourne. The books were collected by her late husband, Mr. G. C. Ayre, and relate especially to Africa and the East.

Rev. G. Chapman of Whittlesea, Victoria, is seriously ill in a private hospital in Melbourne. His condition when we went to press was critical.

Rev. E. C. Budd, chaplain of public institutions, in Auckland, New Zealand, for the past 15 years, arrived in Sydney on Saturday on his way to England, where he will report on the various prison arrangements in the United Kingdom for the New Zealand Government. About 18 months ago he made an inspection in New South Wales.

Rev. D. Parish, Rector of Midland Junction, W.A., recently met with an unfortunate accident, owing to a vehicle colliding with his sulky, which caused it to overturn, with the result of an injury to his ribs which compelled him to keep indoors for a time.

The Very Rev. Albert E. Talbot, Dean of Sydney, has been appointed chaplain (first class), and Senior Anglican chaplain, of the second New South Wales Military District.

We regret to learn that Rev. H. W. Howell, Rector of St. John's Church, Ross, Tasmania, died suddenly last week.

A memorial service to the late Rev. J. Stanley Low was held at Christ Church, St. Kilda, Melbourne, last Sunday morning. Mr. Low was Vicar of the parish for 36 years. Bishop Armstrong, of Wangaratta, who was a curate under Mr. Low at St. Kilda, preached from the text, "Blessed are the dead that die in the Lord." He referred to the good influence exercised by Mr. Low on all those with whom he came in contact during his work. The service was conducted by the Rev. G. Pennicott, Vicar of the parish, a large congregation being present.

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## Correspondence.

## The Ministry of Absolution.

(The Editor, "The Church Record.")

Sir,—In your issue of the March 27, Dr. Digges La Touche in his article, "The Ministry of Absolution," makes the following assertion: "Thus for 110 years after the Reformation the Deacon or the Lay Reader pronounced the Absolution in the morning and evening services." Might I ask for the evidence for this statement.—E.

[The evidence for my statement is to be found in the Rubric governing the Absolution, the well-known attitude of the Reformers on the matter, and has also some Irish verification. (1) Mr. Prescott Upton, in his "Outlines of Prayer Book History," summarises the whole matter excellently. "The Rubric before the daily Absolution used to read 'The Absolution (or Remission of Sins—1604) to be pronounced by the Minister alone; this was altered in 1661-2 to 'by the priest alone, standing: the people still kneeling,' a change which is often thought to argue that a deacon is debarred from reading that Absolution. But this appears to be a mistake, for the Absolution itself is a non-sacerdotal pronouncement compiled from Lutheran-Calvinistic sources, which expressly states that the power of declaring and pronouncing Absolution is given by God 'to His ministers,' not exclusively to 'priests.' The word 'alone' dates from 1552, when its purpose was not to restrict the saying of the form to any particular grade in the ministry, but to prevent the people from joining in the rehearsal of what is properly a message from God to them, and therefore most suitably said 'alone' by the man who is acting as the messenger of God in that behalf. And the true meaning of 'alone' as differentiating between the clergyman and the congregation, rather than between grades in the ministry, was emphasised by the added words 'standing: the people still kneeling' (pp. 310-320). Much interesting information is to be found in the Tutorial Prayer Book which, however, considers that the present Rubric precludes a Deacon pronouncing the Absolution. (2) The Semi-official 'Defence of the Apology' by Bishop Jewel which, for long, was ordered to be chained in all Parish Churches explicitly vindicates the power of the laity to absolve sins. (Works, iii., 35ff.) (3) I cannot now recall the name of a contemporary treatise mentioning the practice, and I have no facilities for verification at hand; but it certainly was practised in Ireland during Archbishop Usher's primacy, and certainly would have aroused no doctrinal protests from the Anglican divines of the time. A reference to Bishop Drury's 'Confession and Absolution' will be decisive for the general position of our Church on the subject.—E. DIGGES LA TOUCHE.]

## About Confession.

[We are not prepared, as a rule, to insert letters of such a length as the following, but the subject is of the gravest importance, so we make an exception. We have been compelled to leave out one paragraph, but the essential parts of the letter are not interfered with.]

To the Editor, "Church Record."

Sir,—"F.L.A.'s" notes are interesting and important.

(1) "The Book of Common Prayer" seems rightly or wrongly to limit "Absolution" to a presbyter—see especially "Forms of Prayer to be used at Sea," "Then shall the Priest if there be any in the ship, pronounce this Absolution." Does it not?

(2) "There is a sin unto death. I do not say that he shall pray for it." If we read the exhortation giving notice of the Lord's Supper as we are bidden, and one hearing it, come to us not sure that he is not guilty of some deadly sin, we must not rebuke him for requiring an "abnormal" thing. Must we?

(3) If one witness "The Ordering of Priests," and think a grace is given to a presbyter, and that he can "retain" sins, and believe that what was not told could not be retained, and so come, in such a case, we would have to be very gentle towards him and hear him. Would we not?

(4) If one hear at "A Communion" that "the Book of Common Prayer" desires "restoration" of "godly discipline," such e.g. as "open penance," and were persuaded that, putting aside "doubtfulness," he would accept for his soul's sake solely as "godly discipline" the shame of confession and the gladly and humbly putting up with any unpleasant consequences that might accrue as satisfaction, meaning to amend his life, would we be justified in refusing to hear his trouble, i.e., the sin that spoilt him?

(5) In the case of one who unable to get rid of the idea that though such confession were to be "abnormal," yet in his case found sin not "abnormal," thought that the two things must obviously go together, should we hear him through all the confusion of his disease of sin?

(6) "F.L.A." does not say that we should not hear. A casual reader, however, might gather that it was undesirable. Granted that in our branch of "the Church," private confession is offered to all, recommended to some, enforced upon none: granted it were better so, still it would appear that though if some "bear fruit" "an hundredfold," without this help, we have to do with, and find place in "the Church" for some who only "bear fruit" "thirty" fold and who wish for this help. If they really wish it, is it not our duty to give it them?

(7) "F.L.A." suggests (it would appear) that "the practice of confession" should be "an abnormal position." It certainly should be—so should sin, according to God's wish. Confession to God through Rev. Peter

Green, has been proved a great "benefit" to some. If we take his word in "How to deal with men," these "abnormal" cases that it would benefit are far more numerous than a casual reader of "F.L.A.'s" notes might suppose.

(8) "F.L.A." says, "They put a Priest between them and God, &c." Is this quite clear? Is it not Christ, not "they," who put the ministers of the Church in some sense between ourselves and Christ, when he said, "As my Father sent me, so send I you: whose soever sins ye remit they are remitted unto them?" It is He who baptises by the hands of His ministers when they baptise. It is He who ratifies their absolutions. It is He who feeds us through their hands with His Body and Blood.

(9) Though "private confession" may lead to pride, and an arrogant sense of superiority, "would 'F.L.A.' make hold to say that the clergy who practise it have, as a matter of fact, such? Or are they some of the most hard working, humble-minded men, giving up their lives and their substance to win Christ's sheep, comparing fairly favourably—'Comparisons are odious'—in the matter of 'bearing fruit' with clergy who do not practise private confession? A splendid specimen of manhood like 'the Bishop of Oxford' does not strike me as being a 'weak, deluded soul.' Does he you?

(10) The Georgian era, when "private confession" was abandoned most, does not shine out very conspicuously, at least to the casual observer, as the most virtuous in history. Does it?

(11) Penitents who seek "Absolution" from God by the mouth of a presbyter are not bound also to seek "Direction." Are they?

(12) The point I take is that if any, for any reason at all, think their souls require it, then "the Church" surely does not deny them. Does she?—Yours, &c.,

G. L. W. ROOKE.

Lauriston, N.S.W.

(1) The Book of Common Prayer does limit the pronouncing of "Absolution" to a presbyter, just as it limits the celebration of Holy Communion to a presbyter. He is the duly authorised official to do certain acts in the name of the congregation.

(2) When St. John speaks of the sin unto death; he apparently means a sin which cannot be forgiven, such as the sin against the Holy Ghost. There is no trace in the New Testament of the Roman distinction between "venial" and deadly sins.

(3) The presbyter would "hear" anyone who came to him "to open his grief." All clergy do this.

(4) The Communion Service says nothing about the restoration of private confession.

(5) Sin is not "abnormal" in the experience of any man; the Holy Scripture teaches us how it may be dealt with—the method is not confession to a priest.

(6) In my opinion I think it most un-

desirable that clergy should hear any confession, except when a person cannot otherwise quiet his conscience and desires to "open his grief." When this is done it should not be "confession" in the technical sense of that word.

(7) I do not admit that the abnormal cases, however numerous, are really benefited by confession, which is rather the soothing drug than the healing medicine.

(8) Christ put no ministers between man and God; he appointed men to "minister" to their fellows the truths and Sacraments of the Gospel.

(9) Many individual clergy who habitually hear confessions are most humble-minded; but my experience is, dealing with them as a class, that the practice "leads to pride and an arrogant sense of superiority."

(10) I am not aware that the Georgian era reached its low level of morals because of the lack of confession. It would compare fairly favourably with mediaeval Europe when confession was universally practised.

(11) Penitents, who go to Confession, are always given some direction so far as my experience goes.

(12) The Church will not deny, to any one seeking it, "the ministry of God's Holy Word," by which "he may receive the benefit of absolution."

The practice of secret confession to a priest is without foundation in Holy Scripture, was unknown in the primitive Church, and was deliberately discarded by the Church of England, (except in such abnormal cases as those with which I have already dealt). Habitual confession was practically unknown in our Church for about three centuries. Its revival dates from the Tractarian Movement.

The system, as Archbishop Magee says, involves a sinful man "taking God's place, without God's attributes. It leads to priestly tyranny and spiritual bondage. If I had myself continued to go to confession, I should have joined the Church of Rome, of whose system the confessional is an intrinsic part. This is my opinion, is the only logical outcome of the 'Anglo-Catholic' position. I thank God for the spiritual liberty I now enjoy as an Evangelical member of the Church of England, needing no confession, save to God, content with the simple Gospel teaching:

"The blood of Jesus Christ, His Son, cleanse us from all sin."

"Being justified by faith we have peace with God through our Lord Jesus Christ." "I can do all things through Christ which strengtheneth me."

## THE BYSTANDER.

## "Palm Sunday."

To the Editor, "Church Record."

Sir,—In your issue of April 3rd, you say that "for some strange reason the name Palm Sunday has been dropped out of our Prayer Book," and then you add that "the old custom of the benediction and distribution of palms was rightly abolished by the Reformers as tending to superstition."

(1) Is the "some reason" for dropping the name Palm Sunday out of the Prayer Book far to seek?

(2) Is it "strange?"

(3) "Palm Sunday" though more convenient and though reminiscent of the triumphal entry of Our Lord into Jerusalem, in the 16th Century stood for and indicated the Sunday for "the benediction and distribution of palms." Is it not clear and immediate that when this "custom" was rightly abolished as tending to superstition "the name which it had given to the Sunday was also dropped?" The "some reason," therefore, is not far to seek.

(4) Nor is it "strange." What would have been "strange" would surely have been to have abolished the "custom" and to have kept the name which expressed it! In

the Holy Scriptures no particular stress is laid upon the use of the palm branches, though in St. John's Gospel we are told that "a great multitude took the branches of the palm trees and went to meet Him" (xii. 13). Whereas the colt, the foal of an ass, is specially emphasised, as foretold in the Old Testament and symbolical of the true character of the King of Israel.

If "the Sunday next before Easter" requires a convenient name, and one that reminds us of "the great event of the day" Why not call it "Colt Sunday"? But Palm Sunday and the old custom, which the medieval Church, fixing attention upon a subordinate feature of the triumphal entry had materialised after its manner, "tending to superstition" logically disappeared from our Prayer Book together.

Those who hold that "what they commonly call the Church of England is simply two provinces of the Catholic Church, with the same doctrine and practice and the same ceremonial as the rest of Western Christians" have restored the custom and the name together, which were logically abolished together.

We do not require either "Palm Sunday" or "Colt Sunday"—Let us be content with the wisdom and logical consistency of the Reformers of our Prayer Book as it is, and with "The Sunday next before Easter,"

## "PRAYER BOOK."

[We are not quite sure that the reason given by our correspondent for the dropping of the name "Palm Sunday" out of our Prayer-Book is the right one, though, of course, it may be so. The name "Ash Wednesday" was retained by our reformers, although the custom of blessing ashes and applying them to the penitents, which gave the name to the day, was discarded as superstitious. There is much more reason for retaining the name "Palm Sunday"; it does in some form remind us of the event commemorated, the Lord's triumphal entry into Jerusalem, in connection with which palms are mentioned by St. John.

However, we hold no brief for this particular name; we were dealing only with a matter of convenience. We have never heard anybody use, in ordinary conversation, the name of "the Sunday next before Easter"; whereas most Church people, including the staunchest Evangelicals, say "Palm Sunday." "The Prayer-Book Dictionary" and the "Tutorial Prayer-Book" both of which are strongly protestant, call it "Palm Sunday." The name seems quite harmless.

Although in our Prayer-Book it has been omitted, it appears that the absence of the name does not prevent the restoration of old superstitious customs, for we read in the "Church Standard" of April 10, that in Sydney "palms were distributed and carried in procession at certain Churches in the city and suburbs" on the Sunday next before Easter. We join with our correspondent in deploring any such revival of mediaeval ceremonies.—Editor.]

## OTHER CORRESPONDENCE.

## Branches of the Church of Christ.

Mr. E. J. Plummer writes on the above subject in reply to Canon Archdall. He says that the Church of Christ is represented in the New Testament as a Body with many members. In his opinion each member represents some Christian denomination, and that therefore these denominations are necessary. He also adds, "It has been lately shown by able writers that the Church of England was transplanted from Palestine into the British Isles in the year of the Crucifixion."

[We are compelled to hold over several other letters on account of lack of space, including "Candidates for Ordination," "Holy Communion," "The Leaven of Labour," etc.—Editor.]

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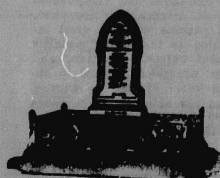
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## The Church Record.

APRIL 24, 1914.

## THE REFORMATION AT STAKE.

It is with very sincere regret we notice that the Upper House of Convocation in the Southern Province has recommended that "Provision shall be made to authorise, under specified conditions and with due safeguards, a diversity of use" in regard to the Vestments to be worn by the officiating minister in the Administration of the Holy Communion. While this recommendation of the majority of the Bishops will be read with much approval by many, we feel sure it will, when understood, give much pain to a very large section of our lay people, to say nothing of the entire body of Evangelical Clergy, to whom it will be most repugnant. It seems to us to be another nail in the coffin of the Anglican Church as an Establishment. Many we believe will prefer, and decidedly prefer, disestablishment, to the betrayal of the Church as a Reformed Church. Ritualists have long sought for some authorisation for their illegal practices, and it seems as if the majority of the Bishops were bent on giving them this—so far as they are able.

It is pleasing to observe the heroic utterances of the Bishop of Hereford in his speech in the Upper House—"They were aware," he said, "that the use of Eucharistic Vestments had gradually crept into a certain number of Churches in various Dioceses throughout the Country. There were, however, few signs that the introduction of these Vestments had in any way commended itself to the great mass of Church opinion, especially lay opinion. He felt it was not quite fitting to the dignity of that House to give formal and official recognition to what was strictly speaking an illegal usage, while it remained illegal." These are noble words. They go to the root of the matter and they deserve thoughtful consideration. Eucharistic Vestments are simply Mass Vestments. At the time of the Reformation of the 16th Century the Mass, with its idolatrous practices and priestly pretensions, was done away, and the Church restored the Holy Communion in accordance with Scriptural teaching and primitive

custom. And with this change in the essentials, came the change in the accident—i.e., in the dress of the officiating minister. It was a change from complexity to simplicity, and from gorgeous ugliness to refined modesty. Eucharistic Vestments therefore are a revival of the obsolete, and, at present, unauthorised paraphernalia of the centuries of superstition. They are a sign of the decline of spiritual religion, inasmuch as they tend to shift the centre of gravity in the Church from Christ Himself to outward ceremonial and the mere accessories of worship.

It is simply deplorable that the majority of the Bishops of the Southern Province should have favoured the permissive use of Vestments. We need not question their motives, but we strongly question their action. We consider it extremely unwise, and calculated to make the gulf deeper between the different Schools of Thought in the Anglican Church. It is a decided backward step, another move, however unconsciously made, to destroy the Church of England as a Reformed Church. That it will be stoutly resisted by the large, influential, and too patient body of Evangelical Churchmen, we do not doubt. But what particular steps may be taken to neutralise this deplorable decision of the Bishops we do not know. Thank God, Parliament has yet to speak, and possibly an appeal may be made not to sanction this disastrous change.

We need to bear in mind that the great aim of the Ritualistic party, as evidenced by their doings, is to get behind the Reformation, and to make the Services of our Church to approximate as nearly as possible to those of the Church of Rome. To the extent that this is done the Church of England ceases to be a Reformed Church and loses her standing among the Churches of Christendom. However, it remains for the great body of Evangelicals—both clerical and lay—to raise an indignant protest against this objectionable move of the Bishops, and so to organise as to bring to nought the counsels of those who seem never so happy as when they are "fingering the trinkets of Rome."

The curious thing about the action of the Bishops in this Vestment question is that "Letters of Business" were committed to them nearly ten years ago. By these letters they were requested to prepare a New Ornaments Rubric to take the place of the one now in our Prayer Book, and which no one seems quite to understand. Whilst this piece of work was, no doubt, of a delicate character (owing to the widespread lawlessness among many of the clergy), yet it was not such as should have been shirked by men whose very position in the Church demands courageous leadership—especially where indefiniteness and uncertainty so largely prevail. But the Bishops have not done what they were asked to do. No New Rubric has been prepared or even suggested, only a recommendation is made, which is absolutely one-sided, and is simply intended to give legal sanction to practices which, so far, have been quite illegal and which tend to subvert the distinctive Protestant character of the Church. Surely something better and more heroic might have been expected. We do not

doubt that the Bishops are capable of leadership, but in this particular matter we submit that they have lamentably failed, and their failure will make confusion worse confounded.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Address to Lord Denman.

The following address was presented to His Excellency the Governor-General by the Archbishop of Sydney, the Standing Committee of the Diocese of Sydney, and the Cathedral Chapter.

To His Excellency the Right Honourable Thomas, Baron Denman, a Member of His Majesty's Most Honourable Privy Council, Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, Knight Commander of the Royal Victorian Order, Governor-General and Commander-in-Chief of the Commonwealth of Australia.

May it please your Excellency,—The Standing Committee of the Diocese of Sydney, the Mother Diocese of Australia, and the Cathedral Chapter desire to express sincere regret that your Excellency has found it necessary to resign your high office as Governor-General of Australia. We have deeply valued the thorough manner in which you have set yourself to the discharge of your responsible and often onerous duties. You have ever sought to advance all movements that made for the social and moral good of the Community. You have always shown the utmost courtesy and consideration in all that you have done. For ourselves as Churchmen we desire to acknowledge many kindnesses received from you, and much effective help given to the work of your Church, both by example and co-operation.

We desire also to thank Her Excellency Lady Denman for her constant readiness to assist us when she could, as also for the lofty ideal of true life that she ever kept prominently in front of the people of the Commonwealth.

We wish you both God-speed in your departure, and for your future life.

Signed on behalf of the Standing Committee and the Cathedral Chapter,

JOHN CHARLES SYDNEY,  
Archbishop of Sydney.

## Lord Denman's reply was as follows:—

The Most Reverend the Archbishop of Sydney, and Members of the Standing Committee of the Synod and the Cathedral Chapter.

Your Grace, and Gentlemen,—I am deeply sensible of your expressions of regret that I have resigned the office of Governor-General of the Commonwealth of Australia, and of your kind references to the manner in which I have endeavoured to discharge the responsible duties of my office.

Although I am afraid that I have been able to do but little to promote it, I have always realised the importance of the work of the Anglican Church, and I am glad to learn that what little I have done in this direction has met with your recognition and approval.

Her Excellency, Lady Denman, desires me to thank you for the kind references you have made to her, and only wishes that she had had more opportunities of assisting in your work.

On behalf of Lady Denman and myself I thank you for your kind wishes for our future, and I can assure you that I shall always cherish the most happy memories of my three years in Australia.

(Signed) DENMAN,

Governor-General.

Admiralty House, Sydney,  
18th April, 1914.

## Ordination.

On Sunday last the Archbishop held an ordination at Holy Trinity Church, Dulwich Hill, when Mr. F. H. Hordern, L.Th., was admitted to the diaconate. There was a crowded congregation, and the sermon, on the duties of the ministry, was preached by the Rector, Rev. G. A. Chambers, M.A.

## Ladies' Home Mission Union.

The Annual Service for members of the Ladies' Home Mission Union will take place on Thursday, April 30, at 3 p.m. in the Cathedral. The exhibition of work and gifts takes place in the Chapter House on the same day; it will be open from 11.30 to 5.30. Afternoon tea will be provided at a charge of 6d. The short business meeting and annual report at 4.15 will follow directly after service, Archdeacon Gunther in the chair.

Members are earnestly requested to send in their contributions to their secretaries by April 27th, if later, to Diocesan Chapter House, clearly marked with name and address. Should members wish to give in kind (i.e., eggs, butter, poultry, jams, etc.), later, for the Sale of Work, will they notify their secretaries that their contributions will take this form. Money may be also given instead of work.

## St. Andrew's Cathedral.

On Easter Day, the Archbishop unveiled, at the Cathedral after Evening Service, an honour board, on which are inscribed the names of choirmen who have rendered 15 years' service in the Cathedral.

## St. Clement's, Marrickville.

The services at St. Clement's, Marrickville, on Easter Day were very largely attended. The offertories for the day amounted to over £100, and the communicants numbered 457.

## Bible Society's Gifts.

It is a practice of the British and Foreign Bible Society to present to all divinity students a copy of the Scriptures in the original tongue, and on Thursday, April 16, Mr. C. E. Bowen, the general secretary, visited St. Andrew's College and handed to each of this year's men a Greek and Hebrew Bible.

## Bexley, Arncliffe, and West Kogarah.

We note the publication of the first number of a new Parish Paper, for Bexley, Arncliffe, and West Kogarah, of which parish Rev. H. T. Holliday, R.D., is Rector. It has been decided to repair, renovate, and enlarge the Parish Hall at Bexley. At St. David's, Arncliffe, plans and specifications for altering the building have been prepared. At St. James', West Kogarah, the lining of the new building is nearly completed. At West Bexley, steps are being taken to secure a site for a Church. There are signs of progress in every part of the parish.

## BATHURST.

## Coonamble.

The Parish Hall at Tooloon has been completed, and the first service was held on March 29. It was found that a debt of £50 remained on the structure, and the local committee arranged to pay this off themselves. The Rector, Rev. Harold Woodger has been away from the parish for some time, owing to a buggy accident which necessitated the amputation of a leg, but he will return shortly. His locum tenens, Rev. D. Creighton, has done excellent work during his absence.

## RIVERINA.

## Free Seats.

At St. Paul's Pro-Cathedral, Hay, the annual report showed that the first year of free seats had not resulted in any loss of revenue. The finances of the parish are in a most prosperous condition. Rev. T. K. Pitt, formerly Organising Secretary of A.M.S. in Victoria, is Rector.

## CRAFTON.

## Synod.

The first Synod of the Diocese of Grafton has been summoned, by the Bishop, to meet from June 19 to 23.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## St. James' Old Cathedral.

Melbourne's historic Church has been removed from its old site in Little Collins Street, to the corner of King and Batman Streets, West Melbourne, adjacent to the Flagstaff Gardens. The opening and re-

dedication ceremony was performed last Sunday morning by the Archbishop in the presence of the State Governor, who occupied the Governor's Box, over one of the side porches. Old St. James' looks very much like itself in spite of tuck-pointing, freshly-painted stonework, and an interior resplendent with fresh varnish. The gallery has been much improved. The old pews with doors attached remain; also the straight backs which forbid sleep during the prosiest sermon. However, there are to be no prosy sermons, for the Archbishop encourages us to expect a man of light and leading to take charge of the old Church and the Metropolitan Mission. Returning to the interior of the old fane, one notices that ventilation has been well attended to, and the organ is sensibly placed where the sound can have free flow into the body of the Church. Tablets to the memory of past leaders, never to be forgotten, are re-erected. So may worshippers never forget Canon Beecher and Dean Macartney. One notes that the pulpit is rather far in one corner for a building intended for an aggressive work of evangelisation. Well, there is a new light in an old lantern in West Melbourne. May the electric current which now illuminates, St. James' be a sign of a new outshining of the Spirit of life and power for blessing to many now in darkness. The scroll text still stands in the east window as a promise for the weary and heavy laden. "My peace I give unto you." We wish the old Church a new career of much success in blessing and being blessed.

## St. Michael's, N. Carlton.

After Evening Prayer on April 8, a tablet was unveiled in the Church of St. Michael, North Carlton, to the memory of the late Mrs. T. Nickson. The ceremony was performed by Rev. A. C. Kellaway, who also preached the sermon, his subject being, "The Lamb of God." After a friendship with the deceased lady which extended over a quarter of a century, he was able to testify to her devotion to the Saviour, and to her earnest zeal in proclaiming Him to young and old, both near and far. He mentioned the interesting fact that she was a subscriber to no less than six missionary societies.

Rev. C. H. Barnes also spoke in the highest terms of Mrs. Nickson, and of his deep appreciation of her spiritual counsel and sympathetic prayers in times of parochial difficulty. The tablet, of English workmanship, is probably the first of its kind in the Commonwealth, constructed as it is, of encaustic tiles, with a white ground resembling Parian marble, and the design worked in scarlet and gold.

An endowed Prize Fund has been founded in memory of Mrs. Nickson, from which two prizes will be awarded annually to scholars from St. Michael's Sunday School.

## Christ Church, St. Kilda.

The opening of the new hall in the Parish of Christ Church, St. Kilda, took place last week, the ceremony being performed by the Bishop-elect of Tasmania (Dean Stephen). A hall for parish work and the Sunday Schools has been needed in the parish for a long time, the schools having increased considerably of late years. The building is

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very handsome, and stands in the Church grounds. It was built at a cost of £3,000, of which about £1,000 has been raised. The architects were Messrs. Richardson & Wood, Collins Street.

#### C.E.M.S. Hostel.

The opening of the C.E.M.S. Hostel, at East Melbourne, took place last Saturday, in the presence of an interested concourse of C.E.M.S. members. The Archbishop delivered an address, declaring the hostel open.

#### Society for the Visitation of the Sick.

A garden fete in aid of the Society for Visitation to the Sick will be held, by the kindness of the Archbishop, in the grounds of Bishops Court on May 9. It will be opened by Lady Stanley. A large number of stallholders have promised assistance.

#### BENDIGO.

##### All Saints' Pro-Cathedral.

At the annual meeting of parishioners much gratification was expressed at the renovation of the Church, internally and externally, at a cost of about £300. The cost of restoring the interior was defrayed by Mrs. Lansell, who gave a cheque for £100.

#### WANGARATTA.

##### Home Mission Fund.

The contributions to the Home Mission Fund for the past year have reached £523, an increase on the previous year. The Diocesan Council has resolved to appeal for £900 for 1914.

#### QUEENSLAND.

##### BRISBANE.

(From Our Own Correspondent.)

##### Easter.

The sacred season has been well observed, the congregations good, and, in most cases, the number of communicants larger than in former years; this, in spite of the trying weather, for the heat has been exceptionally severe and continuous.

##### St. Andrew's, S. Brisbane.

At St. Andrew's, South Brisbane, the Easter meeting was well attended. Canon Hay, the Rector, presided. The year ended with a substantial credit balance. The debt on the Parish Hall will be paid off during the coming twelve months. A considerable sum was expended in improvements to the chancel and rectory. The Sunday school and other subsidiary accounts were shown to be in a flourishing condition. Canon Hay was presented with a cheque as a token of the esteem in which he and Mrs. Hay are held by the people of South Brisbane, and the parishioners rejoiced in the fact, that after his trip to England, he intended to return to Queensland.

##### Sandgate.

The Easter meeting was held in St. Nicolas' Church, Rev. A. Maxwell, Rector, in the chair. The report showed a better financial position than the previous year, by £160. The services had been well attended. Two confirmations had taken place, other young persons were undergoing preparation. The C.E.M.S. was a live branch.

##### Clerical Changes.

Rev. A. E. Hocky will shortly come to town to replace Rev. G. L. Hunt, who is leaving for England. Rev. Mr. Gerrard will supply Mr. Hocky's place as Rector of Christ Church, Killarney.

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## WEST AUSTRALIA.

### PERTH.

#### W.A. Church News.

The April number of the "W.A. Church News" is full of information concerning the new Chapel at the Guildford Grammar School, and also publishes a supplement with excellent illustrations of the Chapel, of the scene at the consecration, and of those who took a leading part in it. And certainly the Church in West Australia has reason to be proud of this beautiful Chapel. No expense has been spared, and every effort has been made to carry out the ideal which those concerned in its erection have set before them, "to build as fine a house of God as is possible, to His greater honour and glory."

#### The Diocesan Festival.

The Diocesan Festival was to begin on Wednesday last, April 22, the eve of St. George's Day, with a tea, and public meeting, and to be continued on St. George's Day, when the arrangements were as follows: Holy Communion in the Cathedral at 7.30 a.m., Morning Prayer at 9, and Evening Prayer at 8 p.m., at which the Bishop of Bunbury was to preach. Special music was to be rendered by the combined choirs of the Cathedral, and Christ Church, Claremont.

#### Mothers' Union.

The Archbishop of Melbourne gave the address at the Annual Service of the Mothers' Union. There was a large congregation of women at the service, which was held in the Cathedral on March 26. The Archbishop laid stress on the need of maintaining the ideals embodied in the Marriage Service.

#### BUNBURY.

##### Special Synod.

To facilitate the formation of a Province in West Australia, a special session of Synod has been summoned to meet at Bunbury on April 30.

#### Aboriginal Missions.

A block of land has been given to the Diocesan Trustees by a lady, who desires to remain anonymous. The proceeds of the sale of the land are to be invested, and the interest used for missions to the aborigines.

## SOUTH AUSTRALIA.

### ADELAIDE.

#### Intercession for Missions.

A missionary prayer-meeting has been held on each Friday in Lent, at 1.30 p.m. A monthly missionary service has also been held at the Cathedral.

#### Procession on Good Friday.

The C.E.M.S. organised and carried out a successful procession on Good Friday evening through the streets of the city. Addresses were given by the Bishop, Canon Hornabrook, and Rev. W. Wragge.

## NEW ZEALAND.

### CHRISTCHURCH.

#### C.E.M.S. Regimental Institutes.

Following the custom of the past two years, the C.E.M.S. will be in attendance at the various camps that will be held by the Defence Department. The camp, to be held this year at Kowai, commencing 20th

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April and lasting until 2nd May, will be the largest one ever held in the Dominion, as all the forces—Artillery, Cavalry, and Infantry—will be under canvas at the same time. In view of the large number that are expected to attend, the special Regimental Institute Committee, appointed by the C.E.M.S., has been making strenuous efforts to meet the requirements of the case. The work is recognised as such an important one, viz., that of giving the men under canvas the opportunity of having tents where they can go at any time for the purpose of writing, reading, and amusement, that at least two large marquees will be equipped for the division served by the C.E.M.S. Not only will the welfare of the men be thus looked after, but the spiritual side is also provided for, as every evening, just before "Last Post," a short devotional service is held for all who like to attend. In the past this service has always been attended by the earnest men in camp, and it is hoped that, with the larger number under canvas, it will be even more readily made use of.

#### Church Missionary Association.

The Organising Secretary, Rev. O. Kimberley, paid a visit to Christchurch last month, was present at various gatherings, and gave three lantern lectures. On Wednesday, March 4, he addressed the helpers at the Church Missionary Rooms, taking as his subject, "The Ideal Depot Helper," whom he characterised as being faithful, intelligent, enthusiastic, and prayerful.

## Mission Study School at Springwood, N.S.W.

(From a Correspondent.)

During Easter week there met at Springwood, in the Blue Mountains, eighty members of various denominations to discuss means whereby the missionary spirit in our Churches could be stimulated and encouraged. In devotional sessions, in Bible study, sectional conferences, and mission study, all met as members of the Church of Jesus Christ, engaged in the one great work of extending their Master's Kingdom throughout the world. Many who went through the Bible studies realised for the first time the power of the Holy Spirit, available for every believer in Christ, and available only as we avail ourselves of it. Never to be forgotten were the series of addresses by Rev. N. J. Cocks on the power of personality; one realised as never before the unknown powers inherent in every individual, and the right to develop those powers for the service of God in the extension of His Kingdom. On the Monday night a powerful appeal was made for the women of India, by Miss Knights, who, herself, has known much of the sufferings they endure; that the womanhood of our favoured Christian lands may take to them the good news of the Gospel revealing to them the God they seek through paths of agony and pain.

Another course of addresses on non-Christian religions culminated in a final address, "Christ the only Light of the World," and as one saw the nations groping in the "darkness of the pit," and realised that Christianity alone could raise them, one

longed to go oneself and reveal to them the Light that coming into the world should lighten every man.

In devotional addresses which closed each evening meeting, the conference touched the highest point; and as the speaker pleaded for the surrender of body, soul, and spirit to the Master's service, the dedication of life and gifts and money to God, one felt indeed that God was in the midst. In the words of the hymn—

"Drop Thy still dews of quietness

Till all our strivings cease;  
Take from our hearts the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.

Speak through the dust of our desire,  
Thy sweetness and Thy calm;  
Let sense be dumb, and flesh retire,  
Speak through the earthquake and the fire,  
Thou still small voice of calm."

## The Church in the Home Lands

### Honouring a Bishop.

The Archbishop of Canterbury unveiled in St. Philip's Churchyard, Birmingham, a fine bronze statue erected to commemorate the episcopate of Dr. Gore, who was first Bishop of the new Diocese. Probably no other Bishop of a Diocese has had erected by public subscription during his lifetime an open-air statue in a public place.

The Archbishop said that the Bishop of Oxford holds views on many subjects that do not commend themselves to his contemporaries. He has all through his life taken an independent line, and has never feared unpopularity by giving convictions to views that run counter to the convictions of his brother Churchmen, but the Primate applied to him the words of Dr. Paget concerning Lancelot Andrewes: "All the great elements of strength may seem to have met in him—learning, ability, power of work, facility of expression, charm of manner, purity of purpose, courage, holiness." His efforts to help the poor and his crusade against sweating and avoidable evils have won for him a place in the affection of all social reformers.

### Kikuyu Tracts.

A series of "Kikuyu Tracts" is being issued by Messrs. Longmans, Green & Co., at one penny each. Three are written by Professor Gwatkin on the subjects, "Is Confirmation indispensable for Communion in the Church of England?" "Episcopacy in Scripture;" "Episcopacy in the Church of England." Dr. Warman writes a tract on "The Ministry and Unity," and the Bishop of Durham contributes to the series, "That they all may be one." Dr. Eugene Stock writes on "The Church in the Mission Field," and Dr. P. V. Smith on "The Limits of Ritual and Ceremonial in the Anglican Communion." This series of tracts will be most useful, and we trust they will be widely read.

A desire to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.  
—Whately.

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## The Woman's Page.

### Which Shall It Be?

Which shall it be? Which shall it be? I looked at John, John looked at me, And when I found that I must speak, My voice seemed strangely low and weak: "Tell me again what Robert said," And then I listening bent my head—

This is his letter.

"I will give

A house and land while you shall live, If, in return, from out your seven, One child to me for aye is given."

I looked at John's old garments worn; I thought of all that he had borne Of poverty, and work, and care, Which I, though willing, could not share; I thought of seven young mouths to feed, Of seven little children's need,

And then of this.

"Come, John," said I, "We'll choose among them as they lie Asleep." So, walking hand in hand Dear John and I surveyed our band: First to the cradle lightly stepped, Where Lillian, the baby, slept, Softly the father stooped to lay His rough hand down in loving way, When dream or whisper made her stir, And huskily he said, "Not her!"

We stooped beside the trundle bed, And one long ray of twilight shed Athwart the boyish faces there, In sleep so beautiful and fair; I saw on James's rough red cheek A tear undried. Ere John could speak, "He's but a baby, too," said I, And kissed him as we hurried by. Pale, patient Robbie's angel face Still in sleep bore suffering's trace, "No, for a thousand crowns, not him!" He whispered, while our eyes were dim.

Poor Dick! bad Dick! our wayward son— Turbulent, restless, idle one— Could he be spared? Nay, He who gave Bade us befriend him to the grave; Only a mother's heart could be Patient enough for such as he; "And so," said John, "I would not dare To take him from her bedside prayer."

Then stole we softly up above, And knelt by Mary, child of love, "Perhaps for her 'twould better be," I said to John. Quite silently He lifted up a curl that lay Across her cheek in wilful way, And shook his head: "Nay, love, not thee," The while my heart beat audibly.

Only one more, our eldest lad, Trusty and truthful, good and glad, So like his father. "No, John, no! I cannot, will not, let him go."

And so we wrote in courteous way, We could not give one child away; And afterwards toil lighter seemed, Thinking of that of which we dreamed; Happy in truth that not one face Was missed from its accustomed place; Thankful to work for all the seven, Trusting the rest to One in heaven.

## Young People's Corner.

### Scripture Competitions.

In the Junior Section prizes will be awarded as follows:—

First Prize—Selwyn Coates, The Vicarage, Guyra.

Second Prize—Beatrice Gerdes, "Sedreg," Market Street, Drummoyne.

In the Intermediate Section one candidate would have obtained a prize if she had continued to send in answers up to the end of the quarter, and had maintained her previous standard of excellence. If the answers have been written, they may still be sent in.

### Making Their Mark.

By E. M. Rice, in "Our Boys' Magazine."

"It doesn't come in a fellow's way to do a thing like this every week."

So said Jim Vaughn, as he and his friends reached the wonderful archway of rock known in their district as the Natural

Bridge, upon which the lads were ambitious to cut their names—a task by no means easy with such unsuitable equipment as ordinary pocket-knives.

Bob Willis went down on his knees and began to cut where he could work without raising his arms. Some of the others followed his example, whilst one or two climbed the trees and began work higher up.

"Why don't you begin, Jim?" asked Walter Brace.

"Do you think I'm going to creep on the ground like you fellows? I mean to put my name where people can see it. You'll see me a little higher than the rest before long."

"But you're never going to venture up there!" exclaimed Bob, pointing up the frowning face of the giant rock.

"Don't brag, Jim," chimed in Walter, who was standing on the roots of a small cedar tree, scratching "W. J. B." upon his selected bit of stone.

For answer Jim swung himself upwards holding on by the bushes, till he was beyond the level of nearly all the names inscribed on the rock.

"Hurrah!" he shouted. "Where are you? Come on! Follow your leader—if you dare!"

"You're high enough now, Jim," called the others from below. "Stop there—don't climb any higher."

"I'm not half-way up yet, you young cowards," retorted Jim. And, having recovered his breath, he went steadily up the steep ascent till he was above the tops of the highest trees which grew in the valley. And still he went on.

The boys at the bottom left their engrossing tasks to watch their comrade, for they were all getting anxious about him.

"You'll break your neck, as sure as your name is Jim Vaughn," shouted little Joe Ednor.

Jim paused. For a minute he seemed as if he were satisfied; but when he looked up he espied a name still above his head. His reply rang with pride.

"Attend to your own business, Joe. I am not going to let anyone put his name over my head."

Once more he ascended, cutting notches, holding on with one hand whilst he worked with the other, till at last he reached a point which nobody had ever touched; and there he chipped and cut till his name was deeply impressed on the stone.

"And now I'll begin to go down," he said aloud, as he viewed his finished task with great satisfaction. "But . . . I am tired."

The excitement that had kept him from feeling weary before was subsiding. His head grew dizzy, and he knew that getting down was an impossibility.

Meanwhile an anxious crowd had gathered at the bottom, for the boys had become so alarmed that they had fetched Mr. and Mrs. Vaughn and Jim's brother and sister, and some passers-by had collected.

"You can't descend—no use to attempt it. Try to gain the top."

So shouted one of these last as he took in the situation.

With white, anxious faces the onlookers glanced at each other. "Had he strength to climb higher?" "Would he be too much exhausted to hold on?" they asked. If not—well, nobody cared to put their thoughts into words. But it was only too easy to guess what a fall into the valley would mean.

And Jim? "I'd give something to be at the bottom," he sighed, as he tried to cut more notches in the rock. His strength was failing, and he knew that only a desperate effort would save him from death. But after a few more efforts he paused and clung to the face of the rock.

He heard many voices. Several people had hastened with ropes to the top of the Natural Bridge, and from its foot his father called to him:

"Jim, we are all here—your mother, and Harry and Eva, and I. We are praying for you. Don't look down. Keep your eyes on the top of the rock."

These comforting words roused the boy. He grasped his knife anew, and made a little upward progress. He was nearing the top of the arch, and could see a rope above his head, but it was beyond his reach.

Again he paused, then cut another notch, noticing as he did so that the blade of the knife was worn down to its last half-inch. Moreover, as he finished the notch, it slipped from his hand and fell down, down, till it dropped at his mother's feet.

Poor Jim! Every particle of his self-

assertion had vanished, and he would have given all he possessed to be at the foot of the bridge, scratching his initials in the humble corner chosen by Bob Willis.

"Look up, Jim! Look up!" A man was leaning over the top of the bridge, lowering a looped rope. Downward, downward it came. Could he reach it? Each minute of waiting seemed like an hour.

Yes! At last he caught it and slipped it gradually over his shoulders, drawing his arms through it. Then, in a few seconds,

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they were raising him, and he was hanging out over the awful depth.

"Look up, boy! Look up!"  
The shout came from below, and was echoed by the men above. A little more suspense—and then he reached the top, and drew him into safety, and a glad cry of thankfulness went up from everyone—"He's safe! He's safe!"

Long years ago this story was told, and the writer was reminded by it of others who are known throughout the world as men who have climbed high to make their mark, though not in the same sense as Jim Vaughn—men who have started out, full of self-confidence, to cut their names above all the rest that have been carved upon the rock of fame.

King Solomon, in the grandeur that ended in "emptiness and a striving after wind"; Alexander the Great, who wept in the hour of his triumph because there were no more worlds to conquer; Napoleon Buonaparte, who died a broken-hearted exile after inscribing his name above all the kings of the earth—so does the glory of the world pass away. And these are men who "made their mark."

Would you like to do the same? If so, choose not to write your name in the highest places of this world; but rather, through faith in the finished work of our Lord Jesus Christ, in the Lamb's Book of Life and in the hearts of those to whom you minister for His sake.

#### Ten Little Temperance Boys.

A Recitation from the "Life Line."

One little temperance boy, to his work so true,  
Pledged another little boy; then there were two.

Two little temperance boys, from bad habits free,  
Got another boy to join them; then there were three.

Three little temperance boys, never drank or swore,  
Taught a boy he must not smoke; then there were four.

Four little temperance boys, to their work alive,  
Helped another to be good; then there were five.

Five little temperance boys, eyes so very bright,  
Soon started Number Six on the road to right.

Six little temperance boys, looking up to heaven,  
Cheered a playmate on the way; then there were seven.

Seven little temperance boys, all rum they hate,  
Told a fellow of the wrong; then there were eight.

Eight little temperance boys, touch not, taste not wine,  
Asked a schoolmate not to drink; then there were nine.

Nine little temperance boys learned the truth and then  
Told it to another boy; so there were ten.

Ten little temperance boys working hand in hand,  
To drive strong drink away from our native land,  
Ask you all to help them; work with all your might;  
Never fear or falter, God is with the right.

#### WHERE HE SHOULD HAVE BEEN.

While travelling on a steamboat, a notorious card-sharper, who wished to get into the good graces of a Clergyman who was on board, said to the reverend gentleman: "I should like very much to hear one of your sermons, sir." "Well," replied the Clergyman, "you could have heard me last Sunday if you had been where you should have been." "Where was that, then?" "In the county goal," was the answer.

Evil, like a rolling stone upon a mountain top,  
A child may first impel, a giant cannot stop.

## The Bystander.

### PRAYERS FOR THE DEAD.

My young friend to whom I alluded in my last article, not only enquired about "confession," but also asked me another question: "What may be said for, and against, the practice of praying for the dead?" On Easter Monday there appeared a detailed report in the "Sydney Daily Telegraph" of a sermon on the subject by Rev. W. F. Wentworth-Sheilds, M.A., delivered at St. James' Church, Sydney, on the previous evening, in which he strongly advocated prayers for the dead. This seems then an opportune time for me to write down a few reflections upon this topic, which is to many a topic of surpassing interest.

Let me begin by pointing out that this subject is a very different one from that dealt with in the Bishop of Oxford's open letter, in which he claimed for Anglicans the right to believe in Purgatory and the Invocation of Saints, although these are emphatically condemned in the 22nd Article. It is quite true, as Mr. Wentworth-Sheilds pointed out that there is in our Prayer-Book no definite condemnation of prayers for the dead.

#### The Teaching of Scripture.

Our authority on the subject is the Bible, and we search the Scriptures in vain to find any command to pray for the dead, or any instance of prayer for the dead. The only possible exception to this statement is to be found in the case of Onesiphorus. In 2 Tim. i. 16, St. Paul says: "The Lord grant mercy unto the house of Onesiphorus," adding in verse 18, "The Lord grant unto him to find mercy of the Lord in that day." The "house of Onesiphorus" may, of course, have included its head, but granting, as seems probable, that Onesiphorus was dead, the Apostle's words concerning him are not a prayer but only a pious wish; they are not addressed to God at all.

This one passage, of doubtful interpretation, is a very poor foundation on which to build a practice, which has led to some of the greatest abuses which have demoralised the Church. I refer to the abuses connected with the doctrine of purgatory.

#### The Early Church.

When we turn to consider the practice of the early Church, we certainly find in the primitive liturgies a commemoration of the faithful departed, including intercessions for those in Paradise, that they might have eternal rest and that light perpetual might shine upon them. There are no prayers for any except the faithful. In this respect Mr. Wentworth-Sheilds carefully follows the example of the early Church, for he appears only to contemplate prayers for those in "Paradise." Now if prayers for the dead are efficacious, at all, it would seem that those who died in wilful sin would need them, and those in Paradise would not, for the latter are "with Christ, which is far better," they are "in joy and felicity." Yet there is no trace in the primitive liturgies of any prayers for those who have died impenitent.

#### The Invention of Purgatory.

This primitive idea of intercession for the faithful departed, gradually

grew into an elaborate system of prayers for the dead. Purgatory was invented, and has proved one of the best ways of bringing money to the coffers of the Roman Church ever devised by mortal man. For if the Mass be the offering of a sacrifice to God, let it be offered for the dead as well as the living, and money must, of course, be paid to the priests for doing it. Here is the basis of all the terrible corruption and superstition of the pre-Reformation days.

#### The Reformers.

What did our reformers do? Even in Henry VIII.'s reign in the King's Book, 1543, it is urged "that we therefore abstain from the name of Purgatory." In the First Prayer Book of Edward VI., the Burial Office makes no mention of Purgatory or Masses for the dead, though direct prayer was still offered for the departed. But all direct and explicit prayers for the dead, of any kind, have been deliberately excluded from our public services since 1552, and the proposal to restore such prayers in 1662 was rejected. It is much to be deplored that Archbishop Temple should have broken this rule by authorising for use in public worship a prayer for those who had fallen in the South African War, but his act was the act of an individual Bishop, for which the Church as a whole was not responsible.

#### The Position To-Day.

But why should Evangelical Churchmen feel so strongly as they undoubtedly do against any form of prayer for the dead? Surely it may be said that the Church, while not praying for them in public, has left her children free to do so in private, if they will, and that the practice, even if such prayers are not efficacious, can, at least, do no harm.

The answer is not far to seek. We cannot but remember all the degrading superstitions which grew up in the Mediaeval Church from this apparently harmless custom, and we are afraid that the same thing will happen again. The practice has no foundation in Scripture, and it is banished from our Prayer Book, why revive it when it has been proved to be so dangerous?

Is there no danger now? In my last article I told how, when I was quite a young man, I qualified as "a good Catholic" by going regularly to confession. In those days I also prayed for the dead, and at my Church in London, St. Matthias, Earl's Court, each year, there used to be given out the following notice, "Next . . . day will be All Soul's Day. All who desire their departed friends to be remembered in the Mass for that day will please send in their names." All Souls' Day is a Roman, not an Anglican Day, and the word "Mass," has a somewhat Roman sound. Is it any wonder then that the revival of prayers for the dead in any form makes us ask whereunto this will grow, causes us to cling more firmly than ever to the purity of doctrine, which is found in the Scriptures, and also in the Book of Common Prayer. F.L.A.

The man in the street says, Charity begins at home. If it begins and ends there it is not worth much. Charity may begin at home, but it has a long way to travel.

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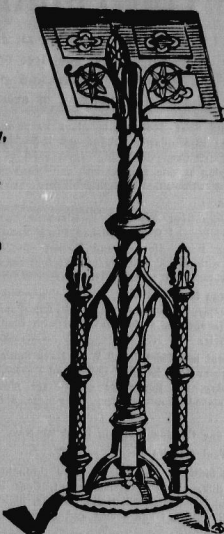
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## Current Topics.

The special thought of the Third Sunday after Easter is "Consistency of Life." The Collect declares that the object of God's revelation is that those in error "may return into the way of righteousness," and the prayer is made for all Christians that "they may eschew those things which are contrary to their profession and follow all such things as are agreeable to the same." The Epistle is full of St. Peter's practical exhortations on the duties of Christians, shows clearly some of the faults which are contrary to their profession, and urges that with well-doing they may put to silence the ignorance of foolish men. In the Gospel our Lord tells His disciples that though He was going to His Father, He would still be present with His Church. The secret of victory in the Christian life is always the presence of Jesus. "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The opening of the C.E.M.S. Hostel in East Melbourne, on Saturday, April 18, marks the beginning of a new era in men's work in the Church of England in Australia. The scheme is an experiment, and we shall watch the result with sympathetic interest. A commodious house has been secured at 198 Albert Street, East Melbourne, at a cost of £2,000. Rev. A. B. Tress, Organising Secretary of C.E.M.S. in Victoria, will be the Warden, and Mrs. Tress will take charge of all domestic arrangements. The Hostel will accommodate 15 men, who desire not only to live a Christian life, but also to work actively for their Church. They will be engaged in business, but on certain nights during the week, and on Sundays, will place their services at the disposal of the Society. Mr. Burt Connell, Chairman of the Executive of C.E.M.S., said: "They wanted the Hospice to be the centre of the men's movement, to be a driving force that would help on God's work. The men living there would be organised and taught, and become a force that would generate enthusiasm." In the Hostel will be all the advantages of a corporate life, combined with a close touch with the active work of the world. No doubt if the venture succeeds, as we hope it will, Hostels will be established in the other cities of Australia.

In England recently there has been some outspoken criticism on the words of the Athanasian Creed, and among others Professor Barnes, of Cambridge, has spoken very strongly on the matter, demanding of the Bishops "permission to speak the truth in the Church as elsewhere." Upon the text of this utterance the Melbourne "Argus" bases a leading article, in a recent issue, on the qualities which should be found in all preachers and teachers of religion, and there is much in the article with which we fully agree.

The first essential is "honesty or truthfulness of speech. He must believe what he says." All who listen to preachers must be convinced of this. As we sit and hear, there may be much which we are inclined to criticise, much perhaps from which we differ, but if we are quite sure that the speaker is absolutely honest, believes what he says, and earnestly desires that his hearers may believe it also, then that honesty, like charity, covers a multitude of sins.

The second quality is not quite so obvious. The "Argus" calls it "Economy of treatment." The preacher "is not in the pulpit to utter all his mind, and unless he is a very foolish man, he does not attempt to do so." If we first are quite clear that in what he does say the preacher is absolutely honest, then we agree with this point also. Convictions are not identical with opinions. The former should be fearlessly proclaimed, but the latter should be kept in the background. Every student is aware that his opinions are continually changing as new light and new ideas come to him. These are naturally discussed with others in private, but are not necessarily to be proclaimed in public. Only when, after much prayer and meditation, the point is reached when they become convictions, based on vital truth, should they become the substance of public preaching.

When we reach the third essential laid down by the "Argus" as necessary for the preacher, we are compelled to differ from the opinion expressed. It sounds well: "The great, much forgotten virtue of humility." If it meant humility in the preacher himself, the sense of insufficiency, we should be in full agreement, but it is apparently diffidence with regard to the certainty of religious truth which is implied. "Churches are not infallible, and all truth, especially religious truth, is only in the making." Here we must emphatically enter our protest. The Christian religion ever opens up new vistas of truth to the

earnest student, but it is a final revelation. It contains a message from God, which in its broad outline is clear and unmistakable. Our preachers should speak like the prophets of old, "Thus saith the Lord." They should be humble with regard to their own attainments, but fearless in delivering God's message, which alone can save mankind. Then those who listen, "whether they hear, or whether they forbear," they "shall know that there forbear, shall know that there hath been a prophet among them."

At the Synod of the Goulburn Diocese the question of the use of a common Communion Cup came up for consideration. It seemed strange that, in a Synod composed of men with diverse views on the question, a unanimous decision should have been reached. Apparently the only speeches made were those of the mover and seconder of the resolution, Dr. Stoker and Canon Pike. But when we study the words of the resolution we see how this unanimity was attained; it runs thus:—

"That this Synod being deeply concerned at the fact that a large number of members of the Church having very strong feelings of dislike for the manner of administering consecrated wine, by means of a common cup, either abstain from sacrament altogether or present themselves in an unsuitable, because disturbed, frame of mind, respectfully urges the Houses of Convocation to take into their serious consideration the advisability of arranging for some other method of administration."

There is no doubt that a large number of Church people dislike the present mode of administering the Cup, and if the Houses of Convocation are able to agree on any other method it would probably be satisfactory to the whole Church. It is not at all likely that a very speedy alteration will be effected. The Houses of Convocation move very slowly.

On the general question of the use of a common Communion Cup we desire to make a few comments. From the hygienic point of view there appears to be little danger to any one. As has been frequently pointed out the clergy, who drink what is left after all have communicated, are most likely to suffer, whereas the Insurance Companies regard them as first class lives, and in some cases give them a discount on their premiums. We have never heard of a single case of a clergyman being infected through a Communion Cup. We face much greater dangers in trams and trains, by the use of books from libraries, and in many other ways every day.