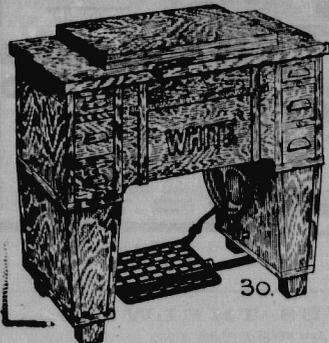


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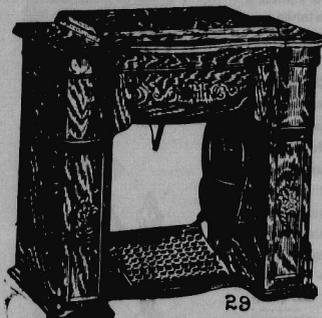
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Current Topics.

In the Gospel for the Second Sunday after Easter (St. John x. 11-16), we read the beautiful allegory of the Good Shepherd, which has ever appealed most strongly to the heart and imagination of Christendom. For the disciples, who were all Jews, it must have had a special significance, for the thought of the shepherd and his flock is interwoven with the history of Israel, is continually recurring in the Old Testament, and is summed up in the beautiful 23rd Psalm, "The Lord is my Shepherd."

Second Sunday after Easter, April 18.

Two thoughts are specially emphasised about the Good Shepherd. He knows His sheep, and He lays down His life for them.

Knowledge of the human heart is a note of the Lord's earthly ministry. "He knew what was in man." He could read the hearts of the disciples, and He can read our hearts. He knows our characters with all their flaws and failures, and in spite of all He loves us still. But if we are to be among His sheep the knowledge must be mutual. "I know Mine own, and Mine own know me" (R.V.). And the question for each one is this, "Do I know Him?" If we have not a personal knowledge of the Saviour, there is something seriously lacking in our Christianity, for He says: "My sheep hear My voice, and I know them, and they follow Me."

"The Good Shepherd giveth His life for His Sheep." The disciples doubtless could not understand how the death of the Shepherd could save the flock. Even we, looking back on Calvary, cannot fully comprehend the mystery, but we know that "He bore our sins in His own body on the tree," and we realise the great love of God, "for if He spared not His own Son, shall He not also with Him freely give us all things."

But what sacrifice are we making for that Lord who gave Himself for us? "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Yet in this twentieth century there are millions of people who have never heard that Christ died for them. The Saviour says: "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.) We profess to know and love the Good Shepherd who laid down His life for the sheep. We ought not to rest satisfied until we have done all we

can to bring the "other sheep" into the presence of the loving Saviour, that they may join His flock, and enter into the safety of His fold.

Labor Conferences are the order of the day, and the proceedings as related in the daily papers make good reading for those interested in the Labor movement and its attitude towards some of the evils that threaten us. In Sydney the Totalisator bulked large, at one time, in the minds of the delegates and some straight speaking resulted in drawing from the Premier of N.S. Wales a brave and sound appeal against defiling the great movement by implicating it in the nationalisation of the 'Tote.' Mr. Holman said:

When we started the Labor movement twenty years ago we did not do so for the purpose of getting a better shade of odds for our money as one of the crowning triumphs of Labor. (Loud applause.) The greatest enemy of the workers all over the world was primarily drink and secondly gambling. (Applause.) We did not adopt the view that gambling was inevitable when we dealt with the wheat speculation. There is the grossest confusion of thought in the idea which couples a success which attends a well-spent, strenuous life with a successful man who turns up a winner on the racecourse. We want to teach the workers of the world, and of Australia in particular, first, that success and prosperity depend upon exertions alone, not upon luck in Tattersall's or luck upon the racecourse. These are the principles of labor for which I went to gaol before the majority of this conference were ever heard of. I am disgusted beyond expression at the idea that this great movement that I, for one, have devoted my whole life to, whatever it may be worth, should be brought down to the level of being told that the crowning end and flower of it is to introduce the totalisator. Don't attempt to degrade it by making this a movement for obtaining the nationalisation of the totalisator." (Loud applause.)

We congratulate the Premier of N.S. Wales upon his great utterance and hope that his appeal will weigh heavily in the minds of those who fancy they are going to improve the condition of things in the community by so disastrous a step. As we have always contended, not only have we no guarantee that the introduction of the Totalisator will do away with any of the evils associated with gambling, but we do know that such legislation will throw a cloak of respectability over a vice which is sapping the very foundation of the moral character of our people.

At the Methodist Conference, the other day, Mr. Bruntnell who was a member of the N.S. Wales Commission in regard to this question, referred to the fact that it was said that the

totalisator would abolish the book-maker.

"It did not," he said, "do so, for in all the towns in New Zealand visited by the Commission bookmakers were operating. We were told that it purified sport, but in New Zealand the people had been compelled to form a pure sports league. It was said to improve the breed of horses, but in New Zealand it had developed a breed of sprinters that looked like greyhounds. I want parents to realise that hundreds of thousands of men who have shunned the book-maker will patronise the totalisator once the Government legalise it, and make it respectable—and you will thus have a new crop of gamblers."

The Melbourne Political Labour Council hit upon a very stormy subject for discussion, viz., the future attitude of the Labour Party to the Education Act and the claims of Roman Catholics in relation thereto. The stormiest discussion was over the Central Executive's recommendation that "no person shall be eligible to become or permitted to remain a member of the P.L.C. who is a member of any other organisation which selects, or lends support to candidates for public positions." This is evidently a far-reaching and extremely important amendment of their present rules, and perhaps hits hardest at what is known as the (Roman) Catholic Federation, a body that sought to interfere pretty considerably in the last election in Victoria. Indeed, it seems always to have been a part of the policy of the Roman Church to get its finger into the pie political, and we are not sure that, if all was known, it would be at all possible for a member of the Roman Church to belong now to the Political Labour Council of Victoria. Archbishop Carr evidently considers the amendment as a declaration of war on the "Catholic Federation, and through it on the Catholic people."

It is a matter of deep importance to the whole community that sectarianism should be absolutely divorced from politics; and a good many patriotic hearts have been seized with fear because of the block vote which the Roman Church has been able to command for any party that would be likely to accede to her varied and sometimes arrogant demands. It can never be productive of a true majority rule when any purely class or sectional legislation forms the ground of such a "block vote." We only need to consider the history of the Irish Party in the House of Commons which has for some considerable time offered a practically solid vote to any party in the British Legislature that would give it its price, Home Rule for Ireland; and to-day there stands another blot upon the British Statute Book in that Act of spoliation and sac-

rilege, the Welsh Church Disestablishment and Disendowment Bill. It was only the majority afforded by the Irish Party's block vote that has given to the work of the Christian Church in Wales a set-back which must, humanly speaking, impede her progress for many a year.

A danger of this kind should be expected least of all from a Labour Government whose very existence demands the utmost loyalty to all truly democratic ideals.

Should a Church paper conduct a humorous column? Some people would at once call it an undignified departure and not at all befitting the serious point of view that belongs obviously to a Church paper. No doubt others would favour the departure as likely to add some brightness and relief to an organ of information otherwise grave in the extreme. We notice that one of our contemporaries (a semi-official diocesan publication in New South Wales), has launched out in this direction, and under the heading "Condensed Correspondence" which is quite patently all on one side, gives a display of humour well calculated to bring a welcome ease to the most pronounced dyspeptic in his gloomiest moments. The saving clause of this facetious column is that all the topics are ecclesiastical. Its author

**Quaint
Ecclesiastical
Humour.**

would rival Touchstone in his brightest moments and if it were not for the very obvious fact that he is an inveterate worshipper of the fragrant weed, we should deem that he was a quaint ecclesiastical dug out of a medieval mine. In a comic paragraph beginning "Spec-Ang." (which we should translate "specimen Angorae?") we have a new definition for High and Low Church and a particularly good one at that.

"(1) A 'High' Church is usually found in the country or in a slum; a 'Low' Church, on the other hand, in prosperous parts of towns with a contented bourgeois attendance.

(2) There is no 'High' Church in either the Arch-diocese or in this Diocese, the conditions being absent." We can well imagine the Sydney Mission Zone Committee rubbing their eyes and wondering where and how this quaint writer spends his days.

Unfortunately the majority of the special clientele of the paper in question will hardly appreciate the humour as their very limited outlook will probably militate against their seeing the utter absurdity of the above definition, in the ordinary use of the terms. It is such a pity that our friend's fine humour should be so wasted for the want of understanding readers. We would suggest that he might seek a more appreciative audience in the various 'Bulletins,' or perhaps better—"The Church Times."

Our London Letter.

From Our Own Correspondent.

London, February 26th, 1915.

Should the Clergy Fight?

The outstanding Church topic this week has been connected with the War, namely—should Clergy be combatants? A correspondent signing "Churchman" and obliged with large type, wrote to the "Times" comparing Non-conformists with Churchmen to the detriment of the latter. It was "provocative of criticism that our Vicars and Curates should be comfortably at home while the whole manhood of the nation is endeavouring to defeat the Germans." He had previously stated that we were "constantly reading of the enlistment of Non-conformist Ministers." Of course he should not have said such things whenever he might be. But he has had no occasion to complain of the response his letter provoked. The Bishop of Birmingham, surmising that the anonymous correspondent was, judging from the type, a person of importance, promptly took up the cudgels, followed soon after by the Bishop of Chelmsford whose reply was in much better form and more convincing. In fact he made an ample defence. The promises made at Ordination constituting a sacred agreement entered into at the most solemn period of their lives did not permit clergy to voluntarily join the fighting line at any period of their lives. Again, even in peace the number of clergy was always inadequate for the spiritual work for which the Church stood. This was a "spiritual" war, when their services were more than ever needed. Troops were in training everywhere and were enlisting from every parish. The clergy were devoting themselves heart and soul to the troops in their midst and doing a work which would make them strong men at the front, because they will carry God with them. This he knew, having scores of thousands of troops in his Diocese. The Rev. W. Temple, son of the late Archbishop, also wrote and was favoured with large type. He gave what he called "two perfectly conclusive reasons why the clergy should not enlist." One was that they could do better work as non-combatants in their parishes or as chaplains; the other—surely a strange "conclusive" reason indeed—that "at Ordination we became official representatives of an international society—the Catholic Church—and that involves foregoing the right to act in a purely

national capacity, unless the Church is to be robbed of its Catholic witness precisely when that witness is most needed." As the "Westminster Gazette" in its neat way said the same evening, "this international non-combatant doctrine is too much for us."

Prayer-Book Revision.

Another Church topic still much to the fore is Prayer Book Revision, the proceedings in Convocation about which I wrote last week having affrighted high and low, each from their own point of view. Neither have quite made up their mind whether to try to frustrate Convocation's "knavish tricks," Lord Halifax's party being particularly determined to accept no revision which in any form or degree whatever requires sanction of Parliament, a non-spiritual body. The Protestant side seems equally determined in other respects though perhaps feeling uncertain as to the best way of preventing the grossly objectionable changes, which may lead to divided counsels if care is not taken. Bishop Ingham and Prebendary Fox have each written strong and impressive letters to the "Record," this week, the former claiming the protection of the controversial truce, and hoping on the highest grounds "that we shall hear no more of this ingenious attempt to de-Protestantise our Prayer Book"; the latter declaring that by the question raised and the proposals made "the Church's life is at stake." Convocation is a very powerful body, the more so at this time because of the intimacy and influence which the two Archbishops have with the Prime Minister. But Lord Halifax's party is also a very powerful body. It remains to be seen how far it will go in resisting changes which are so favourable to their views. Upon Lord Halifax's party depends the issue as it would seem, not on the Evangelical body whose influence is not taken into account, though if we are reinforced by Colonial opinion emphatically expressed and made known over here the balance might be more than redressed.

Dean Waco.

The Dean of Canterbury writes a further letter to the "Times" this morning in his usual direct and cogent way. It is given large type and put on the

leading page. He makes it clear how cordially in favour of an uncontroversial revision of the Prayer Book he is, "what we oppose," he says, "and what we will resist to the last is a revision which alters vital parts of the Prayer Book in a sense inconsistent with the law as at present declared, and adverse to the deep convictions of a large body of clergy and laity. . . Convocation and the Bishops are trying to force on the Church, under cover of a mass of harmless or even desirable changes, innovations in ritual, which a large number of us believe to involve a disastrous innovation in doctrine. The real question, in fact, which Convocation thinks the present a suitable time to force forward, involves the probable resignation of a considerable number of the clergy, and the certain and permanent alienation of the mass of the Evangelical laity." There would be undoubtedly some resignations and a considerable alienation, but that would not matter to those left in possession, who could and would go on their own way unperturbed. Things would get from bad to worse, and the sequel would be Disestablishment and Disendowment.

THE POWER OF A LETTER.

Bishop Montgomery, in alluding to the deepened religious sense which the war had already produced, quoted a striking example when he was addressing a conference of missionary workers at Wakefield. He told his audience that the duty of acting as censor to the men's letters home fell to a certain officer who had lost his faith and become a professed agnostic. So impressed was he by the tone of the men's letters that his heart was touched, and he became a convinced Christian. He said that never had he realised until he read the simple utterances in letter after letter what a comfort and star-bright religion was, and how real a thing it was to thousands of fine fellows with whom he was associated in the war. The Bishop added that facts such as these awakened a feeling of awe in the breasts of those at home when they realised their responsibilities in such matters.

THE PERFECT EXAMPLE.

Beautiful indeed has been the life of the saints of God, and one has been full of charity, and one of purity, and one of zeal; but the life of Christ is not a type of any one excellence, but a radiation of them all: not virtuous, but virtue; not truthfulness, but truth.—Farrar.

The Woman's Page.

The Excellent Woman.

Proverbs xxxi., 10-31.

The closing picture in the Book of Proverbs is famous. It is the portrait of the woman worth while. The old-time portrait is full of most interesting practical things. Age has not dimmed its lustre nor made its teachings pointless. The wisdom of the counsels given has not become outworn in the advance and evolution of life. Girls and young wives of to-day will find its suggestions as helpful as if they had lived three thousand years ago. There are some things that never grow old-fashioned. Character does not. Motherhood does not. Life itself does not. The same old lessons that were taught by Solomon may be learned to-day anew, and they will be found applicable and pertinent as ever.

Any man who has a noble woman for his wife will say Amen to the statement that the price of such a woman is far above rubies. She is better to him than all the rubies in the world would be. He would be a fool if he were to exchange her for them all. The young man who finds such a woman for his wife may consider himself rich, though having nothing in the world besides. He can trust her in every way. He knows that she is true and faithful to him, for this woman is as far from such flirtations as are often heard of in modern society gossip as the angels are from sin. He can trust her also with the management of her part of his affairs. She is not extravagant. She is not wasteful. She is not a mere bill of expense. She is not a costly luxury. Her husband need have no anxiety about her end of the finances. John Bright's wife said to him at their marriage, "John, attend to thy business and thy public affairs, and I will provide for the house and relieve thee of all cares at home." He never had occasion to carry any burden of care in his wife's domain. That is the ideal division of burden in the household life.

One day, after long years of wedded life and of work together on the field, Mrs. Moffat said of her husband (Dr. Moffat, the missionary) to another in his presence, "Robert can never say that I hindered him in his work." He promptly assented, sneaking in highest terms of praise of her helpfulness. She had never been a hinderer in the slightest way, but always a sharer of burdens, an aid in counsel, a strong help at every point. She was like the woman of Proverbs xxxi.—She will do her husband good all the days of her life.

Every woman who consents to become the wife of a good man ought to settle it in her mind at the very beginning, before she enters the sacred relation, that she will never make life or work harder for her husband, will never hinder him in his business or in his duties, but will "do him good and not evil all the days of her life." It is said that in these days thousands of thoughtful young men are not marrying because they cannot afford it. Young women, they say, are not

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willing to live plainly and humbly for a time while the foundations of future competence or fortune are laid, but expect to begin where their parents have climbed through twenty or thirty years of patient, self-denying toil. This is not the spirit of the true woman. She is ready to go with her husband into a plain little house, and begin by his side to work and save, that together they may rise to greater comfort and larger things.

The old way for a woman to make herself useful and helpful was to seek flax or wool, to work willingly with her hands. Woman's work in those ancient days was limited to a few very simple industries. The meaning is that she was not willing to be a burden to her husband, but insisted on doing her share in providing. She was thrifty. It is said of Augustus, the Emperor, that at the height of his splendour he wore with pride a robe which his own wife had made. In these days not many wives spin and weave their husbands' garments, but there are other ways in which they can make themselves helpful. The Persian bird Jafak, they tell us, has only one wing. On the wingless side, however, the male bird has a hook and the female a ring. Neither one can fly alone, but they fasten themselves together, by means of this hook and ring, and thus fly. This illustrates the true husband and wife. Either alone is a sort of incomplete being and unable to fly upward, save in a very awkward kind of way; but united they can together rise to noble life and great happiness and blessing.—J. R. Miller, D.D., in "The Way of Victory."

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The Golden Cord.

Through every minute of this day
Be with me, Lord!
Through every day of all this week
Be with me, Lord!
Through every week of all this year
Be with me, Lord!
Through all the years of all this life
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fullness, Lord,
That so, when time is past,
By grace I may at last
Be with Thee, Lord!
—John Oxenham.

Your Place.

Is your place a small place?
Tend it with care!
He set you there.
Is your place a large place?
Guard it with care!
He set you there.
Whate'er your place, it is
Not yours alone, but His
Who set you there.
—John Oxenham.

THE KING'S MESSAGE.

The God-sent preacher is a Kerux—a herald. He has no message of his own. It is the King's message he is to proclaim. According to the Jewish law, if the herald substituted so much as a word of his own for the King's, he was beheaded. If this law were enforced in these days, a lot of preachers would lose their heads, indeed, many have lost their heads, judging by the kind of messages they are delivering.—Fundamentals.

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Personal.

The latest news that the Archbishop of Perth has received concerning his son, Mr. Basil Riley, is that he is now convalescent after undergoing an operation, which was performed upon him by the German specialist, Dr. Erasmus. This news came by cable some weeks ago, and the Archbishop expected to hear particulars of the illness by an early mail. Mr. Riley is imprisoned in the cavalry barracks at Crefeld, near Essen.

Rev. M. Tron, of the Bunbury Diocese, W.A., having volunteered for military service, has been appointed chaplain to accompany the troops who left the State at the end of March. It is understood that his appointment is only for the voyage.

Rev. W. J. Ellis, Rector of St. Alban's Church, Leura, N.S.W., who has recently left for Auburn, was entertained by the parishioners on Wednesday night, April 7, and presented with a cheque. Mrs. Ellis was presented with a feather boa by the ladies, with a jewel case from her Sunday School class, and by the Girls' Friendly Society with a pair of silver vases. Rev. A. J. A. Fraser, of Auburn, succeeds Mr. Ellis.

Rev. E. H. Shaw has resigned the charge of the parish of Alstonville, N.S.W., after four years' work. It is understood that he is, for the present, relinquishing ministerial duties.

Rev. F. B. Hewitson, a son of Mr. T. Hewitson, S.M., of Port Augusta, S.A., has returned to South Australia, after having held a curacy for more than two years at Lewisham, London. On the journey out on the Orontes Mr. Hewitson acted as chaplain. He was welcomed by a large congregation at the Church of the Good Shepherd, Bowden, where he preached on the evening of the day of his arrival. Mr. Hewitson has been appointed to Waikerie, and will enter upon his new duties soon after Easter.

Mr. H. R. Potter, son of the Archdeacon, of Wangaratta, Victoria, who is studying for Holy Orders at Trinity College, Melbourne, has passed his final examination in the University of Melbourne entitling him to the degree of Master of Arts.

Rev. J. Tyssen, Rector of Maldon, Victoria, who has acted for twelve months as Locum Tenens at St. George's, Malvern, for Rev. C. R. Dalton, has been presented by the congregation with a handsome gold watch and chain. The vestry and choir men gave him a study chair and an easy chair.

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The Bishop of Grafton (Dr. Druitt) will conduct a Mission at Lismore from May 13 to 23. He visited the town at the end of last month, and preached a sermon in preparation for the Mission.

Rev. H. K. Gordon, Precentor of St. Saviour's Cathedral, Goulburn, was given a farewell and a number of presents on departing to join the Expeditionary Forces as Chaplain. A camera and a set of Communion Vessels were given him. He had an enthusiastic send-off by the parishioners.

Rev. J. D. Watsford, of Taradale, Victoria, who needs a thorough rest, has found it necessary to resign his charge. He hopes, after recuperating, to be able again to return to his duties.

Rev. Henry H. Morshead has been appointed to the charge of the parish of Rockley, N.S.W., in succession to the Rev. E. C. Hughes. Mr. Morshead recently resigned the parish of Cobden, Victoria, to join the Army Medical Corps of the Expeditionary Force, but after he had spent some time in camp he was informed that the corps was overstaffed, and that volunteers could only be gradually sent to the front.

Rev. G. Harvard Cranswick, Rector of Chatswood, Sydney, has arranged to conduct a seventeen days' Mission at St. Stephen's, Richmond, Melbourne, from May 29. Rev. H. T. Langley, Vicar of St. Mary's, Caulfield, Victoria, will assist Mr. Cranswick in the Mission.

Rev. Donald Haultain, Curate of Wahroonga, Sydney, has offered for service as a missionary in British East Africa under the auspices of the New South Wales Church Missionary Association. Mr. Haultain was ordained deacon last year, having been trained for the ministry at Moore College, Sydney.

Rev. A. J. A. Fraser and Mrs. Fraser, who have gone to Leura, were entertained by their parishioners at Auburn, Sydney, at a Farewell Social on Wednesday, April 7. Archdeacon Boyce presided. Various presentations were made; to Mr. Fraser a purse of sovereigns from the parishioners, and several volumes from the Boys' Club;

to Mrs. Fraser gifts from the Girls' Bible Class and Missionary Band. The congregation at the Silverwater Church also made presentations to Mr. and Mrs. Fraser.

Rev. R. H. Pitt Owen, who accompanied the 2nd Reinforcements of the A.I.E.F. as trooper-chaplain on the Clan Macgillivray, returned by the Maloja, and reached Sydney this week.

Rev. E. C. Gore, who is a missionary in the Eastern Sudan, under the auspices of the N.S.W. Church Missionary Association, has been delayed in Africa when about to take his furlough. He will not reach Sydney until the end of May at the earliest.

A Reredos has been placed in St. Jude's Church, Randwick, Sydney, in memory of Canon Hough, the late Rector. It will be dedicated by the Archbishop on Wednesday evening, May 5, at 8 p.m.

Rev. A. Law, Vicar of St. Andrew's, Brighton, Melbourne, will conduct a Parochial Mission at Warburton towards the end of May.

Canon Gason, Vicar of St. John's, East Malvern, Melbourne, was taken seriously ill on Thursday in Holy Week. For some time the gravest anxiety was felt by his friends. He is now convalescent, but it is necessary for him to keep quiet and refrain from doing any work.

SCOPE OF CHARITY.

"It is an old saying that 'Charity begins at home,' but that is no reason why it should not go abroad; a man may have a preference for the particular street or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—Cumberland.

Character, like knowledge, is only so far truly alive, as it is still further growing.—John Grote.

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Death of Bishop Moorhouse.

By cable last Saturday the news of the death of Bishop Moorhouse at the age of 80 reached Australia. Educated at Cambridge, he was ordained in 1853, and spent the first 23 years of his ministerial life in England. On October 22, 1876, he was consecrated to be Bishop of Melbourne in Westminster Abbey in succession to Bishop Perry. He remained in Australia till 1886, when he was translated to Manchester after the death of Bishop Fraser. In 1903, finding his strength insufficient for the arduous work of his Diocese, he resigned his Bishopric and has since lived in retirement.

A man of such vigorous personality and great intellectual gifts could not fail to accomplish good work for the Church throughout his ministry, but the most outstanding part of his career was in Australia. He made a profound impression as Bishop of Melbourne, not only among Church people, but upon the community at large. Members of all denominations spoke of him as "Our Bishop." When he lectured in the Cathedral on "The Galatian Lapse," or on other similar subjects, it was difficult to obtain a seat; so many wanted to hear him. St. Paul's Cathedral and the Theological School at Trinity College stand as concrete memorials of his great work in Victoria, but it is not by these alone that he is remembered. Bishop Moorhouse held a place in the affections of the people of Victoria which no man has held since.

His was a many-sided character; he was almost as eminent a citizen as a Churchman. His Synod addresses were awaited with the universal interest commanded by the policy speech of a Premier, and he never failed to touch on questions of the day with illuminating power. By his leadership, eloquence, and spirituality he not only raised and strengthened the life of our Church, but laid the whole Christian community of Victoria under a debt of gratitude which men of all Churches have been ever ready to acknowledge.

During the latter years of his episcopate at Manchester Bishop Moorhouse was visited by a Victorian clergyman. The Bishop spoke of a recent visitation of his Diocese in which he had given a series of addresses on Church work. "But," added the Bishop, "I hope to go round my Diocese again to tell the people about Christ."

We may humbly thank God for Bishop Moorhouse's work, and rejoice that now he has heard his Lord's approving words, "Well done, good and faithful servant."

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The Chaplain on the Trooper.

By Rev. R. H. Pitt Owen, Chaplain on Transport "Clan Macgillivray."

The life of a chaplain on board an Australian Troopship is in many ways quite different to the experiences of a clergyman in any other sphere. Most of his work is of an entirely new kind; the classes of men are varied, and he has to meet so much that has perhaps never come into his life before. While the "Medico" and the Padre have probably more to do than anyone else, they are not hampered by military etiquette so much as other officers sometimes are, and their freedom enables them to accomplish a great deal more, each in his own line than would be possible were the conditions otherwise. The first axiom of the man who is fortunate enough to have the spiritual welfare of a body of troops committed to his charge is to make friends with the officers. This axiom fulfilled it may almost be said that no other is necessary. Sometimes this may be a difficult matter, but even so, a wise chaplain will get on with those in charge if he can. On the other hand too much time must not be spent with them at the expense of the periods which should be given to the interests of the men.

We were fortunate in having a most exemplary C.O. and a splendid set of Captains and Lieutenants on our boat, who did everything possible to help on our work, and saw that the arrangements for religious exercises were always happily dove-tailed into the Orders for the Day. The attitude of my fellow-officers was very much appreciated and helped to compensate for some hindrances which existed owing to the crowded nature of the ship.

The facilities given to the chaplain for doing his work were all that could be desired. Every time a service was held, or a concert arranged, a great deal of trouble was taken by the ship's company to make it a success. About 100 flags were brought into requisition to adorn the hatch and bulwarks; and our electrician fixed up clusters of lights for the evening gatherings. All this was conducive to a very happy state of affairs for which one was very grateful. We were unfortunately without a piano, but this was in a large measure compensated for by the presence of a first-class brass band, and a pipe band. In addition we had a splendid violinist, who proved a great boon to the singers at the entertainments. The latter were held two nights a week, and helped to break the monotony which the men began to feel as the weeks lengthened out.

Three services were held every Sunday. At 6.15 a.m., i.e., immediately after Reveille, we had a celebration of Holy Communion; at 10.30 Compulsory Church Parade; and at 7.45 p.m. an Informal Service. They were all well attended and the numbers at the celebration on the second Sunday outgrew the space in the largest available

room (the ship's mess), and the chief officer very kindly erected a screen around the main hatch, thus making a quiet spot where we could assemble 60 men. On Ash Wednesday the Holy Communion was administered at 5.30 a.m., and a very hearty service was held in the evening. The latter was entirely voluntary, but was attended by no less than 500 men, some of whom had not been inside a Church for 20 years. In the middle of the address a heavy tropical shower fell and drove the men on the port side to the starboard. But soon the rain began to drip through the canvas under which we were standing and many of the men and officers were drenched. I offered to close the service but they called out "go on sir," which I delightedly did. Shortly afterwards the rain ceased and we concluded with the hymn "Nearer My God to Thee," led by the band and sung most heartily by all.

Our services were eagerly looked forward to by numbers of the men, and on occasions there were as many as 700 present, making rather unique gatherings. We distributed a number of Testaments during the voyage, and about a score of men requested that they might sign the pledge.

We had no serious illness on board, but there were generally a dozen or so cases of sickness in the hospital, these, and the many other duties which fall to the lot of the chaplain kept him so fully occupied that the time never "hung" for a moment.

The importance of this work on a transport cannot be overestimated. The period is one when the men are most impressionable. They feel that they are breaking (for the time being at any rate) the last link with their own land and they are hourly drawing nearer to the real work for which they have enlisted, not knowing whether they will ever return to their loved ones. For this reason the presence of the "Padre" is appreciated quite as much perhaps as that of any other officer.

PARENTS FIRST.

Norman Hapgood, the editor, quoted in an address on Lincoln, a Lincoln saying of value to parents. "Lincoln," said Mr. Hapgood, "was once talking to a dissipated man of middle age who was lamenting the fact that his seventeen-year-old son had just begun to indulge in liquor. 'Well, there is just one way,' said Lincoln, 'to bring up a child in the way it should go, and that is to travel that way yourself.'"—Christian Endeavour World."

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Correspondence.

Prayer Book Revision.

To the Editor, "Church Record."

Sir,—The letter of your London Correspondent, and your own comments in last issue, have brought before Australian Churchmen the seriousness of the issue raised by the proposals of convocation in the matter of Prayer Book Revision. The whole doctrinal balance of the Prayer Book is threatened, and as Dean Wace points out, "the marks of the Reformation which the Prayer Book bears are to be destroyed" by a restoration of the Canon of the Mass, the legalisation of Vestments, and the practice of reservation, while the faith of the Church in the historical accuracy of the Old Testament is to be imperilled by the removal of the names whereby that faith has for centuries been expressly implied.

The Church in England has not herself only to consider. The Church in the outlying portions of the Empire is vitally concerned in this daring attack on our spiritual heritage. We are not bound to accept these changes if they become law in England, but have any reason to expect that the dominant party in General Synod would refrain from adopting the proposed changes? Matters are moving fast, and it is time that those who are loyal to the Prayer Book as it is should be up and doing. What can we do?

We can enter an emphatic protest against the proposed changes, and forward our protest both to the Archbishops of Canterbury and York, and also to the Civil Government which has the final word in this matter. I would suggest (1) that a brief petition be drawn up for signature all over Australia by communicant members of the Church; (2) that public meetings be held in Melbourne, Sydney, and other centres to arouse public opinion and educate it as to the significance of the proposed changes.

Thanks are due to the "Church Record" for its forceful references to the crisis which is being forced on us. Loyal Churchmen must feel more than ever the necessity of maintaining the "Record." It was never more needed than at the present time.

H. T. LANGLEY.

Caulfield, Victoria, April 10, 1915.

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Notes on Books.

Collected Hymns, Sequences, and Carols of John Mason Neale, D.D. Hodder and Stoughton.

Copy received from Angus and Robertson, Sydney, 7/6.

Many have desired to have a collection of the poetical works of John Mason Neale, and this volume, dealing solely with his hymns, original and translated, is the first step to satisfy this desire. A companion volume, containing his poems, is in preparation.

The Editors claim some knowledge of their subject, and appreciation of the Author; one being his eldest surviving daughter, and the other a senior member of St. Margaret's Sisterhood, who, during Dr. Neale's lifetime was much employed by him in literary matters. They have been careful to include in the volume all Dr. Neale's hymns, published or unpublished, well-known or little known.

The hymns fall into two classes, translations and originals. In the former Dr. Neale has been judged pre-eminent; and his work almost unique. He preferred to give the old wine rather than the new, for he said, "the old is better." Dr. Overton, in Julian's Dictionary of Hymnology, says: "Dr. Neale's exquisite ear for melody prevented him from spoiling the rhythm by too servile an imitation of the original, while the spiritedness, which is a marked feature of all his poetry, preserved that spring and dash which is so often wanting in a translation."

His translated hymns generally approved by English Churchmen have been criticised by Romanists, because, writing for Anglicans, he naturally omitted all Roman Catholic doctrines from them.

The original hymns occupy about one-third of the Book (the greater part being for children). He stated his object in writing them as follows: "I determined that if no one else did anything to free our poor children from the yoke of Watts, I would try." He added later: "I think they taught something." A few of these hymns are in common use. "Hymns for the sick" were written at the age of twenty-five, when their

author was (as he thought) faced with the disease of which his father died. "Sequences and Hymns" (containing the gems of his original work), was in the press at the time of his death.

REVIEWS AND MAGAZINES FOR MARCH.

C.M.S. Magazines. Copies received from C.M. House, Salisbury Square, London.

The C.M. Review, in the Editorial Notes, deals with the opening of the additions to the C.M. House. The financial situation, and the sad plight of many German missionaries. Rev. R. Wardlaw Thompson contributes an encouraging article on "Lessons from History," showing how, during the Napoleonic War, the Crimean War, the Indian Mutiny, and the South African War, missions were signally blessed by God. Two other articles suggested by the war, draw out the parallels between the material and the spiritual conflict. Archdeacon Buswell writes an appreciation of the late Bishop Royston, whose funeral sermon, by the Bishop of Liverpool, is also published.

There are also studies of three different native races, viz., the Azandis, the Saskatchewan Indians, and the Dravidians. The Cleaner's double page illustration deals this month with C.M.S. finances. A cupboard is depicted with ten bags of £10,000 each representing the Working Capital, and in subsequent pictures the cupboard appears in various stages of fulness or emptiness, according to the sacrifice or otherwise made by friends of C.M.S. during the month of March. In *History and Truth*, the review of Modern Medical Missions, 1793-1864, by Dr. J. L. Maxwell, is concluded. The *Gazette* makes a final appeal for the finances of the Society for the year ending March 31, and a full account is given of the opening of the Society's new buildings. We have also received *Awake* and the *Round World*.

In *The Churchman* is published the first of a series of articles on "Liberal Evangelicalism; What it is, and what it stands for." The subject is "The Essence of Evangelicalism," by X. We note with satisfaction that X says: "The distinctive thing about the Evangelical is the emphasis which he

lays upon the fact of the death of Christ." The papers on "The Christ of the Gospels" are continued by the Rev. J. K. Mozley, who deals with "The Crucifixion." The Editorial Notes are mainly occupied with the important subjects of Prayer Book Revision, and the position of the Welsh Church. Canon Girdlestone contends that St. John's Gospel cannot be issued "without note or comment," as there are about 50 notes in the received text. Rev. G. Estwick Ford replies to criticisms on his article (recently published in the "Churchman") on "St. Paul's Doctrine of Resurrection." The clergy will be much interested in the answers which the Rev. B. Herklotz gives to his own question, "The Old Sermon—will it do?" There is a historical article by M. Adeline Cooke, on "Tewkesbury Abbey." The Missionary Notes are particularly interesting.

INDIA AND NATIVE BISHOPS.

Bishop Montgomery, in the course of his statement at the monthly meeting of the S.P.G. recently, said the Standing Committee has taken an important step in connection with the See of Tinnevely. It has guaranteed a sum of £200 towards the stipend of the new Bishop, who has not yet been appointed. He believed the C.M.S. were acting in the same manner. "Perhaps," added Bishop Montgomery, "the next Bishop after the one about to be appointed may be an Indian by race. Probably there will be no region in India more fitted for such a development as Tinnevely in due time. We are given to understand that the consecration of a Bishop of Tinnevely is not likely to take place till October next." Bishop Montgomery has always been an advocate for developing native churches on native lines. At present there is only one native Indian Bishop—Dr. Azariah—Bishop of Dornakul, who was consecrated in 1913.

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EDITORIAL NOTICES

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

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTICES

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The Church Record.

APRIL 16, 1915.

EDUCATIONAL MISSIONS.

"Do we read the signs of our own times? After slow millenniums of training of a single people, after nineteen centuries of preparation of His Church, God has at last thrown the world wide open before Christians of to-day. Within the life-time of men of middle age God has opened the long-closed door of access to nearly a thousand millions of our fellowmen!"

These are the words of George Sherwood Eddy, M.A., Educationalist, Evangelist, Missionary, Statesman and Traveller, and, because of the source from which they come they command weighty consideration. They were written before the present war broke out, less than a year ago—and yet, arresting as they are, they actually fail to adequately express the position as it touches the Christian of the British Empire to-day. If the world was "wide open" before us last year it is literally thrown in our way this year. In spite of her sins and blunders England always has been the friend of the oppressed and down-trodden; but to-day, with the greatness of her service to India proved by the universal uprising among the people of that land for the purpose of aiding her in her hour of need, with the magnificent attitude of practical friendship voluntarily adopted by her towards Belgium, and with the striking contrast that is now being manifested to the world between the "soul" of Britain and that of Germany, the Empire suddenly finds herself the trusted friend of all the world, which is open to her message and influence as never before. Add to such considerations the momentous thought that to-day for the first time in its history Islam is divided against itself, and that in the very hour when the Pan-Islamic doctrine was at its zenith, and it is patent to all thinkers that Mr. Eddy's words do not in very fact, fully picture the solemn situation now upon us.

While all that has been said is capable of demonstration in all non-Christian lands and among all classes, we are especially impressed with its truth in respect of the educated classes among these nations. Their acces-

sibility is unique at the present time. It is necessary only to think of the three nations who are undoubtedly going to lead the East in its awe-inspiring development in these future days. The literati of China, India and Japan are so approachable that it is true almost to say that we can do what we will with them, if we are willing to use Western education as the medium of our influence.

During their recent tours through the Universities and Colleges of China, Dr. Mott and Mr. Eddy could find no buildings large enough to accommodate the thousands who were eager to listen to their message, and the amount of time required for overflow meetings and for interviewing inquirers was far more than could be spared. Everywhere they were able to leave behind them groups of men and women pledged to study the Bible in circles, and it appears that the Missionary forces are not nearly large enough to properly shepherd the great numbers attracted to Christ. Words quite fail these two men in describing the amazing scenes they witnessed everywhere, amongst those who openly came forward were leaders of political opinion, professors and students of Universities, and influential members of all the great professions. If the Missionary ranks were adequately increased at this time, what might it not mean to the future of China and of the world? The leaders of Chinese thought stand ready to be attracted to the Christ, and they can be influenced by the same means by which the leaders of thought in the first centuries of the Christian era were drawn to Him, viz., by Christian educationalists.

In India, the position is, if anything, more urgent; and certainly its appeal must touch the hearts of all true sons of Empire. In the Universities of the country there are nearly as many students to-day as there are in the United Kingdom. In the hands of these men and their successors, the future leaders of the land, the destiny of India lies. Moreover they present the finest possible calibre for the propagation of the Gospel. For, generally speaking, they are men of fine physique and almost always men of great intellectual capacity. Indian parents usually prefer Mission Schools and Colleges for their children, for it is there only that the proper place is given to religion; and this, to every Indian, is by far the best thing life has to give. The government of India has enacted by law that in its own Schools and Colleges there shall be no religious teaching of any kind; that is to say, the education of India as administered by the government is purely secular, and the only possibility of giving a moral basis to education is by means of the Missionary institutions. The effect is seen in the deplorably large number of agnostics among India's young men. The tendency of western learning is to seriously undermine the popular religions of the land. Consequently their old faith, unless it is reconstructed to suit new intellectual experiences, becomes useless as a real life influence, and unless a higher and deeper faith is provided agnosticism is bound to prevail. While such a state of affairs would be sufficiently serious in any land, in this land, where the religious nature is so universal and the demands for religious and spiritual satisfaction so insistent, the young man without religion is like a ship without a rudder

in a tempestuous sea, and is often a danger and menace to those around him. In spite of all this, the people of India will have Western learning at any price and will not rest until it is theirs in a national sense. The situation is therefore this, we can give what they most desire and with it we can also supply the crown of all education in the knowledge of Jesus Christ.

When we think of Japan the position is just as solemnising as in the last two countries. In the recent census it was found that in the Imperial University of Tokio over 5,500 of the 6,000 students declared that there is no God or if there is He is unknowable! Unless the open door of access in the island Empire is to close, possibly for ever, the Church of the West must fulfil her obligations to-day. It is now that the crisis is upon us. About fourteen years ago when the conference of the World's Student Christian Federation was meeting in Tokio, its delegates cabled round the world as their message to Christian students everywhere "Japan is leading the Orient, but whither?" A decade and a half later we are in a position to estimate the direction of this leadership unless the Church of God enters the breach now. The service to Japan of medical and evangelistic missionaries is heroically great, but if this nation of students is ever to be won, the work will only be effectually compassed by efficient Christian educationalists.

What do these things signify to the earnest Christian of the West? Surely nothing less than this, that God has brought about such a state of affairs in order that His servants, who in their own lands have received so much from Him, may go to these peoples, armed with the coveted Western Education, but equipped also with a desire and longing to impart the knowledge and love of Jesus Christ with it. The doors are "wide open" before men and women who are willing to enter them. Any average Australian graduate can at the present time enter an Eastern College of from 1,000 to 1,200 students. He can be the students' friend, he can give them the learning they desire, he can be a dominant influence in their lives and can show them the beauty of the Christ he serves.

God never opens a door until we are prepared to enter it. At the very hour when the world is opened we find every means placed within the hands of the Church for its evangelisation. Magnificent missionary organisations are ready to send. Thousands of consecrated young men and women, preparing in our Universities, are being raised up by the wonderful Providence of God, ready to go. The Church now holds the power to equip the organisations, to send the labourers, to evangelise the world. May God give to the sons and daughters of the Church the love and power to faithfully do their part.

BISHOP CRITICISES SERMONS.

Presiding at a Church Pastoral Aid meeting recently, the Bishop of Manchester had some pungent criticisms to make of some of the sermons he had to listen to. "Many times," he said, "after listening to sermons he had got up pained at heart, and wondered whether he inflicted upon congregations to which he preached that which had been inflicted upon him. He meant the vague, unsubstantial, ethical essay which had in it an indirect remoteness from the Christian faith as it was sent ringing through the world by the teaching of St. Paul."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synods—General and Diocesan.

The Archbishop, with the advice of the Standing Committee, has fixed Monday, September 6, as the day of Meeting for the Diocesan Synod. His Grace has decided to convene the General Synod for October 12.

Bishop Nominator.

At the last meeting of the Standing Committee, Archdeacon D'Arcy-Irvine resigned his position as a Synod Nominator and Archdeacon Boyce was appointed to fill the vacancy.

Visit of Principal Fraser.

Much interest has been aroused with regard to the visit of Principal Fraser, of Trinity College, Kandy, Ceylon, to Sydney next week. He will be welcomed by the Archbishop and clergy on Tuesday morning after his arrival from Melbourne by express. This will be the prelude to a ten-days' campaign of meetings. Many of these are specially for students of the University, Colleges, and Schools. For the general public the following meetings and services are available. On Tuesday afternoon, April 20, the Annual Meeting of the C.M.A. Women's Department, will be held in the Vestibule of the Sydney Town Hall, at 3 o'clock. Principal Fraser and Miss Barber, of Pak Hoi, China, will give addresses. On Thursday, April 22, in the Protestant Hall, Castlereagh Street, at 8 p.m., Principal Fraser will deliver a lecture on "Theosophy," entitled, "The Christ of Theosophy and the Christ of the Bible and Experience." On Tuesday, April 27, at 7.45 p.m., the C.M.A. Annual Demonstration will be held in the Sydney Town Hall. The Archbishop will preside, and Principal Fraser and the Rev. H. E. Warren, of the Roper River Mission, will be the speakers. On Sunday, April 25, Principal Fraser will preach at St. Andrew's Cathedral, at 11 a.m., St. Stephen's, Newtown (men only) 4 p.m., and St. Thomas', North Sydney, 7.15 p.m.

It is hoped that these opportunities of hearing a man so conspicuous in the Church of God will be fully taken advantage of by all. The Archbishop of Sydney says: "He is one of the most remarkable missionaries of our Church in the field at the present time, and he exercises a unique influence upon very many young men who will eventually be amongst the native leaders of India. He is a man of deep spirituality, burning zeal and proved capacity."

St. Philip's, Auburn.

Much regret is felt by the parishioners of St. Philip's, Auburn, at the departure of the Rev. A. A. and Mrs. Fraser, for Leura. Mr. Fraser has been at Auburn for three years, and the parish, under his leadership, has made great progress. Steps have been taken with the view of erecting a new Church, and the sum of nearly £750 is in hand. Mr. Fraser was inducted to his new parish of St. Alban's, Leura, on Friday, April 9, by the Rural Dean, Rev. T. J. Heffernan.

The Incumbents of St. John's, Parramatta.

In preaching at the Centenary Celebrations of the Towers of St. John's, Parramatta, the Rector (Rev. S. M. Johnstone) referred to the unique fact in the Australian Church that the first 116 years of the history of St. John's were covered by the ministry of only four incumbents—Rev. Samuel Marsden, the missionary-hearted pioneer (1794 to 1838); Rev. H. H. Bobart, whose simple piety and earnest zeal had left their mark in the parish (1838 to 1854); Archdeacon King, whom many still living in Parramatta could remember and bless for his faithful teaching (1854 to 1867); and Archdeacon Gunther (regrettably absent from the service through ill health), to whose splendid organising and administrative ability St. John's and the Church generally owed so much (1868 to 1910). Referring to this fact in an article printed in the Souvenir published by the Centenary Committee, Mr. Frank Walker justly remarks: "This is a record possessed by no other Church, and is eloquent testimony to the devotion to duty and the untiring zeal on the part of these faithful workers in the cause of Christ's Kingdom."

C.M.A. Finances.

The total receipts of the N.S.W. Church Missionary Association for the year ending March 31 amounted to £6,809, which is a substantial advance on the previous year. The income of the Victorian Association was £8,774, so that the total amount raised by C.M.A. in Australia for the year 1914-15 was £15,583.

Missions for Seamen.

Excellent work among the sailors is being done in connection with the "Rawson Institute." We take the following extracts from "Log Notes":—

The early part of the year provided some splendid opportunities for "Services afloat," some on steamers, some on sailing vessels. It will be readily understood by those familiar with the sailor, that a good deal of tact is required in the arrangement and conduct of services on board ship.

One or two instances may be quoted—a ship lies at anchor in Double Bay. Arriving on board, and knowing one of the crew to be a good organist, we suggest to him he might like to try our little organ. We leave him with the organ and walk aft, keeping an eye open on the forward part of the ship. The crew, who have been having an afternoon nap, tumble out one after the other to see where the music comes from. Some 14 men are thus gathered, and then we ask, "Why not have a hymn or two." The men group themselves on one of the hatches, and are soon lustily singing the hymns which they select themselves. Then follow a short Scripture lesson and address, a closing hymn and prayer. Such expressions as "Glad you came, sir," or "It's made a pleasant break," serve to show our efforts have been appreciated.

The next occasion—a ship from New York, after a passage of 112 days, is in Watson's Bay. There are six apprentices, besides the crew. Failing to discover an organist after enquiry round the ship we suggest trying our own vocal organs. Finding a seat on an upturned bucket the crew are invited to sit round. In a few minutes we are making melody in some of the good old hymns, which never grow old. Then its quite easy to follow with a Scripture lesson and short address and a closing prayer.

A unique service was one in which some 35 men were gathered from four Norwegian ships, with three captains and several mates. Conducted in their native tongue by one of the mates (an earnest Christian man) the service was marked by deep reverence and attention.

Deaconess Institution Garden Fete.

The Junior Associates of the Deaconess Institution will hold a Garden Fete in aid of its funds in the grounds of "Roslyn House," Liverpool Road, Croydon, on Saturday, April 17, by kind permission of Mr. and Mrs. G. E. Wise. It will be opened from 2 p.m. to 6 p.m. The opening ceremony will be performed by Mrs. King Salter at 2.30 p.m. There will be croquet and other competitions, motor car rides, etc. Admission, 6d.; children, half price.

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whilst he had one in office. The absolute minimum of time required to look around and make inquiries was six months. Mr. Archdall had consulted the Archbishop of Canterbury, whose blessing he would bring with him. Two-thirds of the Fellows of Corpus Christi College were at the front, and so it was impossible for Mr. Archdall to leave until he could get someone to take his place. Moreover, Mr. Archdall was coming to a place he knew and understood, and there would be no one in Australia, except, perhaps, Dr. Radford, who would stand academically higher. The parishioners, therefore, had a great deal to congratulate themselves upon.

St. Paul's, West Maitland.

At a Missionary Exhibition held in St. Paul's Parish Room, West Maitland, last month, the Rector, Rev. Arnold Conolly, said that last year St. Paul's parish had been a large contributor towards the support of missions, the sum of £198 odd having been given, constituting a record.

Missions to Seamen.

The beautiful new Chapel, which is the gift of the Parnell family, and which completes the main buildings of the Chelmsford Institute, was to be opened and dedicated by the Lord Bishop on Wednesday, April 14. In connection with this important event, a "British Empire Fair" was to be held at the Institute from April 14 to 17. A considerable sum has to be raised for furnishings of the Chapel.

GOULBURN.

From a Correspondent.

Synod.

Arrangements are now in hand for the coming Synod. Tentatively the programme is as follows:—

Saturday, May 15, at 8 p.m., a Service of Intercession in the Cathedral, to be conducted by the Vicar-General.

Sunday, May 16th, 8 a.m., Holy Communion; 10 a.m., Children's Service; 10.30 a.m., Mattins; 11 a.m., Choral Communion, Celebrant the Vicar-General, preacher the Rev. Canon Pike; 3 p.m., Children's Service, preacher Rev. R. Elliott, A.K.C., B.D.; 3 to 4 p.m., Special Service of Intercession in regard to the vacancy in the See to be held in the Church Hall, and to be conducted by the members of the C.E.M.S.; 7.15 p.m., Festal Evensong, preacher the Vicar-General.

Monday, Tuesday, and Wednesday the Holy Communion will be celebrated at 8 a.m., War Intercessions at 1 p.m., and Choral Evensong at 7 p.m.

On the Monday morning there will be an informal conference with regard to the vacancy in the See and the formal opening of Synod will take place at 3 p.m.

Council of the Diocese.

The Council met on April 9, and in addition to the preliminary work of Synod, transacted a good deal of business. Messrs. F. H. Norton, A.I.A.B., and J. R. F. Faviell, A.C.P.A., of the firm of F. H. Norton and Hudson, Accountants, Sydney, were elected as Diocesan Auditors. The long-standing difficulty with the Diocese of Riverina over the Ardlethan lands was brought to a conclusion, and the Diocese of Goulburn now hands over these deeds free of all costs.

BATHURST.

Rev. R. C. Nichols, B.A.

We heartily congratulate our Curate, says the Grenfell "Parish News," on his University career and its glorious finish, to obtain first class honors and the Laurie prize in the finals was a grand achievement. Its value is greatly enhanced by the fact that during the last year he was kept busy in parish work. In any case it is a fine reward for conspicuous ability, prodigious toil, and concentrated industry. Some of his friends at the opening meeting of the Young Men's Club presented him with a B.A. hood, a graduate's gown, and a very neat robe case.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

News of Bishop Moorhouse's Death.

In most of the Anglican Churches throughout Victoria, reference was made last Sunday to the death of Bishop Moorhouse, and the career of the most eminent Churchman Victoria has known. After nearly a generation his name is still a household word in Victoria. The older generation of laymen speak with enthusiasm of his great speeches, and the older clergy of his splendid leadership. Far out in the bush the settler will point to a stool in the great chimney, and say, "It was there Bishop Moorhouse sat and smoked a pipe with me." The Archbishop made a lengthy tribute to his great predecessor in the Cathedral, on Sunday night, and an appreciation by Dr. Leeper is also published in Monday's paper.

Ridley College.

The annual meeting of Ridley College took place last Saturday afternoon. A good gathering of the friends of the College met in the Chapel for a short devotional service, at which the Rev. A. C. Kellaway gave an address on "Qualifications for the Ministry." The qualifications touched on by the speaker included personal experience of Christ as Saviour, strong and vigorous piety, consecrated and consistent lives, a definite call of God, and minds and bodies disciplined and made fit for the service of Christ.

The Bishop of Bendigo presided at the meeting which followed. He referred to the excellent report of progress which had been circulated, and appealed to the clergy of Melbourne Diocese for recruits for the ministry, and to laymen for means to send suitable men to Ridley. Mr. Griffiths spoke of the great opportunity which the times offered for preaching a sound Gospel, based on a belief in the complete Word of God. Mr. H. J. Hannah reported on the financial position of the College. Regular contributors were needed to make up an annual sum for maintenance, of about £500. At present the maintenance fund by an accumulation of deficits had reached over £500. Mr. Buntine asked supporters to sign the slips sent out, and forward them to him, promising yearly contributions. He also dwelt on the fact that Ridley trained men for the Mission Field. Rev. H. J. Raverty spoke of the value of the College as a training ground for Evangelical men in the truth of the Word of God. Men must study, and be ready to defend the Gospel from dangers which threatened it to-day in the Church. The Principal pointed out that the College had never been so full. Every Diocese in Victoria save Ballarat was represented by students, who were there with the consent of the Bishops. Clergy were not doing their duty if they did not at least once a year put before the young men of their congregations the claims of the ministry as a vocation.

The New District of St. Peter's, Murrumbidgee.

The Rev. A. E. Ingham, B.A., who has been for a year Incumbent of Heyfield, Gippsland, was inducted at St. Peter's, Murrumbidgee, by Archdeacon Hindley, on Thursday, April 8. There were also present the Revs. W. A. Phillips, C. H. Raymond, W. T. C. Rogers, A. Law, and M. J. B. Bennett; Mr. Ellis-Smith, of Heyfield, was also present, and there was a large congregation. The Archdeacon preached from 1 Cor. xv. 55, "Oh death, where is thy sting? Oh grave, where is thy victory?" exhorting the congregation to the maintenance of Christian "morale," high aspiration, faith, and self-sacrifice, as the conditions of attaining the highest development of Christian character and of accomplishing the work to which God had called them in His Church. The first part of the service was read by the Rev. W. A. Phillips, Mr. Ellis-Smith reading the lesson, and after the Archdeacon had performed the ceremony of induction, the concluding prayers were read by the Rev. M. J. B. Bennett.

J. B. MULLINS (late of Ascot Vale) begs to notify the readers of the "Church Record" that he has purchased the well-known Confectionery Business at 98 Bridge Road, Richmond. He has stocked it with the Best and Cheapest English and Colonial Confectionery. Temperance Drinks of all descriptions. A Special Room for Afternoon Tea.

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St. James', East St. Kilda.

The Archbishop laid the foundation stone of the School Hall, which is also to serve the purposes of a Church, last Saturday afternoon. The design of the new building by North & Williams has a fine ecclesiastical appearance. The land, at the corner of Inkerman Road and Alexandra Avenue, midway between All Saints', St. Kilda, and St. Mary's, Caulfield. There was a good attendance at the opening ceremony. The choir of Christ Church, St. Kilda, led the singing. The record which was deposited beneath the foundation stone, set out that the Archbishop of Melbourne was "acting under the authority derived from our Lord Himself, through the Apostolic succession." While wishing success to the ministry in this new parish, we think it would be well if the figure of Apostolic succession were allowed to rest peacefully beneath the foundation stone. The ministry can claim an authority more direct and living than this, and there are signs that in practice the Vicar does not depend entirely on such a slender chain for his authority to minister in the Word and Sacraments. The Archbishop had reason to commend the Rev. Garnet Shaw for his zeal in building up the new parish of St. James. It is hoped to dedicate the new building on St. James' Day, July 25.

Broadmeadows Camp.

The Church of England Hall, erected to take the place of the tent which has hitherto done duty as the Church rendezvous at Broadmeadows camp, was formally opened by the Archbishop on the evening of Wednesday, April 7. The new building provides adequate accommodation for the winter now approaching, being strongly constructed of wood and iron with solid flooring. This more permanent provision for large gatherings of the soldiers will be even more highly appreciated by the men than was the tent it has replaced, and will enable the Church work in the camp to be performed with increased effectiveness. The Hall is fully furnished with a piano and the usual tables and seats, giving ample facilities for reading and writing, and it will be found in every way a comfortable centre for the rest and recreation of the men. On occasions it will be used for concerts and other general entertainments. Here also will be held the various Church services.

St. Paul's, Canterbury.

St. Paul's, the new Church at Canterbury, was dedicated on Sunday, by Archbishop Clarke, in the presence of 400 people who crowded into the building, though until the completion of the nave there is seating accommodation for a congregation of 230 only.

The Archbishop and the Registrar were met by the Vicar (Rev. Claud L. Desailly) and the Church Officers, who presented a petition that a license might be granted for a Church. The Dedicatory Service was then conducted by the Archbishop. In the course of his address he reminded them that only two years had passed since the fund for the building was initiated. He congratulated the Vicar and the parishioners on their new Church.

The building, which is in the Gothic style, and which was designed by Mr. A. E. H. Carleton, has cost, so far, £2,600. This leaves a debt of £900, which is secured by debentures. The collection taken up at the Morning Service amounted to £40.

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BENDIGO.

"Bendigo Church News."

The vacancy in the editorship of the "Bendigo Church News" has been filled by the appointment of the Rev. Canon Percival, B.A., who takes the place vacated by Canon Watson. He will bring to the aid of the journal wide reading, mature views, and a sound judgment—all matters of importance in the conduct of a paper.

Theological Hall.

Rev. F. A. W. Kilbey has, since the 1st of March, begun his duties as Warden of the Theological Hall, and by this time has settled down into something like routine. Owing to the change in the management of the Hall, it became necessary to re-furnish a large part of it. That has nearly been accomplished by the energy of a committee of ladies, and the kind assistance of a number of friends.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Easter Day.

The Easter Festival, with its "cheerful bells and happy pieties," and its emotions of prayer and praise, was celebrated with increased attendances in all the Churches. In the Cathedral, the Sub-Dean (Canon Pattinson) preached at the 11 o'clock Choral Communion, the Archbishop celebrating, and also preaching at Evensong. Mr. Sampson, F.R.C.O., presided at the organ.

All Saints'.

All Saints', Wickham Terrace, the second most important Church in the city, has passed through trying times, the former Rector (Rev. Douglas Price) found that his views were not those of the Church of England, gave up his cure and eventually formed a Modernist Church. As he was much respected by the parishioners, his departure unsettled the people and their faith. Then the Cathedral was opened a few doors away. So that the parish has had a hard fight for its very existence. The present Rector (Rev. F. M. Nightingale, M.A.), assisted by Rev. R. H. Fowler, and Sister Katharine, S.S.A., has given devoted service to his parishioners, and the Church has more than held its own. This year, for the first time, the balance will be on the right side. The services are of the "advanced" order, and do not find favour with all, but deeply spiritual work is accomplished. Especially is this the case with the young. The present Rector is no mere formalist; he bears his people in his heart, and his aim is to proclaim the power of Christ by lives that are consecrated to His service.

Nanango.

Rev. Percy Wigram will leave the Diocese, during the week, for England, where he will join the Cowley Fathers. Mr. Wigram was appointed Vicar of St. Anne's, Nanango, in 1908, and he leaves behind him, as the result of five years' labour, a parish strong in its spiritual life. Mr. Wigram's personal life and spiritual influence have been no small factor in building up his people. His work as conductor of retreats

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and "quiet days" will make his loss the more felt. Rev. O. Oberlin-Harris has been appointed to succeed him, and Rev. Cecil Turner to assist.

WEST AUSTRALIA.

PERTH.

Retreat for Clergy.

All arrangements have now been made for the "Retreat for Clergy." With the consent of the Trustees and Headmaster it will be held at the Guildford Church of England Grammar School, where the clergy will sleep and have their meals, and the services will take place in the Chapel. Canon Scott, of Brisbane, who is taking a Mission at Bunbury during April, has postponed his return for a week, and will conduct the Retreat from May 3 to 6. In a letter to Archdeacon Huddleston, Canon Scott writes:—"May I say that I believe the clergy can insure a truly blessed and helpful Retreat, if only they will begin now to diligently and earnestly pray for it." Clergy from the Dioceses of Perth, Bunbury, and Kalgoorlie are expected to attend the Retreat.

Perth Diocesan Festival.

Arrangements are well in hand for holding the Second Annual Diocesan Festival, on behalf of the Church Extension Fund, on St. George's Day, April 21. An influential meeting of ladies was held in the Cathedral School on March 25, which undertook to try and make the festival an even greater success than last year. The tea will be at 6.30 p.m., in the Cathedral Quadrangle; or, if the weather be unfavourable, in St. George's Hall. At 7.30 p.m. Mr. Leckie has kindly promised to give an Organ Recital, and at 8 p.m. there will be a great demonstration in St. George's Hall. The claims upon the Church Extension Fund this year are very heavy, and it is hoped that all Church people will do their utmost to help forward this movement.

New Church for West Guildford.

Amongst the buildings levelled by the storm last month were St. Patrick's at Mt. Lawley, and St. Mark's at West Guildford. Both were wooden structures and temporary. At West Guildford it has been resolved that now the time has come to begin the erection of a new and permanent Church that will be worthy of a rapidly-increasing community of over 2,000 people.

BUNBURY.

Mission in the Cathedral City.

The Mission in Bunbury, which commences this week, is arousing much interest, and much prayer has been offered for its success. The Missioners at the Cathedral are the Revs. Canon Scott, of Brisbane, and the Rev. W. E. Eisey, of the Brotherhood of St. Boniface; at St. David's, the Rev. A. E. White and the Rev. Arnold Fryer, both of the Brotherhood of St. Boniface, are the missioners.

NEW ZEALAND.

WELLINGTON.

Retreat for Men.

A Retreat for Men will be conducted at Day's Bay, from May 10 to 13. Mrs. Sommerville has kindly offered free accommodation in Croydon House School, during the holidays, to those attending the Retreat. Two courses of addresses will be delivered.

The Bishop of Wellington will give a course of expository addresses, and the Rev.

E. L. Sola, Vicar of Eastbourne, a course of devotional addresses. There will be ample opportunity for rest and quiet recreation in the beautiful grounds and surrounding neighbourhood of Croydon House.

AUCLAND.

Open Air Addresses.

Rev. W. G. Monckton, Vicar of Takapuna, has been giving daily addresses on the wharf during Holy Week. He has invited the men to suggest subjects for him to speak upon, and he has been provided with some hard nuts to crack. Here are two specimens:—"Let us have your views of the story of the Fall in the light of the accepted theories of evolution?" "If Christ came to earth, what would He say to those who are responsible for the present cost of living, and who are exploiting the workers, despite the sacrifices the latter are making in regard to the war?" Mr. Monckton was quite able to deal effectively with these, and other problems, presented to him for solution.

NELSON.

The Bishop's Letter.

Writing from London on February 5 to the "Nelson Diocesan Magazine," Bishop Sudler says:—

After leaving Maidstone on the 21st December, I passed through London and called on Bishop Montgomery at the S.P.G. in order to transact some business in connection with the Diocese. The Bishop, whom many of us remember when he was in Tasmania, gave me a very cordial welcome, and also two little gifts from the Society, which will prove of very great spiritual value to the Diocese. Mrs. Sadler and I left for Ireland on Wednesday, 23rd December, and arrived at my uncle's home at the Rectory, Wexford, next day. The little rest while we were in Ireland was very agreeable, and I was not only able to greet my own kindred, but also to see many friends. The war has played havoc in Ireland, and recruiting is very encouraging, especially in the North. We left Ireland on the 8th January, and I preached at St. James', Southport (Canon Hodgins) in the morning, and at Christ Church (Archdeacon Madden) in the evening. Unfortunately, the weather, which was very wet, interfered sadly with the services. Our next visit was to Scarborough, a town of great interest because of the recent bombardment. Morning and evening I preached at Holy Trinity, where the evidence of the recent trouble was clearly seen. I have obtained some slides for a lantern, and hope to have the opportunity by and by of speaking to many of you about this unexampled breach of the laws of nations. I also obtained some pieces of the German shells, which may have some interest. Our next visit was to Newcastle-on-Tyne. An excellent meeting at Lady Noble's was held in the afternoon, and I lectured at night to a large audience, over which Sir Walter Plummer presided. We returned to London from Newcastle, and spent Sunday, 23rd January, at Bournemouth. Our hosts were Dr. and Mrs. Eugene Stock. I cannot tell you the pleasure which this visit gave to us, as it enabled us to talk of old friends and new. The services at which I preached were held at Holy Trinity and at St. Andrew's. Two meetings were held on the following day, and proved a great help to the Society. In the afternoon the Mayor of Bournemouth presided, and in the evening Dr. Stock.

In spite of many draw-backs, chiefly those due to the war, I am much encouraged. Men are very scarce, but up to the present I have been in negotiation with five, who will either come at once to our help in the Diocese or a little later on. We need your prayers continually that God may bless our efforts for His glory.

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The Ascension and Session of our Lord.

By the Rev. Arthur E. F. Young, Rector
of St. John's, Bairnsdale, Victoria.

II.

THE HEAVEN TO WHICH HE ASCENDED.

In our first article we dealt with the literature of this subject, the Scripture testimony to the fact, and finally concluded by showing that the Ascension is essentially bound up with our Lord's wondrous birth, His atoning death and His glorious resurrection. We pass on now to consider the superterrestrial estate to which Christ ascended.

Scripture Usage.

The word "heaven" is of uncertain origin, but is supposed to be etymologically connected with our English words "have" and "heave."

In the Old Testament the word "heaven" refers (1) to one half of the system of created things, or (2) to the sky or firmament, or (3) to the peculiar

abode of Deity with the ideas of elevation, majesty, immutability and glory, or (4) to the future re-created universe of which a renewed heaven shall form a part.

In the New Testament the last two usages predominate. Heaven is the name given to the peculiar dwelling place of God, and Christ's doctrine of "Our Father in heaven" adds to the Old Testament conception of power and majesty the new conception of security, peace and love. The eschatological use of the word is also common in the New Testament. Thence Christ shall come for the final arbitrament of all things ushering in a new heaven and a new earth wherein dwelleth righteousness.

This brief outline serves to bring us up to the point at which the subject of heaven touches this article.

"He ascended into heaven," which is now in a peculiar sense the sphere of Christ's life and activity. Salmond holds that there is a plurality of heavens—basing his conclusion upon such texts as Paul was "caught up into the third heaven." Christ is said "to have passed through the heavens."

We are further told that "He ascended far above all heavens," and that "He is made higher than the heavens." The same writer adds, "there is no reason why we should not assent to this truth in spite of the extravagant peculiarities with which it is associated in extra canonical writings."

Heaven—A Place or a State?

Now it is very easy to see how the Ascension of Christ with a human body led men to circumscribe and localise the idea of heaven. Moreover it is very easy to see how at the Reformation, this aspect of heaven became further emphasised when the Reformers in their opposition to the doctrine of the real presence of Christ's body on the "Altar" gave special prominence to the teaching that is embodied in the black rubric in our Prayer Book. This rubric runs as follows: "The natural body and blood of our Saviour Christ are in Heaven and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

Modern thinkers however are tending in the opposite direction, and they conceive of heaven not so much as a place as a state. Milligan represents the view very emphatically, and says "It is unnecessary when we think of heaven to confine ourselves to the thought of any particular locality. We have no need to imagine to ourselves a region above the blue sky, or situated in the centre of those millions of starry orbs that move round us in silent majesty." He says further that in the New Testament "heaven is contrasted with 'earth' less as one place, than as one state, is contrasted with another."

When we say "Our Father," we are not praying to One who dwells only in some remote corner of the universe, but to One who is ever by our side. We are on earth i.e., bowed with weakness and beset with temptation. He is in heaven, i.e., free from all limitation, change and decay. In St. John iii. 12, in His conversation with Nicodemus, Jesus refers to "the Son of Man Who is in heaven." Both Milligan and Marcus Dods hold that as the Son of Man was standing before Nicodemus it was impossible for Him at the same time to have been elsewhere in a local heaven. In this connection "heaven" therefore means the spiritual order, state or condition to which our Lord belonged. (Westcott takes these words as a gloss). When we say that the believer is seated in heavenly places with Christ, we are not thinking of locality at all but of a state or condition of heart and mind. Hence Milligan concludes "When we speak of our Lord's Ascension we have to think less of a transition from one locality to another, than of a transition from one condition to another."

Tait says that this change of focus has introduced a much larger conception of heaven and thus, when the cramping influence of this idea of locality is cast off, it is perceived that much of St. Paul's teaching has a bearing upon the present experience of the believer. Heaven is no longer a distant kingdom whose boundaries are determined by space, and the pathway to which lies through the intermediate state, but a spiritual kingdom which lies open before men in this life though the full enjoyment of its privileges and blessings is only obtainable hereafter. Lightfoot's position is similar. He

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says that "the actual spiritual life of the believer is the same in kind as his future glorified life. The kingdom of heaven is a present kingdom, the believer is already seated on the right hand of God."

Heaven—A State and a Place.

The characteristic then of later thought is not that it has abandoned the idea of heaven as a locality, but it has embraced conceptions which have forced the idea of locality into a position of secondary importance. The emphasis is now mainly laid on state or condition and less on locality—on privilege, rather than on place. Heaven is conceived of primarily as a spiritual state, and secondly as a sphere in which that state is fully realised. But even if we conclude that the Ascension of Christ involved a change in the mode in the position of His body, we cannot dissociate the idea of locality entirely from our conception of heaven. Under the present conditions of mental life and experience it is difficult to evade Hooker's conclusion when he says "The substance of Christ's body can have no presence, but only local—and that if His majestic body have now any such new property whereby it may in reality and substance everywhere present itself, or may be in many places at the one time then hath the majesty of His estate extinguished the verity of his manhood."

Conclusion.

If God be omnipresent then heaven must be everywhere, and yet just as the sun shines throughout space, and yet displays its full splendour in the firmament so (speaking after the manner of men) there is a place where God peculiarly manifests His glory though He be everywhere present.

We cannot do better than conclude this section of our study of the question with a beautiful statement from Martensen, the famous Dutch theologian, in which he combines, as far

as human thought and language can combine, these two contrasted conceptions of heaven. He says "We cannot conceive of heaven as any distinct place—some distinct 'Where' according to the ideas of our present sensible perceptions—yet we must persuade ourselves of some more definite place in heaven where the cosmical, the created life is perfectly realised, where God Himself is all in all, and where the fragmentary and the imperfect—inseparable from existence in time, is lifted up into the fulness of eternity. Thither Christ has gone "there to appear in the presence of God for us."

[The subject of the next article will be "Christ's Session at the Right Hand of God."]

The Message and Call.

'Mid the clang of arms and the din of strife, A message rings out from the Word of Life—The God of Battles, the Prince of Peace, Must reign on earth and all tyranny cease.

Out of the storm-cloud the "Sun" will shine, For darkness and cruelty, Light divine; This year of tumult, fresh heart we take, Trust to the Lord, the great issues at stake.

But men must be ready to do their part, To fight for the Empire so dear to our heart, They must hearken at once to the call—"to arms,"

Each man to the front till the foe disarms. —L. R. Halstead.

Prayer for those Engaged in the War.

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit into Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

Bishop Moorhouse on Gambling.

A correspondent relates what Bishop Moorhouse said on gambling. He took occasion at a meeting of the Manchester Diocesan Conference to deliver his soul on the subject of gambling, and he smote the whole system hip and thigh. "It is an evil thing," he said, "from beginning to end. 'Threepenny points' or thousands of points—the principle is the same, and the sin equal. Gambling, like every other act of a human being, the Bishop thinks, takes its moral character from its motive. And the motive of gambling is always at bottom 'the desire to gain the property of another without attempting to give to that other any adequate value or service.' It is distinguished from stealing chiefly by its methods, and is evil in every one of its manifestations." Nothing has astonished him more than to hear from moralists and clergymen the statement that if clergymen condemn betting for small amounts and whist-playing for sixpenny points, they will make themselves ridiculous. "No man is really ridiculous for condemning what is wrong, though the whole world practise it, and I say fearlessly that it is wrong to bet or play for the smallest sums." The true remedy, he thinks, is to create a public opinion against it "until, like drunkenness, it will become ashamed of itself, and sneak into corners to hide its disgraceful practices." Some, both of the clergy and laity present, evidently had a bad half-hour, and ventured to put in a plea for cards. "Is it not a little one?" But the Bishop would have none of it. It is essentially sinful, "bad from top to bottom," were his last words.—"Methodist Recorder."

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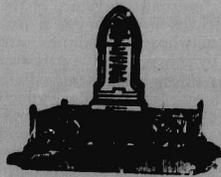
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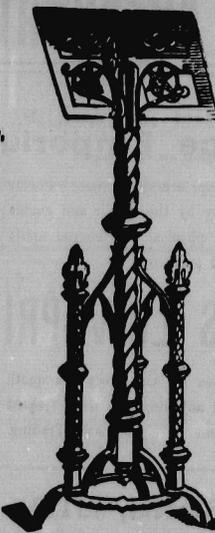
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Current Topics.

The Gospel for the Third Sunday after Easter (St. John xvi., 16-22) is the first of a series of three Gospels, all taken from our Lord's discourse in the Upper Room on the night before He died. The subject of them all is the same; they tell of His approaching departure, and give comfort to His disciples. They are, in the Church's round of seasons, preparatory to the Festival of Ascension Day.

In the Gospel before us the Lord announced to His followers that He would shortly leave them. "A little while and ye shall not see Me, and again a little while and ye shall see Me; because I go to My Father." The disciples questioned among themselves as to the meaning of His words, and the Lord told them plainly that sorrow lay before them, but promised that the sorrow should be turned into joy. "And ye now therefore have sorrow, but I will see you again and your heart shall rejoice and your joy no man taketh from you."

The secret of their happiness lay in a real abiding union with Jesus Christ. "I will see you again and your heart shall rejoice." They were not exempt from the trials of life; they would have to face criticism, hostility, persecution, and death. Yet amid their sufferings they had the secret of abiding joy. Their troubles only touched the outward casket of their lives, not the jewel within. Though character, comfort, property, life, were taken from them, they had living sources of joy within them which no man could take from them, because they were united to Christ in a living fellowship.

And in this twentieth century it is still true that union with Christ is the inspiration of life. Other people can take from us joys which are centred in self, but not the joys which are centred in Jesus. Without Him our happiness is open on all sides to the attack of the spoiler, but, in communion with Him, life, even amid poverty and sorrow, is irradiated with heavenly light. We have a glorious spiritual blessing which men can neither give nor take away.

Quite without exception the great mother of the British Empire is the most ideal in the world. There are parents and parents. Some there are to whom their children are never "grown up." To seek their children's counsel or their

help would be their very last thought. Obedience and dependence are the chief requirements of their relationship. Such a regime occasionally works well, but only occasionally. "Jeshurun waxed fat and kicked," and so will children as they grow up to the estate of manhood or womanhood. They usually "kick over the traces," and the result is—well deplorable. But there are other parents who willingly acknowledge the claims of growing children, and recognise that there may come a time when the unswerving obedience of childhood and earlier manhood, should no longer be the rule of the household, but that, at times it may be, the children, now grown to man's estate in body and mind have a moral right to a place in the counsels of the family. Such parents are the ideal, and such a parent is the great mother of Britain to her overseas Empire. Once, years ago now, the relationship with one of our Australian States was slightly strained, when a rather ungentle tug was given at the "apron strings"; but good sense prevailed, and no cloud has ever again crossed the horizon. It was Germany's devout wish and expressed thought that the British colonies would "cut the painter" in this time of stress, and gain their complete independence rather than be drawn into the vortex of the present titanic strife. However Germany thought awry—and not for the only time—in the violence of her hatred and scorn of the British Empire. In view of all this we are not surprised to learn that the dependencies of the British crown are to receive "due consideration when the time arrives for discussing terms of peace." As a matter of fact, the war, which in Germany's hope, was to smash the ties that bound us together, has drawn them so much tighter that we have in view the earnest of a truly representative Imperial Parliament in the near future.

As the financial year of our Australian Missionary Organisations has now closed we are able to form an estimate of the progress of missionary interest among our Church people. The two main channels of their gifts for this important work are the Australian Board of Missions, and the Church Missionary Association. For the year 1914-15 the gross receipts are as follows:—A.B.M. £14,204; C.M.A. (N.S. Wales, £6,719; Victoria, £8,774), £15,493, making a total for the Church in Australia of £29,697. This is a most satisfactory position. When we consider the many claims which have arisen from the war, and also the drought which has de-

vastated a great part of Australia, it is a matter for humble thanksgiving to God that our people have not failed to equip and maintain the soldiers of Jesus Christ, who are at the front, carrying on the campaign of the King of Kings.

To the amount mentioned above there remain to be added the gifts of Church people to Interdenominational Missions, such as the China Inland, and the Soudan United Missions, and the Bible Society. It is not possible to estimate the amount of these donations, but they are very considerable. There is no doubt that our Church in Australia as a whole is more alive to its missionary obligations than ever before. And yet the majority of our people, and even of our communicants are not yet keenly interested in the work. We need a spiritual revival, and also the clear and persistent presentation of the needs and triumphs of the Mission Field before all our congregations.

As we look forward to the future, and wonder how the War will ultimately affect the Missionary Enterprise, our hearts may be cheered, and our faith strengthened by a study of the history of the past. It has already been noted in our columns that the first sixteen years of the Church Missionary Society were years of constant European warfare until Napoleon was finally crushed at Waterloo. With faith and courage the foundations of the great work of the C.M.S. were laid in the face of terrible disorder and calamity.

The next period during which Britain had serious experience of war was between the years 1853-8, which saw the Crimean War, a Chinese War, and the Indian Mutiny which seemed at one time likely to rob Britain of the fairest jewel of its crown. In those years the experience of the C.M.S. was very striking. At first the income dropped somewhat, just when the stress of the war began to be felt, but in 1855-6 it rose to £115,208, in spite of unusual taxation. The report says: "With such special encouragement in a year in which the income of the Society has reached an unusually high mark, the committee cannot be faint-hearted or shrink from declaring their readiness to enter vigorously both on a Turkish Mission, and a mission to Oudh to the utmost extent of their resources both of men and money." The result was that in 1856-7 the income of C.M.S. rose to £123,175, and in the following year to £130,767. Not only did the income thus increase during this period of war but the number of

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