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Printed by William Andrews Printing Co. Ltd., 586 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

**The Church Record**

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. II, No. 15.

APRIL 9, 1915.

Price 1d. (6d. per Year, Post Free.)

**Current Topics.**

On the First Sunday after Easter our thoughts are still concentrated on the great triumph of our Lord Jesus Christ over sin and death, for as St. Paul says, "He was declared to be the Son of God with power by His resurrection from the dead." Here is the secret of victory in the Christian life; "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

In the Gospel (St. John xxi. 19-23) is set before us the account of our Lord's appearance on the evening of the first Easter Day, "when the doors were shut where the disciples were assembled, for fear of the Jews." Greeting His followers with the message of peace, showing them His hands and His side, the Lord brings abiding joy to their hearts. Then He gives them a great commission for the world. "As My Father hath sent Me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."

When we compare the parallel passage in St. Luke xxiv. 33, we find that the Lord's words were addressed not only to "the eleven," but also to "them that were with them," so that the great commission was not only given to the Apostles, but to the whole Christian community. Bishop Westcott comments upon the passage as follows:—"The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church, and not of the particular organisation through which the power is administered. There is nothing in the context to show that the power was confined to any particular group (as the Apostles) among the whole company present. The commission therefore must be regarded properly as the commission of the Christian Society, and not as that of the Christian Ministry." He adds, "this promise gives a living and abiding power to declare the fact, and the conditions of forgiveness."

Wherever the Gospel is proclaimed throughout the world its primary message tells of remission of sins to those who repent and turn to Christ. Where these conditions are fulfilled, all sins are "remitted," but where there is no repentance and faith, they are "retained." Thus the Christian Church carries out the divine commission in the world.

Since we wrote last week on the "Revision of the Prayer Book," news has reached us that steps were taken in the Convocation of Canterbury which amount to nothing less than "a declaration of war against the Evangelical Party

It is clear that the war, with all its horrors, will bring some blessings to the world. There are already many indications that it will be a great help to the cause of temperance. It has been discovered that alcohol is an enemy within our gates, doing as much or more damage than the enemy in the field. It lessens the efficiency of soldiers and sailors; it reduces the output of munitions of war.

In Russia the sale of vodka has been abolished, and is never likely to be resumed, for much greater prosperity has been the result of its prohibition. In France similar action has been taken with regard to absinthe, and a great movement in the same direction is taking place in the British Isles. We rejoice that the King has offered to abstain from alcoholic liquors and to banish them from the royal household during the time of the war; Lord Kitchener, and other leading men, are taking the same action; and, perhaps best of all, the working men in Glasgow are voluntarily deserting alcohol in favour of tea.

In Australia we see similar movements. The great victory for temperance in South Australia will close all liquor bars at 6 p.m., so soon as Parliament passes the Act which is necessary to make the will of the people effective, and on every side we note a growing opinion in favour of temperance reform.

The important point is that alcohol is seen to be an enemy in time of war, and people are beginning to realise that it is equally an enemy in time of peace. Jack London, in his striking book, "John Barleycorn," gives his own bitter experience, and tells how, all over the world, the drink traffic stretches out its hands to grip the weak and unwary, and to bind them with the chains of the drink habit. And he gives his advice, which is simple, "stop it." As opium has been stopped in China, so should this pernicious trade be stopped. It does no good to anyone, and causes multitudes to be steeped in degradation, vice, and crime. The war will not be altogether in vain if it helps to bring nearer the day when the use of alcohol in any form as a beverage shall be banished from the world.

Since we wrote last week on the "Revision of the Prayer Book," news has reached us that steps were taken in the Convocation of Canterbury which amount to nothing less than "a declaration of war against the Evangelical Party

in the Church of England." Practically without notice, at a time when it was understood that controversial questions both in Church and State would be held in abeyance, resolutions were proposed and carried in both the Upper and Lower Houses of Convocation adopting a Revised Prayer Book, containing serious changes in a Romeward direction, "to be sanctioned by authority for optional use for such period as may be hereafter determined." The Bishop of Manchester made a strong protest at the Liverpool meeting of the Church Pastoral Aid Society, as follows:—

Time and circumstances, the Bishop said, had justified the claim of the Evangelicals to be the true representatives of the Church of England. This, he believed, was shown by the proposed revision of the Prayer Book, which was not desired by the Evangelicals, but only by those who wished to return to the practices of 1549. What were they going to do? Were they going to the Church of England committed to the Prayer Book of 1549, and then dragged a little further in the direction of Rome? Their first impulse would be to say that they would never leave the Church, but would they be dragged along by false doctrine? If not, let them draw together to consider what they could do to influence the mind and teaching of the Church. They would gladly have had a truce about these differences just now, but the work was going on day after day, and perhaps in a very short time a short Act of Parliament would be passed which would side-track completely their beloved Prayer Book, won for them by the blood of martyrs.

Dean Wace also deals with the question in a powerful article in the English "Record," and we cannot do better than quote the following words from it, which put the whole situation clearly before us:—

If the marks of the Reformation which the Prayer Book bears are to be destroyed, and the Evangelical school in the Church is to be deprived of its strongest footholds, let us know the worst of it definitely and with as little delay as possible; in order that we may prepare ourselves for a situation under which we should no longer be at home in the Church of our Baptism and of our Ministry, and be spared any more of the pretences of consideration and sympathy with which Prelates like the Bishop of London have endeavoured to reassure us. The matter ought to be brought at once to the final issue of that Parliamentary decision which the Primate has said is, in the long run, inevitable.

It will be a great mistake if the Evangelical Churchpeople in Australia let this important question of Prayer Book Revision alone until it is finally decided in England. Now is the time to utter our protest, and to make that protest heard in England. The British Parliament must be asked to assent to the proposed revision before it can be carried into effect, and every possible effort should be made to influence its decision before it is too late.

Dr. Kelly, the Roman Catholic Archbishop of Sydney, recently gave utterance to a characteristic criticism of the work of the British and Foreign Bible Society and kindred societies for the circulation of the sacred Scriptures. He seems to be rather alarmed that the large amount of £1,981,000 was spent in connection with the distribution of the Word of God, and declares "that they have no right to spend money in this way." We are afraid that the Roman Ecclesiastic's fulmination against, in his opinion, such misguided charity, will not affect the situations; it reminds us of the ancient King of the Saxons who commanded the tide of the sea to recede.

The curious thing about Archbishop Kelly's protest is that in it he seems to ignore the very obvious fact that Protestants do not accept his cool assumption of the universal authority of the Roman Church. When the Archbishop says, "you would not publish an Act of Parliament on private authority, and you have no right to publish the Word of God on private authority," he is merely playing with terms. We wonder how many people read the Government Gazette for information concerning Acts of Parliament; it is certainly true that the majority of people get this information by means of precis or reprints of the same in the daily newspapers. The Archbishop's illu-

stration is most unfortunate for his purpose; for, although Acts of Parliament proceed from, and are published by the authority of Parliament, yet the dissemination of the information necessary for the public by the public press is without doubt expected and welcomed by the Parliament as well as the people.

The Word of God rests on the authority of God. The dissemination of that Word, so necessary for man's salvation, is surely a duty resting on everyone to whom that Word comes as the Word of God. And, even granting the faultiness of our English version in certain particulars, we are surely under the deepest obligation to God, and our fellow countrymen to give them the best we have for their comfort and guidance in the way of life. If the good Archbishop and his Church are so out of conceit with our English version, why, in the name of all that is true and right, have they not long ago given to the English-speaking world a version that could claim recognition from scholar and layman alike, and which they themselves were satisfied was "a correct translation of the Word of God."

The fact of the matter is that the Church of Rome does not really encourage her people to read the Word of

God in its completeness, and consequently shows no enthusiasm either for its translation into the vernacular nor for its wholesale publication. We can quite understand the Archbishop's harsh criticism of the so-called misguided charity; for the tremendous circulation of the Bible by means of the aforementioned societies makes it increasingly hard for Rome to keep on in the policy of depriving the people of their rightful heritage.

"I say it is not a correct translation of the Word of God, and I would not touch it with a forty foot pole." We are thankful to know that Dr. Kelly does not carry with him the consensus of the opinion of the scholars of his Church when he breaks out into such unseemly vituperation of our English version. There is a new English version called "The Westminster Version of the Sacred Scripture," in course of production by Roman Ecclesiastics, under the general editorship of the Professor of Holy Scripture at St. Benno's College, St. Asaph, and Fr. Keating, S.J. The first two parts we have seen. The Epistles to the Thesalonians and Corinthians are of great interest and well worth study. In the general Preface there is set forth the nature and aim of the work. It is not a translation from the Vulgate, the version officially recognised by the Roman Church, but "a translation into the vernacular from the original languages of the Bible." And with regard to the Greek text used, "it may be stated broadly that the text of Westcott and Hort has been made the basis of the translation, but it has not been followed exclusively."

This surely marks a big step in advance on the part of the Roman Church. But there is a further generous recognition of the work of scholars of the English Church; "versions of the sort, of course, exist without the Church, but while it would not be right to ignore or disparage unduly two such excellent renderings from the Hebrew and Greek as the Authorised and Revised Versions, it is generally admitted today that both have grave defects." Had the editors stopped here there might have been some ground for Archbishop Kelly's general charge of incorrectness, although certainly not for the grossly inelegant terms in which it was couched; but the editors go on to explain what the defects are. "The former (i.e., A.V.) misleads the reader by varying its rendering of the same

Greek word, even where the sense is the same, while in the latter (i.e. R.V.) zeal for accurate scholarship is not always tempered by insight into the genius either of the New Testament Greek or of our mother tongue."

With this criticism there are a large number of our own members who would completely agree. But it is interesting, at the present time, to notice that there are some Roman scholars of repute and high position in Great Britain who have had the hardihood to come into closer contact with these "excellent versions" than the leading Roman Ecclesiastic of New South Wales.

## Our London Letter.

From Our Own Correspondent.

London, February 17th, 1915.

### Consternation Among Evangelicals.

There is unmistakable consternation in the Evangelical Camp at the decisions of Convocation on Prayer Book Revision. It was never expected that the controversial truce would have been broken, but that our Ecclesiastical Parliament would have applied itself to matters upon which a more general sense of agreement rested. Pressure from some unknown and unseen, but not unguessed, quarter must have influenced the Archbishop to very unwisely and unfairly allow the Revision, so called, to proceed. Particularly does he seem to have been prevailed upon by the argument concerning the time expended by Convocation upon it. Certainly it has been prodigious, and, it may be added, unprofitable. With a large number of the proposed changes there is, of course, little fault to be found. The Dean of Canterbury even considers many of them beautiful and enriching. But these are simply a coating to the questions crucial beyond words—authority for the use of vestments; for the practice of reservation; the transformation of the Communion Service; and what to my mind is more important than any of them, great as they are, namely the elimination of the references to Old Testament History, or, as it may

be put, the concessions to the "higher critics."

### Dean Wace's Views.

The Dean of Canterbury has a most trenchant letter in the "Times" to-day upon the subject. He is a master in fixing on the things that matter and dealing with them as they deserve. His earnestness is as great as his sincerity, and with his ability, and may I add, venerability, he commands the respect and admiration of those of the highest authority, and of those most opposed to his views. Let me quote the letter practically in full:—

"The questions" the Dean says, "are nothing less than the vital disputes respecting Ritual by which the Church has been distracted for 50 years, and which the Royal Commission was appointed to appease. The use of Vestments, the transformation of the present Communion Service, Reservation—these are the chief occasions of the disorders which have prevailed. Convocation was invited, on the advice of the Commissioners, to propose a settlement of these disputes. It has refused to do so. All these matters of bitter controversy are now thrown back as bones of contention in every parish in the country, for at least a period of some years. Every clergyman, and any party among his parishioners, are thus invited to promote experiments with the various changes which are to be made optional. The authorities of the Church had two courses open to them. They might have required obedience to the existing law, or they might have obtained a definite alteration of the law. They have done neither. They have not had the courage to take responsibility themselves. They have only proposed to set up a ring within which the parties in the Church are authorised and invited to continue their fights, the Bishop becoming the referee."

It aggravates the scandal of this proposal that it should have been brought forward, with scarcely any notice, at a time when it was hoped and understood, that there should be a truce to all such controversies in the Church. The resentment with which it will be received by a large section of Churchmen will be embittered by the indecency—for it is nothing less—of

reviving such disputes at an hour when the minds of all serious laymen, at all events, are absorbed in the really solemn realities of the war."

### The Welsh Church.

The Dean's reference to "the truce" is unerringly cogent. It is the very thing the Church party are writhing over in the political arena concerning the Welsh Church. They understood, not without reason, that the Government intended to hold up the Disestablishment question entirely until after the war, yet notwithstanding, the act was passed and placed on the statute book. No sooner this than the Commissioners were appointed under the Act to work out financial and other arrangements to be ready directly the Act should become operative. The hope in delay was that a Government favourable to the statu quo might come in and prevent the Act becoming law. The course taken, however, makes this more and more difficult and disestablishment and disendowment more and more probable. Disestablishment might in some ways be an advantage to the Welsh Church. It would be a separate Province with its own Archbishop. The argument of antiquity connecting the English and Welsh Churches is as much against as for the present state of things, perhaps rather more against than for. But with the question of disendowment it is different. There is neither rhyme nor reason for "lifting" the endowments of the Church. As it is, livings become vacant and men cannot be found to take them because of uncertainty of tenure or rather of income. This means unsheltered, neglected parishes. The suspense prevents the difficulties of the situation being dealt with and things are going from bad to worse. This is bad for religion and for the Church. It would be better if in that circumstance the parties would come to terms, but the uncompromising hot-head spirit existing on both sides seems to make this impossible. Many Non-Conformists are favourable to allowing the Church to keep the endowments to which her title is proved by her possession of them for three hundred years. This should be the basis, as "the truce" cannot be said to exist, for a prompt peace.

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## The Value of Tracts.

An unguarded article in the "Times" on the question of tracts has brought out a very able defence by the Rev. A. R. Buckland, Secretary of the Religious Tract Society. That Society is one of the very best forces in our English life. Its influence penetrates into countless homes and hearts. Its literature is as pure as it is abundant, and a great deal consists of tracts of a telling character especially for evangelistic purposes. But the writer of the article made no distinction. He really dealt with tracts as experienced by former generations in the light of present day thought and taste. No book or paper or leaflet of say fifty years ago will quite harmonise with present day feeling. They were adequate enough for those days and accorded with the times in which they were produced. Ours in their turn will have to give way to those of future times as they arrive. The "Times," however, made the amende honourable in a handsome footnote to Mr. Bucklands letter as follows:—

"We hope that the tone of the article and the known views of the "Times" made it clear that the reference was limited to a special type of tract; certainly nothing was further from our thoughts than to reflect on the admirable work of the Religious Tract Society."

So what looked like an evil thrust from the evil one was frustrated and a fine instrument of good extolled.

## Young People's Corner.

## Sir John French.

There are two men—both bearing the name of "John"—upon whom rests to-day the supreme and responsible command of the forces of our Empire by land and sea.

One of these is Field-Marshal Sir John French, the Commander of the British Troops; a man whose past records show him to be possessed of great dash and daring—fine qualities, especially when united, as in his case, with equal caution.

Sir John Denton Pinkstone French—to give him his full name—was born at Ripple Vale, near Walmer, on September 28th, 1852, and was the sixth child and only son of Commander J. T. W. French, R.N.

He is a mixture of Irish and Scotch, being descended on his father's side from an old Irish family, while his mother was the daughter of a Scotch merchant and heiress of Pinkstone Castle, near Glasgow, which is how Sir John comes by his third name.

Both parents died when he was quite young, and neither as boy or youth did the future field-marshal show any special signs of distinction.

After attending a preparatory school at Harrow, young John French—following his father's footsteps—entered the Royal Navy, serving for four years as a naval cadet and midshipman. But, if all reports be true, he had already other views in his mind, and, though by no means a book-worm, the campaigns of Napoleon seemed to have had a great fascination for him. How far the study of these affected his dreams for the future we cannot say, but the long and short

of it all was that the young midshipman threw over the Navy for the Army.

He did not, however, enter this in the ordinary way, through Sandhurst, but got in by what is familiarly known as the "back-door," obtaining first a commission in the militia, being transferred later to the 8th and afterwards to the 10th Hussars—a regiment with which he was connected for nearly twenty years.

For five years he worked very hard, never taking a single pleasure, not even playing polo—his only "hobby" being his profession. He set himself to master every order in the drill books, however small; studied every military tactic from the time that cavalry first existed, devoting all spare moments to the study of these subjects. He reaped the reward of his industry, for at the end of the five years he became adjutant of his regiment, six months later being gazetted captain.

Four uneventful years followed, at the end of which Major French—as he now was—was appointed to the command of his regiment, for by this time his capabilities were widely recognised.

The long-awaited opportunity came at last for making practical use of his marvellous knowledge of military tactics. In 1884 the 10th Hussars were ordered to the front in the Soudan, and with them went Major French. The regiment, which was attached to Sir Herbert Stewart's column, took part in the famous march of that truly heroic little band across the desert to the relief of Gordon, Lord (then Major) Kitchener, with his Arab guides, scouting in front.

Now it was that Major French had a chance of showing of what stuff he was made, winning by brilliant cavalry charges on the Dervishes his first mention in the dispatches of General Buller, who wrote: "The force owes much to Major French of his troopers."

At the end of his Egyptian career the great cavalry officer was not only promoted to the rank of lieutenant-colonel, but also to the temporary command of his old regiment, assuming full command four years later.

During the quiet years which followed Colonel French worked away at military science. The first occasion, however, on which he attracted the particular notice of his superiors was during the manoeuvres of 1898 when, in his capacity of commander of a brigade, he performed some brilliant tactical feats. It was this which led to his being appointed major-general in command of the cavalry division in Natal when the South African struggle broke out, for he was amongst the first officers whom General Buller asked to be placed on his staff.

It was to his dash that the victory of Elands Laagte was owing, though even more wonderful was his daring advance to the relief of Kimberley. His charge through the enemy's lines, together with the final one which scattered the Boer, have already become historic in English cavalry records, as well as establishing Sir John French as "one of the finest cavalry leaders living." In 1914 he was promoted to the rank of field-marshal.

You may be wondering what he is like in appearance—this hero of Kimberley? He is only 5ft. 6in. in height, but a pair of clear blue eyes look out from a fair, ruddy face and seem to pierce you through and through, whilst a heavy brown "cavalry" moustache hides a determined mouth. He is a hard fighter and absolutely regardless of personal danger, but frank and generous though hot-tempered. A rigid disciplinarian, he is nearly as silent as Lord Kitchener himself, and was thus summed up by a trooper whom he had sentenced, in a word or two, to fourteen days confinement to barracks: "Old French don't bark a bit, but—don't he jolly well bite!"

It is on the skill and courage of this distinguished soldier that the prestige of our Army depends; but he has already just-



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fied the confidence of the nation, and it is well said of him that "whatever befall, the honour of England is safe in the hands of Field-Marshal Sir John French."—Constance M. Foot, in "Our Empire."

## Personal.

Mrs. Armstrong, wife of the Bishop of Wangaratta, had the misfortune to break her leg while visiting the parish of Wood's Point with the Bishop. She is now in a private hospital at Mansfield.

We much regret to hear of the death of Mrs. Tress, widow of the late Canon Tress, formerly Vicar of St. Stephen's, Richmond, Melbourne, and at one time Rector of St. Peter's, Woolloomooloo, Sydney. Mrs. Tress passed away at Chatswood last Saturday at the age of seventy years. She had been seriously ill for some time.

Mr. John Kent, the president of the Sydney Y.M.C.A., will hold a reception for members on the evening of April 22, and will take the opportunity of speaking on his recent visit to Great Britain and America. Mr. Kent had the opportunity of seeing what the Y.M.C.A. was doing among the soldiers in Great Britain.

The Bishop of Grafton (Dr. Druitt) concluded on Monday last a Parochial Mission at Lismore, which has the largest population of any town in his Diocese.

Rev. H. K. Gordon, Minor Canon and Precentor of St. Saviour's Cathedral, Goulburn, has been appointed a Chaplain to the Expeditionary Forces and will go into camp with the 4th Light Horse Brigade at Brisbane immediately. Mr. Gordon will receive indefinite leave of absence from the Diocese of Goulburn. No appointment has yet been made to the staff of the Cathedral.

Rev. T. P. Bennett, Vicar of Warrnambool, Victoria, leaves shortly as a Chaplain to the Australian Expeditionary Forces. His locum tenens at Warrnambool will be the Rev. F. P. Williams, of Willaura. Willaura will be filled pro tem by the Rev. T. H.

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## Ridley College, Melbourne.

The Fifth Annual Meeting of Ridley College is to be held this week.

## Students.

At present there are eight resident and four non-resident students, one for the Diocese of Melbourne, one for Wangaratta, and the others for Gippsland and Bendigo. The great need of the College is liberal support to the Maintenance Fund. Unless there are at least 12 students in residence the fees of students will not pay the working expenses of the College, however economical the management may be. If the friends of the College could also provide more scholarships for good and able men, the men can be found. Financial difficulties frequently prevent men of promise from entering the College. Subscriptions may be sent to the Hon. Secretary, Mr. W. M. Buntine, M.A., Caulfield Grammar School, East St. Kilda.

## Land and Buildings.

The College buildings are good, and in every way adequate for the present requirements of the students. The new wing erected in 1913 is greatly appreciated. It is a matter for much thankfulness that these excellent premises are in existence, and stand as a very striking testimony to the self-sacrifice and energy of the Evangelical people in our Church. Already quite a number of earnest, well-equipped men have passed through the College into the work of the ministry. Although the whole sum due for the purchase of the property, together with the additions and the block of vacant land near by, has not yet been paid, it is satisfactory to know that the whole indebtedness will be cleared away in June next. This is made possible by the sale of the land which took place during the year. The first instalment of £1000 from the sale of the College is, therefore, perfectly clear as to the property itself; and when the final payment is made in 1916, the Council hope to be able to set aside £1000 for the purpose of endowment.

## Scholarships.

At a meeting held in November last the Council took an important step in the establishment of two scholarships of £30 a year each, tenable for two years at the College. The successful candidates are required to subscribe in a general way to the principles of the College's foundation, as expressed in the statement annually signed by members of the Council. Applications for these scholarships should come before the Council during the month of November in each year, and should be accompanied by commendatory letters from three of the clergy.

The first of these scholarships have been awarded to Mr. Hillard, of Bendigo Diocese, and Mr. Robinson, of Gippsland Diocese.

In addition to these Scholarships there is a Bursary, the value of which is about £15 a year. This sum may be devoted to the assistance of students from the Dioceses of Bendigo and Gippsland alternatively. Originally a sum of £250 was contributed by friends in England, who wished to perpetuate the memory of the late Mrs. Frederick Barker, widow of Bishop Barker, of Sydney. It was decided that the money should be applied to the foundation of a Bursary at Ridley College for students from the Dioceses mentioned, to be called the Mrs. Frederick Barker Memorial Bursary. The award for the year 1915 has been made to Mr. Brady, of Bendigo.

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## Correspondence.

## The Sunday Question.

(The Editor, "Church Record.")

Sir,—“John Smythe” says I ought to read his first letter again, and I have humbly obeyed his behest. I do not think I have evaded the issue which he raised. He said that Christians should not travel in trains or trams or boats on Sundays (especially the clergy). He endeavoured to show that the clergy, going to take services, and travelling in public conveyances, are doing “a work of mercy” which justifies their action. I agree with “John Smythe” in his main principle, that no work should be done on Sundays—but to that principle exceptions must be made even by the most rigid Sabbatharians. I suppose that “John Smythe” takes his morning milk from the vendor; I go a little further and contend that the clergyman going to do his work may lawfully take his ticket from a tram conductor.

As to “Petro,” the members of the working-man’s Church would not be in their places in Church, nor would trams fail to rattle by the Church door, if all the clergy ceased to travel on Sunday. The laity would still keep trams and trains going, and as for their justifying Sunday travelling by quoting the clergy, most of them do not trouble to advance any such justification for their actions.

JOSIAH BROWNE.

## A Fremantle Surprise.

[The following letter refers to a paragraph published in the “Church Record,” in which the Rev. F. G. C. Jellicoe, of Fremantle, England, was said to be Rector of Fremantle, W.A.—Ed.]

The Editor, “Church Record.”

Sir,—I read your paragraph herein with much interest, but am afraid the error goes much deeper. It often strikes one painfully to hear the geographical blunders made by our young people who, through the medium of our education system, only get a smattering, and often show lamentable ignorance of the location of many places in this new, as well as in the old, world. May I, as an old boy of “Freemantle” School, where the Rev. F. G. C. Jellicoe, brother of Admiral Sir John, presides, say that it is one of the best Church of England Schools in England, and opened and closed daily with prayer and hymn, and God is not forgotten. As an example to our young people here, may I quote an extract or two from a number of letters received this month through the reverend gentleman, showing what they are doing at Fremantle Church of England School to help our soldier and sailor lads:—

“Many of us bring a penny a week, which buys wool for making comforts for our brave sailors and soldiers; we have endowed a Red Cross bed.”

Another—

“We are making clothes for the Belgian refugees. These are so urgently needed.”

And a third—

“We have bought a bed for the hospital.”

Do not our hearts go out to them? Will the children of our own Church Schools do likewise, and then remember in their prayers our sailors and soldiers and their gallant leaders, Admiral Sir John Jellicoe, Lord Kitchener, and others who are fighting for Australia in this terrible war?

T. W. REEVES.

## Candidates' Ordination Fund.

We acknowledge with thanks a donation of £5 for Ridley College, Melbourne, from the Rev. George Kelly, and also £1 from Miss I. E. Lacombe for the Candidates' Ordination Fund.

Further gifts will be gladly received, and should be sent to the Editor, “Church Record,” 64 Pitt Street, Sydney. Unless specially ear-marked, they will be divided equally between Moore College, Sydney, and Ridley College, Melbourne.

## Notes on Books.

**Australia's Greatest Need**, by the Rev. J. W. S. Tomlin, M.A., Principal of St. Boniface College, Warminster, with an Introductory Note by the Archbishop of Brisbane. Published by the S.P.G. Copy received from the A.B.M., 242 Pitt-st., Sydney. 2/6 (by post 2/10).

As we read this book about Australia, written by an Englishman, who had only lived for a time in the Commonwealth, we scanned it very critically with Australian eyes to find out mistakes. But they are practically non-existent. It is true that there is an error in the map of Australia at the end of the volume. The Dioceses of Grafton and Armidale have changed places. The former occupies an elevated position on the New England tableland, while the latter has been transferred to the coast. Again, on page 334, Grafton is named as the original Diocese, founded in 1867, while Armidale only dates from 1914. Again the statement (p. 87) that “Australia is a land that knows no winter” may be correct from the Queensland point of view, but the writer evidently knows nothing of the winter in Victoria, or on the Monaro plains in N.S.W.

But, after all, these inaccuracies are very few and unimportant. The book as a whole is most reliable and very fascinating. The first two chapters, which tell of the “unfolding of the Land,” and the “Coming of the People,” are masterpieces. Never have we read a more graphic word-picture of the unpromising beginnings of Australian colonisation, or of the heroic overcoming of difficulties by the early pioneers. Not an unnecessary word is used, but the picture stands clearly before us in vivid outline. The chapter on “Bush Brotherhoods” is very good, telling in some detail, and in a very graphic way, the methods of this work. The problem of the Aborigines is ably stated, and an account of missionary enterprise among them is given; but we think that a little more might have been said about the Roper River Mission. The chapter on New Guinea is as good as any chapter in the book. As we read it, we seemed to see before us the devoted missionaries carrying on their work year after year, undaunted by difficulties, until the harvest of souls began to be gathered in after many days. The book is primarily intended for Study Circles, and it is well fitted for that purpose, but we strongly recommend all who value the work of the Church in Australia to read it, for it is a most interesting and delightful volume. The author has, of course, his own standpoint, but he deals with his subject in a broad and liberal spirit, desiring only the extension of the Kingdom of God among men.

The book is illustrated by many excellent pictures.

## Credo.

Not what, but Whom, I do believe,  
That in my darkest hour of need,  
Hath comfort that no mortal creed  
To mortal man may give.

Not what, but Whom!

For Christ is more than all the creeds,  
And His full life of gentle deeds  
Shall all the creeds outlive.

Not what, I do believe, but Whom!

Who walks beside me in the gloom?  
Who shares the burden wearisome?  
Who all the dim way doth illumine  
And bids me look beyond the tomb  
The larger life to live?

Not what, I do believe,

But Whom!

Not what,

But Whom!

—John Oxenham.

## Correction.

In the article on “Eschatology” in our last issue the signs of the Second Coming “might not be misread” should read “might be misread.”

## On the Loom.

“What I do thou knowest not now, but thou shalt know hereafter.”—John xiii., 7.

## The Complaint.

I often fail to understand  
Why what I carefully had planned  
Should hindered be by long delay,  
Or go so strangely far astray.

And often I would like to know  
Why sorrow pain, or grievous woe,  
Why disappointment, failure, loss  
Should help to form my heavy cross.

In vain I seek the lines to scan,  
And ponder o'er life's mystic plan;  
I question why it all should be  
So shrouded in dim mystery.

## The Response.

Hush, hush, my child, do not repine,  
The arm that shields thee is Divine,  
And not one burden shalt thou share  
Beyond the given strength to bear.

The “piece” \* upon the loom still lies,  
And to and fro the shuttle flies;  
Of the design in warp and woof  
Some day thou’lt see the “finished” \* proof.

But tangled threads of sombre hue  
Are now alone within thy view;  
Do thou but patiently abide  
Till thou shalt see the other side.

Then thou shalt know and understand  
The skill of the Great Weaver's hand,  
Who warp and woof together brought,  
And such a perfect pattern wrought.

—Arthur J. Santer.

In the “Record.”

\* Technical terms used in the textile trade.

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## The Woman's Page.

## The Influence of the Queen.

An interesting article on the influence of Queen Mary on social life in England and throughout the Empire was recently published in the “Lady's Pictorial.” We are told:—

“On her accession, the Queen had a difficult part to play. Dress, and fashion, and amusement seemed to appeal to her little, if at all. Hers was a serious and absolutely sincere nature, and with duty as her watchword, she set about doing it nobly in her own way. The Queen quietly, firmly, and unflinchingly held to lines laid down on the very greatest, and highest principles. Some people may have said things were ‘dull’; there was a set which cared nothing for the Court, a set composed of those vowed to the exercise known as ‘keeping the ball rolling,’ and its pace previous to the outbreak of war was well known to have become pretty fast and furious.

“The influence of the Queen's character was bringing steady pressure to bear all the time. She set herself to know the workers; she desired passionately to redress evils, and, through many a patient waiting and quiet working, her splendid efforts on behalf of her husband's subjects are succeeding. Abhorring waste and extravagance, her Majesty's efforts were insinuated in social affairs, which were insidiously resented. Perfectly sincere, the Queen intuitively detected insincerity in others, and proved a magnificent judge of those with whom she was brought in contact. Little by little, in quiet and steady advance, has the Queen influenced the womanhood of Britain. She has fostered English industries, helped the workers, advanced the cause of the children, made it understood that ‘pleasure’ is not happiness, and that duty is the great thing in life. Her Majesty has been, and is, accessible, sympathetic, and most sensible. True, the proof of her influence was most apparent when war broke out, but it was there all the time, working steadily, quietly, and unerringly towards the good that the lightest-natured among us now recognise. It is this part of a

queen's life that really matters to a nation when trial comes, and so it is to our Queen's steady, upright straightforward sincerity of character that she owes the great and affectionate loyalty that is now so fully hers.”

## Fighting-line Hymns.

Soldiers generally are lovers of hymns, and it is a noteworthy fact (says the “Church Family Newspaper”) that the hymns, which refer to the work of our Saviour particularly appeal to them. It is a mistake to think that “Onward, Christian Soldiers” is a favorite, although it is often selected at home Church parade services—it is too military in expression. A chaplain writing home recently tells how he conducted a service in a granary at a farmhouse:—“I had taken,” he says, “a haversack of hymn-books, so all could join in the hymns. The Blues were present. We sang, ‘When I survey the wondrous Cross,’ ‘Fight the good fight,’ and ‘God save the King.’ The place fairly shook. The farmer and his family came to the service, and stood amazed.”

A letter from one of the Hertfordshire Territorials says that “Jesu, lover of my soul,” is the battle hymn of the regiment there, the lines, “Cover my defenceless head With the shadow of Thy wing,” rolling and reverberating down the trenches.

In another case an officer relates:—“We got out our hymn-books, stuck candles on the top of the trenches, and sang ‘Lead, kindly Light,’ ‘Abide with me,’ and ‘While Shepherds watched their flocks by night.’ That was at Christmas, of course. More recently still the survivors of the “Formidable” told how they sang “Pull for the shore, sailor,” through several times during their awful struggle with wind and waves.

## WHY NOT LET IT ALONE?

In cases of doubtful morality, it is usual to say, “Is there any harm in doing this?” This question may sometimes be best answered by asking ourselves another, “Is there any harm in letting it alone?”—Colton.

## Passing of a Famous Hymn Writer.

Fanny Crosby, the author of over 2,000 hymns, including “Safe in the Arms of Jesus,” has, says the “Church Family Newspaper,” just passed away in America. In many respects Fanny Crosby was a remarkable personality. When six weeks old she lost her sight, but, like Helen Keller, she succeeded in overcoming her disabilities in a wonderful way. Miss Crosby went to the New York City Institution for the Blind, and on completing her training she became a teacher in the Institution, where she remained from 1847 to 1858. In the latter year she married Mr. Vandesteyne, a well-known musician, who was also blind. Like many blind people, her memory was remarkable, and when she was quite a child she could repeat from memory whole books of the Bible, both Old and New Testament. It is said that later in life on one occasion she undertook to supply a publisher with ninety hymns. She composed forty-five and then dictated the series, and did the same with the remaining forty-five. Her best-known hymn, “Safe in the Arms of Jesus,” was written in 1868 at the request of Mr. W. H. Doane to his well-known melody, with which it is inseparably associated. Other universally used hymns composed by Miss Crosby are: “There is a cry from Macedonia,” the favourite “Pass me not, O gentle Saviour,” and “Rescue the perishing, care for the dying,” the well-known mission hymn. At Conventions her beautiful hymn, “I am Thine, O Lord,” is a great favourite. It is interesting to note that the combined sales of her volumes of songs and hymns amounted in English-speaking countries to millions of copies. The hymns from a literary point of view have been criticised, but their simplicity and earnestness and personal feeling, together with the popular melodies with which they are associated, have redeemed them.

Considerateness means the difference between a good and a merely sentimental heart.—Boyd Carpenter.

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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."

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## The Church Record.

APRIL 9, 1915.

REPRESENTATION OF THE DIOCESES  
IN THE GENERAL SYNOD.

At the outset let it be noted that we desire to discuss the question of the representation of the Dioceses in the General Synod solely on its merits, and without the slightest regard to its bearing upon other burning questions, such as that which is known as the complete autonomy of our Church (which upon indisputable authority is the Church of England in Australia and Tasmania), or that of plenary powers for the General Synod. We are willing to admit that for the discussion of any grave question (and only questions that are grave should be dealt with by the General Synod), it is of the utmost importance that there should be a fair representation in the Synod of the various Dioceses of which it is composed, and we are willing to admit also that the representation provided by the fourth Constitution is not, in the present condition of the various Dioceses, and their relation to each other, an equitable one.

In seeking for an improvement upon it we are driven to the conclusion that, as a general basis, recourse must be had to the number of the clergy in each Diocese. It seems difficult to suggest any other, though we do not forget that representation in the Synod means more than mere voting powers, and that weight and interest as well as numbers come into consideration. Certainly some modification of any hard and fast rule will be necessary. This is found to be so in political matters. Smaller electorates return to Parliament more representatives in proportion to the number of voters than the larger ones.

In the existing General Synod the larger Dioceses have far less proportionate representation than the smaller ones, because the Constitution allows no more than six representatives of each order to any Diocese, no matter how many clergy it may contain. When the fourth Constitution was under discussion in the historic Conference of 1872, the larger

Diocese of Melbourne, which then included the whole of Victoria, had 139 clergy, Sydney had 59 who were members of Synod, with probably 25 others holding a Curate's or a General License. An effort was made by Canon Vance (as he then was) to obtain a larger representation for Melbourne, but he failed to do so. His proposal, however, seems to us to suggest a method by which an equitable representation may be secured which, whilst it is based upon numbers and greatly increases the representation of the larger Dioceses, provides at the same time the modification in favour of the smaller Dioceses which we deem to be necessary.

In venturing to present it to our readers, many of whom are members of the General Synod of either House, we desire to disclaim any spirit of dictation or intrusion. We are simply desirous of making a contribution to the general discussion upon this subject, and to offer the results of our consideration of it to those who, in handling it, will certainly discover difficulties.

Before outlining it we venture to comment upon the scheme put forth by the Metropolitan of the Province of Victoria to which ours, in its results, bears some resemblance.

That scheme is governed by:—

1. The principle of equal representation of Clergy and Laity, to which nobody takes any exception, and

2. The basis of approximately one representative for ten clergy.

When the scheme is applied it is found that, being uniform, it does not recognise the fact that the larger Dioceses gain considerable advantage over the smaller ones, or, in other words, that it is not at all the same thing to have a representation of one in ten, when there are only 20 or 30 to be represented, as it is when there are far larger numbers. That is to say, it allows of no modification such as we have suggested above; and it is admitted that it will need revision every ten years.

Now, our proposal is that:—

Where there are twenty Clergy and under, there should be two Representatives. (This is arbitrary, but nothing else is possible.)

Where there are more than 20 clergy the figures would be as under:—

No. of Clergy.	No. of Reps.	One in
20 + 10 = 30 and under...	4	7½
30 + 20 = 50 "	6	8½
50 + 20 = 70 "	8	8½
70 + 30 = 100 "	10	10
100 + 30 = 130 "	12	10½
130 + 30 = 160 "	14	11½
160 + 40 = 200 "	16	12½
200 + 40 = 240 "	18	13½
240 + 40 = 280 "	20	14
280 + 40 = 320 "	22	14½
320 + 40 = 360 "	24	15

What we claim for this scheme is that it is capable of being worked with exactness, and that it is based on numbers, but provides a modification in favour of the smaller Dioceses, the proportion varying from one in 7½, when the maximum number of clergy is 30, to one in 10 when it is 100, and to one in 12½ when it is 200, and to one in 15 when it is 360.

This scheme will provide at present, approximately, 162 members of the House of Representatives, but it is capable of variation thus:—

No. of Clergy.	No. of Reps.	One in
20 ... and under...	2	—
20 + 10 = 30 "	4	7½
30 + 20 = 50 "	6	8½
50 + 20 = 70 "	8	8½
70 + 20 = 90 "	10	9
90 + 30 = 120 "	12	10
120 + 30 = 150 "	14	10½
150 + 30 = 180 "	16	11½
180 + 30 = 210 "	18	11½
210 + 30 = 240 "	20	12
240 + 30 = 270 "	22	12½
270 + 30 = 300 "	24	12½

This variation will give, approximately, 170 members. Other variations can easily be made.

A point in favour of our scheme is that a Constitution can readily be drafted to embody it, omitting of course, all the explanation; another is that it will not need revision every ten years. Some care will have to be taken in reckoning the number of the clergy in every Diocese. It has been suggested that only those who are members of the Diocesan Synod should be counted. We think it will be fairer to include all those who hold the license of the Diocesan or his authority to officiate.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Archbishop's Letter.

Writing in the "Sydney Diocesan Magazine," the Archbishop says:—"Our Church tents in the infantry camp at Liverpool have done a great work already. The Colonel Commandant gave me the most unreserved testimony to their value when I visited the camp recently. They bear the name 'Church of England Tent' in legible inscription, showing to the sons of the Church that they are not forgotten, and they carry many of the helpful associations of home-life along with them. In addition, they give us a centre for our religious work. I urgently appeal to Churchpeople for a similar Tent in the Light-Horse Camp at Holsworthy. This is a new necessity and demands new gifts."

"But the chief work of the Church at this time is the Mission to the men conducted by Rev. Stacy Waddy assisted by several clergy and laymen. Mr. Waddy has done most devoted work at the camp in addition to his duties at King's School. This Mission has been remembered in intercessions throughout the Diocese, and must bear its fruit. I ask you to follow it up by your prayers."

Another most important assistance to the general welfare at this time would be the earlier closing of public houses. It has been tried with success in different parts of the Empire, especially at this juncture, and a similar movement is on foot in Australia, and this I heartily advocate; I believe it essential to our scheme of national defence.

"Principal Fraser, whom I have mentioned before, will be with us towards the close of this month, from his great work in Ceylon and at Trinity College, Kandy. I was interested to hear a most vigorous commendation of him in Melbourne from the lips of the Archbishop of Melbourne at the meeting of the Church Missionary Association. His Grace bore testimony to his remarkable eloquence, his burning zeal, and his intellectual ability. I trust that as many as possible will take advantage of his visit to hear him. He is one of the missionaries of the old Church Missionary Society to which the Archbishop of Canterbury paid such a tribute recently, saying:—"No Archbishop of Canterbury could regard the Church's work other than crippled and hampered in what was vital to its life if it lacked that element which had been and was contributed by the Society."

"Before I close may I ask that all parishioners will keep free from engagement Tuesday, May 18th, which is the Annual Festival of the Home Mission Society in

the Town Hall, and that they will, as before, energetically promote its success."

## Good Friday and Easter Day.

The attendance at services on Good Friday in Sydney and suburbs seems to have been exceedingly good this year. Doubtless the Archbishop's Pastoral, and the words spoken by the clergy on "Good Friday Observance" had a stimulating effect upon the various congregations.

Easter Day was wet, at times very wet, but the congregations, on the whole, were good and the number of communicants large. At the Cathedral the Archbishop preached both morning and evening, his texts being, "Thy brother shall rise again," and "The trumpet shall sound."

## Church Missionary Association.

As we go to press we learn that the reports of the N.S.W. Church Missionary Association are, in spite of the war and drought, somewhat in excess of last year. The friends of the Association will thank God and take courage. We hope to be able to give the exact figures next week.

## Australian Board of Missions.

The "A.B.M. Review" for April says:—"It is impossible to make any statement in this issue as to our income, as returns are still coming in. February was a most encouraging month. We received £500 from the Diocese of Brisbane for the General Fund, in addition to many sums for special missions. We are most hopeful that the General Fund will be larger than it has ever been. This means that we shall be able to make larger grants for our missions."

"The 'Goodwill' auxiliary schooner of the Papuan Industries Ltd. has been kindly offered for the visit to the Islands of Torres Straits. It is expected that the Bishop of Carpentaria and the General Secretary of A.B.M. will leave Thursday Island on April 15th. Will friends kindly remember and pray that the first steps in this important work may be guided and blessed."

## All Souls', Leichhardt.

Last month the Annual Gathering of the Young Peoples' Union and Sowers' Band in connection with the All Souls' Church was held in the Leichhardt Town Hall, which was crowded to the doors. Addresses were delivered by the Rector, Rev. H. G. J. Howe, and the Revs. H. S. Begbie and G. H. Cranswick. The prizes were distributed by Mrs. Begbie.

A Sacred Cantata, "Penitence, Pardon, and Peace," was rendered by the choir in the Church after service on Palm Sunday evening. At the invitation of the Rev. E. Clayton the choir also rendered the Cantata at St. Luke's Branch Church, Concord. There were splendid congregations at Leichhardt on Good Friday. In the evening the Rector conducted a Lantern Service in the Church, entitled "The Holy City and the Crucifixion," illustrated by splendid views. There were 750 people present. The Easter Services were somewhat affected by the rain; the communicants numbered about 350.

## Mission at Dulwich Hill.

In the parish of Holy Trinity, Dulwich Hill, the special Lent Services culminated in an Evangelistic Mission conducted by Canon Bellingham, Rector of St. Philip's, during Holy Week and Easter Tide. The results, so far as they are visible, have been most encouraging, and the Mission was one of the best ever held at Dulwich Hill. Each night there has been an open-air service to interest outsiders in the Mission and its message. The congregations have been large. On Good Friday night the service was held in the Masonic Hall, which was crowded to its utmost capacity. On Easter Day, in spite of the heavy rain, the congregations were good, and there were many communicants. The Mission terminated with a thanksgiving Service on Easter Tuesday.

## Social Reform Committee.

The Sunday Observance and Social Reform Committee met last week. The members present expressed their pleasure at having their chairman, Ven. Archdeacon Boyce, with them again. A protest is being sent to the Chief Secretary against the dispensing power which is being exercised by him in connection with the Sunday Trading Bill. The Committee resolved to send a congratulatory message to the Church in South Australia in reference to the victory for liquor reform recently accomplished.

## NEWCASTLE.

## St. Mary's, West Maitland.

During Holy Week the Rev. P. J. Bazeley, General Secretary of C.M.A., conducted a series of evangelistic services at St. Mary's, West Maitland. A beginning was made on the evening of Palm Sunday, when a large congregation was present. A service was also held each evening from Monday to Thursday, inclusive, at which the average attendance was fairly good. In the afternoons two Bible Readings were held, and two services for children. Those who attended the services were much impressed by the earnestness of the missionary, and profited by his teaching.

## GOULBURN.

(From a Correspondent.)

## Good Friday.

The services at the Cathedral were well attended all day. The Holy Table was stripped, and the Cross veiled, and the music was confined to the accompanying of the hymns. The Three-Hours' Devotion was taken by the Vice-Dean, most of the congregation remaining for the whole of the service. At Albury this service was introduced for the first time. At Evensong on Maundy Thursday the Archdeacon of Goulburn preached, and spoke of the significance of the devotion. A most encouraging congregation was the result. At the Cathedral in the evening a recital of Passion Music was listened to by a large congregation.

## Easter at the Cathedral.

The services at the Cathedral on Easter Day were as follows:—Early celebrations at 6.30 and 8 a.m., Choral Communion at 11 a.m., Children's Services at 10.30 a.m. and 3 p.m., and Evensong at 7.30 p.m. The choir were reinforced with cornets for the processions and anthems. In the morning the Vice-Dean preached and spoke of the approaching departure of the Precentor, the Rev. H. K. Gordon, for the front. The music was well up to the standard expected of the Cathedral. At Evensong the anthem was Stainer's "Awake Thou that Sleepest." The Archdeacon of Goulburn preached and spoke of the comfort of the Easter message to the thousands bereaved by the war.

## Canberra.

Another resumption of Church property has been made by the Federal authorities at Canberra. This includes 200 acres at Gindinderra, the gift of Charles Campbell, appropriated as follows. One acre a Church site, two acres for a burial ground, and 197 acres for the support of the Incumbent of Canberra, and 38 acres at Pialligo, the joint property in equal shares of the parishes of Canberra and Queanbeyan. This last was a bequest under the will of the late Mr. Thomas Whitehead.

## BATHURST.

## The Bishop and the Rev. E. C. Kempe.

In the "Church News" the Bishop deals in detail with the specific charges levelled

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experience flatly contradicts his. When I was at Trinity College nine of my fellow students came from Rectories, and my experience since has been similar. Take for instance our Australian Bishops:—Bishop of Newcastle, two sons in orders and himself the son of an Australian clergyman; Archbishop of Melbourne, two sons; Bishop of Gippsland, two sons, another son died as a medical missionary, and a daughter is a medical missionary's wife in China; late Bishop of Bendigo, two sons; first Bishop of Ballarat, only son in orders; present Bishop, himself the son of an Australian clergyman, only son in orders; Bishop of Perth, two sons in orders; Archbishop of Perth, two sons in orders. Of the remaining Bishops nine are unmarried, and the children of most of the others are too young to have chosen their careers. In something the same proportions have the town and country Rectories given their sons to the ministry of the Church. If it had not been so the Church would have been infinitely the poorer to-day."

The Bishop concludes by an earnest vindication of the character of the Lay Officers of the Church and says that they are "among the genuinely respected men of the community."

#### ARMIDALE.

Rev. S. C. Wiseman.

On Sunday, March 21st, says the "Diocesan News," the Rev. S. C. Wiseman, who was staying at Bishops Court, preached in The Armidale School Chapel. He is the first Old Armidalian to take Holy Orders. May he be the forerunner of a succession of alumni of T.A.S. called to the sacred ministry of Christ's Church! Mr. Wiseman went from the School in 1908 to Keble College, Oxford, and thence to the Theological College (Chancellor's School), Lincoln. He was ordained deacon and priest by the Bishop of Lincoln, and has served two years as Curate of St. Andrew's, Great Grimsby. He has been appointed Curate of St. Mark's, Darling Point, Sydney. The visit to his old School was much appreciated.

#### VICTORIA.

MELBOURNE.

From Our Own Correspondent.

#### Good Friday and Easter.

On Good Friday there were better congregations than usual at the various Churches. Doubtless this was due to the solemnising effect of the war. At St. Paul's Cathedral Dean Godby preached in the morning, and Rev. J. W. Ashton, Vicar of All Saints', St. Kilda, conducted the Three Hours' Service. So great a congregation attended in the evening to hear the Crucifixion that the doors had to be closed shortly after seven o'clock.

Easter Day was also well observed, and we hear of large congregations and many communicants at the city and suburban Churches. At the Cathedral the Archbishop preached in the morning, and the Dean at the evening service. The offerings were as usual for the clergy to assist in paying the compulsory levy made upon them in connection with the Clergy Provident Fund.

#### Richmond Quarterly Conference.

About thirty clergy met at St. Stephen's, Richmond, on March 22 for fellowship and conference upon matters of common interest. Holy Communion was celebrated by Rev. B. N. White, Chairman of the Conference, assisted by Revs. H. Collier and H. Raymond. The meetings were held in St. Stephen's fine hall, where the clerical brethren also lunched together, a refreshing cup of tea being provided by Mrs. Lambie and lady helpers. The Conference closed at 3.30 p.m. with prayer in the Church and a devotional address by Rev. E. D. Fethers.

**The Need of a Revival.**—At the Communion Service the Rev. H. Collier gave a heart-searching address on "Revival." He

said that there was no doubt that the time was ripe for a spiritual revival. But do we really desire a revival? There is reason to doubt the depth and the sincerity of our desire. There seems a lack of deep concern for the souls for whom Christ died. There should be in us a real passion for the salvation of men, which would give our preaching a deeper note of reality. For this we need persistent prayer till there dawns in our hearts an adequate sense of the need of a revival.

Revs. H. Raymond and R. Long gave short addresses subsequently on the same subject. Mr. Raymond dwelt on the need of seeking revival within and not without the Church. Mr. Long dwelt on the need of purification in our methods of work, and of more prayer and dependence on God.

**Prayers for the Dead.**—This subject was considered in three papers by the Revs. G. E. Aickin, B. N. White, and H. T. Langley. Though written without consultation, they were in remarkable agreement. Mr. Aickin showed that the Scriptural evidence gave no real support to the practice. It was a sound, liturgical principle that there should be no place for the disputable in common prayer. To introduce such was an act of schism. Mr. White surveyed the history of the practice within the Church, and showed that the Church of England had expressed its mind in the definite exclusion of such prayers from its public worship. Mr. Langley showed how the practice of prayers for the dead had undermined the doctrine of justification by faith in Christ, exercised in this life. Rev. C. P. Lee led the discussion in an able address. At a later stage the following resolution was unanimously carried:—"We are unanimous in holding that prayers for the dead in the public worship of our Church have no warrant in Scripture or in the Prayer Book and Articles of the Church of England."

**Other Matters.**—It was decided to hold the next Conference in the Chapter House, probably on June 13th. The text book on Exodus prescribed for teachers in the Sunday School came in for adverse criticism. It was pointed out that it was written from the extreme standpoint of the higher criticism, and was likely to upset faith in the historical accuracy of the Old Testament.

Rev. E. D. Fethers, in his concluding address in Church, spoke of the glory of Christ as the Giver of Eternal Life, taking as his text, St. John xvii., 3.

#### St. Mary's, Caulfield.

A loyal and devoted Churchman in St. Mary's congregation has presented the Church with two large flags mounted on well-finished flagstaffs. These have been so attached to the roof principals that the flags fall on either side of the chancel arch. Over the pulpit hangs the flag of St. George, the red cross on white, while over the Prayer Desk opposite hangs the grand old Union Jack. The Vicar, in accepting and dedicating these flags at the Easter morning service, spoke of their significance at the present time. The flag of the cross symbolised the Christian ideals of the nation, for which we were contending in the present war. Our national flag was unique in being made up entirely of the symbol of the Cross. After prayer a verse of the National Anthem was sung and the hymn, "Soldiers of Christ Arise."

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

The Church of England Men's Society has passed through its financial difficulties with greater success than was at one time considered possible. Since accepting the resignation of the secretary, Rev. A. B. Tress, the executive has adopted a policy of retrenchment. Headquarters expenditure has been reduced from over £600 a year to under £200, and steps have been taken by Rev. A. R. Ebbs to fulfil his promise to raise £200 to liquidate a portion of the gross debt of £500. The society's quarterly magazine has been placed in the hands of a managing committee of three, and arrangements are now being completed for the continuance of the Hostel at East Melbourne under a director. Mr. Woods has been appointed hon. secretary of the society pro tem, and will attend daily at the

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Cathedral Buildings Office from 5 to 6 p.m. The voluntary workers at the luncheon rooms at head quarters have met the executive in conference, and after the Easter holidays certain alterations in this branch of the work will be introduced. Two members of the executive will visit every branch until the end of May, so as to get into direct personal touch with the 1,500 members in the metropolitan district and Geelong. The Archbishop, though unable to be present at the recent emergency gathering in the Chapter House, has expressed his keen anxiety to assist the society at this critical period of its history. Assurances of support now reach the executive from all parts of the Diocese.

#### Soldiers' Tents.

Rev. Arthur B. Tress, Chaplain to the troops at Broadmeadows, has issued an appeal to Churchpeople on behalf of the soldiers. He says:—

"I would like to ask your readers for their interest and help in the work at this encampment. For some time it has been carried on in a large tent, but recent storms caused so much damage that a more substantial building is found necessary. This is now being provided, and will prove a great boon in the colder weather. The interior will be very bare unless some attention be paid to decoration and equipment, and I feel sure that many would like to help. Gifts of flags, pictures, vases, pot plants, magazines, holders for letter-paper, etc., would be very acceptable and do much to make the place homely. Every effort is being made to help our Churchmen in camp, and I feel sure that those at home will not only provide comforts for our new institute, but also respond liberally to the appeal for £1,000 for work amongst soldiers. A visit to the camp will show how highly the men appreciate this work. The needs of the men, by reason of cold and rain in our exposed position, will be much greater during the coming months, and all Church people should endeavour to do something."

#### BALLARAT.

Visit of Principal Fraser.

Rev. A. G. Fraser, M.A., Principal of Trinity College, Kandy, Ceylon, who is visiting Australia under the auspices of the C.M.A., will be in Ballarat next Sunday (April 11). He will preach in the Cathedral in the morning, and in St. Paul's at night.

#### The Synod.

The Diocesan Synod meets on Tuesday, April 20, at 10.30 a.m., in the Cathedral, when the Bishop will celebrate Holy Communion. The Meditation will be given by the Dean. At noon the Bishop, in the Chapter House, will deliver the Presidential Address.

A United Choral Service will be held in the Cathedral in the evening, when Dean Godby, of Melbourne, will be the preacher.

#### St. Paul's, Ballarat East.

On April 23 the parish of St. Paul's, Ballarat East, will commemorate the 50th anniversary of the opening of the restored and present Church. The sermons on that occasion were preached by Bishop Perry and the Rev. C. T. Perks. The actual jubilee was commemorated last August, but the jubilee of the opening day is to be marked by a Corporate Communion at 8 a.m., and

by special services throughout the day. The Rev. Canon Hart, of St. John's College, Melbourne, has been invited to preach the sermons.

#### WANGARATTA.

From Our Own Correspondent.

#### Accident to the Bishop's Wife.

While on a visit with the Bishop to the Wood's Point district Mrs. Armstrong had the misfortune to fall and break her leg on her way home from Church. After being carried by the Bishop and the Vicar (Rev. J. S. Bullough) for some distance a buggy was procured, and later a motor, by which Mrs. Armstrong was brought to Mansfield. So much time was, however, consumed in the journey of 60 miles over rough mountain country that the leg was so badly swollen as to make it impossible to set the bone. At present Mrs. Armstrong is in a private hospital at Mansfield.

#### New Church at Taminick.

A new Church was dedicated by the Bishop at Taminick by the name of St. George. The Church is beautifully built of wood and fibro cement. The name was chosen because a large number of young men from this district have gone to the war in the Australian Light Horse, and so it was felt appropriate to name the Church after England's Patron Saint.

#### Appointments.

Mr. A. J. Dyer, Reader at Bethanga, has been accepted for work at the Roper River Mission.

Rev. A. G. Horner has been appointed to Bethanga, and Mr. W. H. Batten, who is to be ordained deacon at Trinity, is to succeed Mr. Horner at Tallygaroopna.

#### QUEENSLAND.

#### BRISBANE.

From Our Own Correspondent.

#### Good Friday Services.

In the Cathedral the Archbishop's addresses at the Three Hours' Service were well attended—indeed, by a thronging congregation. During the hush of the week, apart from the distractions of a business day, his wise and helpful words were well received. Both speaker and people look forward to this annual service as a means, under God, of bringing them nearer to their Redeemer. At all Saints' Rev. J. B. Scott officiated. At Holy Trinity, South Brisbane (his old parish) Canon Garland was warmly welcomed. Archdeacon Le Fanu journeyed as far as Bundaberg. In the Opera House a Lantern Service was organised by the C.E.M.S., the most successful ever held. Rev. S. Watkin, the new organising secretary, gave stirring addresses. This service was preceded by an out-door procession, when Canon Mickle and others, including the Archbishop, spoke to a large gathering of onlookers.

#### Expeditionary Forces.

The Archbishop, at rather short notice, in his private chapel, held a Confirmation Service for five men from the camp at Enoggera. The service was preceded by the service of adult Baptism for one of the five.

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**New Clergy.**

The Revs. G. C. Oliver and C. F. Blood have arrived from England for work in the Diocese. The former has been licensed as Curate to the parish of St. Paul's, Maryborough, and the latter as Curate to the parish of Nanango.

**The Late Hon. A. H. Barlow.**

The Hon. A. H. Barlow, M.L.C., who for the past 27 years has been a member of the Queensland Parliament, and for many years a Minister of the Crown, passed away, at the age of 78 years, on the 20th of March, being in active service up to the last. He had a striking personality, and was much respected. He was accorded a State funeral, the service being held in St. John's Cathedral, Canon Garland, an old friend of the family, officiated, being assisted by the sub-Dean (Canon Pattinson) and Minor Canon Simmons. The Archbishop was present, together with his Chaplain (Rev. H. H. Green). The Cathedral was crowded with a representative assemblage, including the Governor (Sir Hamilton Goold-Adams) the Ministry, and representative members of Parliament. Thousands watched the cortege as it passed through the City, preceded by the cross, which was carried immediately before the bier. The utmost reverence and respect was observed. A good man has been called to his rest.

**WEST AUSTRALIA.**

**PERTH.**

**Retreat for Clergy.**

A Retreat for the clergy of the Diocese is to be held by Canon Scott, of Brisbane, after his mission in Bunbury (which commences on April 15). It is hoped that it will be possible to hold the Retreat at the Church of England Grammar School.

**NORTH-WEST AUSTRALIA.**

**The Bishop.**

A house for the Bishop has been purchased in Broome. The money has been raised by a loan, to be paid off when possible. The Bishop, while in England, obtained one clergyman for the Diocese, Rev. A. H. Godley.

**TASMANIA.**

**The Diocesan Synod.**

It is, we understand, says the "Church News," the intention of the Bishop to follow for this year at any rate the same general lines for the forthcoming Synod session as those upon which our Synods have now been held for a considerable period. Synod Sunday will be on April 18, and the Rev. J. W. Ashton, Vicar of All Saints', St. Kilda, Melbourne, has accepted the Bishop's invitation to be special preacher this year, and also to speak at the public diocesan meeting in the Town Hall

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on the Monday evening, and conduct a "quiet morning" for the clergy next day. On Monday afternoon the Bishop and Mrs. Stephen will hold a synodal reception at Bishops Court. And the Church of England Men's Society has fixed its annual meeting for all the diocesan branches at 5.30 p.m. of the same day in the Cathedral parish room. The Corporate Communion of Synod will be celebrated in the Cathedral on the Tuesday morning at 8 o'clock, and the Bishop's first pastoral charge to his Diocese will be delivered at a short service in the Cathedral in the afternoon, at 4.30. This is a new departure as to the time, which has probably been fixed in the hope that our laymen will then be free from business. On the Tuesday evening at 7.30 the Synod will meet for the transaction of business. Wednesday, Thursday, and Friday mornings of Synod week will be occupied by conferences by the Bishop with the clergy, laity, and official clergy respectively. The session cannot fail to be of much interest because of its being the first occasion upon which our present diocesan will guide its deliberations. It will also close the life of our nineteenth triennial Synod, and the elections for the next Synod must take place in January, 1916.

**NEW ZEALAND.**

**AUCKLAND.**

**Temperance Crusade.**

With the object of advocating the need for a sober nation during the present crisis, a meeting was held in the Auckland Town Hall concert chamber on the evening of March 22, when the Bishop, Dr. A. W. Averill, and Miss B. Butler, head mistress of the Girls' Grammar School, delivered addresses on behalf of the patriotic temperance crusade. There was a large attendance, and Mr. George Aldridge presided.

The Bishop, in a vigorous speech, supported the cause of temperance, concluding as follows:—

"Sobriety is closely akin to efficiency, as well as closely akin to morality, and surely the Empire which prides itself that it is fighting for right, for civilisation, and for freedom, ought to put forward its best, and not its second best, for God and for humanity."

The Bishop then moved, "That in view of the special dangers arising from the use of alcohol in time of war, as fully described by the Chancellor of the Exchequer, Mr. Lloyd George, Earl Kitchener, the Tsar, the President of the French Republic, and leading generals and admirals, and as an expression of sympathy with the action of our brave allies in banishing the use of vodka and absinthe in their respective countries, this meeting urges upon the people of the Dominion to abstain from the use of intoxicants, except for religious purposes or under medical orders, during the period of the war, and to sign the patriotic pledge, in order to help and encourage the soldiers of the allies at this time of national peril."

The resolution was seconded by Miss Butler, and carried unanimously, and a Committee was appointed to further the objects of the meeting.

**Lenten Addresses.**

The Bishop has been giving Lenten addresses on the waterfront, and the attendance of working men has been most gratifying, the crowd cheering the Bishop, and many coming forward to shake him by the hand. During Holy Week the Bishop has also addressed business men in the lunch hour.

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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.

**INTRODUCTION AND THE FACT OF THE ASCENSION.**

**Literature.**

The student in search of material on this sublime theme is somewhat surprised to find that the chief characteristic of the works that deal with the subject is their extreme paucity. There is a short article by Denney in Hasting's Dictionary, and, in the literature to which he refers at the end of the article, the only book entirely devoted to the subject is one by Professor W. Milligan; a work which Dr. Sanday says is the most complete thing of its kind in the English language. Recently Dr. Tait of Cambridge issued a comprehensive volume on the subject, and in the preface he notes this same characteristic. He says, "one of the results left on my

mind as the result of this research is, that the treatment of the doctrine of the Session has been largely partial and incidental in character." He then mentions Pearson on the Creed, some expositions by Isaac Barrow, a work by Knapp, and a volume by Dr. Swete on "The Heavenly Ministry of our Lord." It is very strange that Dr. Tait should write thus in 1912, and that soon afterwards Dr. Hastings should tell us in the "Expository Times" that there is a mass of material on the pre-incarnate life of our Lord awaiting the hand of the biographer. Dr. Dale, in his commentary on Ephesians, says that Christ's relation to the physical universe as Creator and Sustainer has been sadly neglected by theologians! These observations are curiously striking when we remember the enormous advances in theological science during recent years.

The exact scope of these articles is defined for us in the simple words of the Apostles' Creed; "He ascended into Heaven, and sitteth at the right hand of God the Father Almighty."

What do these familiar words mean? What is their moral content, their

spiritual significance in God's great purpose of redeeming love?

**The Fact of the Ascension.**

In this first article we shall deal with The Fact of the Ascension. The progressive character of revelation imposes upon us the obligation to seek some foreshadowings of the Ascension and Session in the Old Testament. The translation of Enoch and Elijah, while not exactly typical of Christ's Ascension, opened men's minds to the fact that human life might have another issue than that which awaits it in the ordinary course of nature, and that man might pass into the unseen world by means, other than through the grave and the gate of death.

In the New Testament the Ascension does not bulk largely as an independent event. It is not mentioned at all in St. Matthew. In St. Mark it is recorded in the appendix which is of dubious authority, and in language obviously taken from II. Kings ii. 11. and Psalm cx., a fact says Denney which suggests that "the writer is recording a truth that he believes rather than an event that he has witnessed."

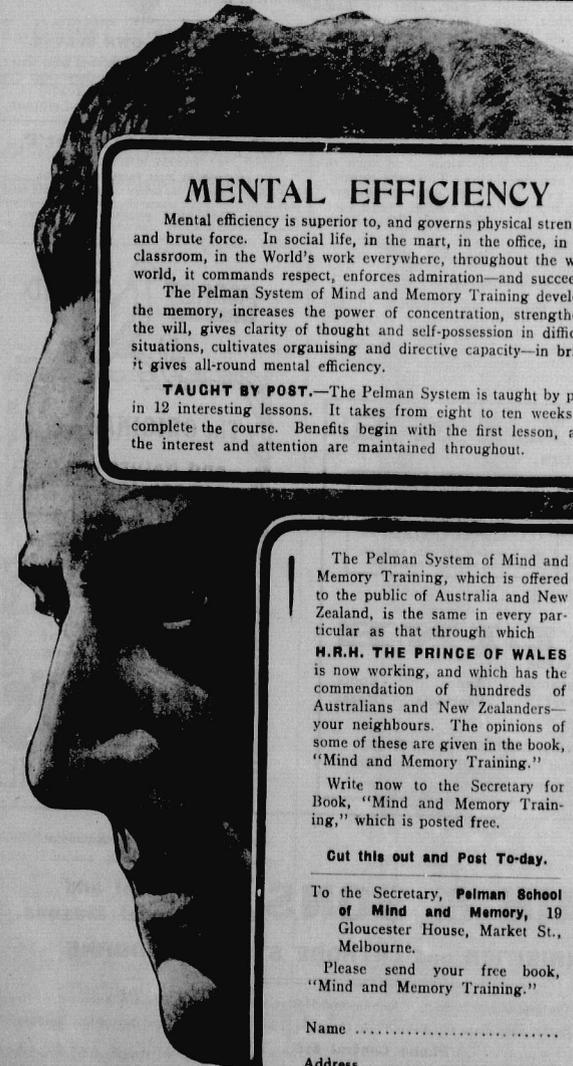
For the details of the Ascension we are indebted to St. Luke, and more to the Acts than to his Gospel. In the latter we have those words, "He was parted from them and carried up into Heaven." Westcott and Hort double bracket the last five words, and they say that while the first five clearly describe our Lord's final separation from His disciples, they think that the Ascension itself did not lie within the scope of the Gospel—its true place being at the head of the Acts, as a preparation for the day of Pentecost and the beginnings of the Christian Church.

In St. John's Gospel we get several references to the Ascension, but no narrative. In vi. 62. "What and if ye should see the Son of Man ascending up where He was before." xx. 17. "I ascend to my Father and to your Father, to my God and your God." In this latter verse Westcott emphasises the present tense of the verb, and renders it "I am ascending" as if the process had already begun. Milligan seems to be combating this view when he says "that the Scripture statements leave no room for the conception of a body becoming more and more spiritualised during the forty days," and that "the analogies of nature teach us to understand either a gradual development extending over ages of unknown length or a change effected in a moment."

In Acts I, we get the most complete account of the Ascension. Verse 9 tells us, "He was taken up" where a word is used in the original, that accords with the calm and grandeur of the event. In verse 10 we read "As He went up," an expression that indicates leisurely ascent, and the origin of that ascent in His own Will, and its execution by His own power. There are several more references in the Acts and Epistles to the fact of the Ascension, but generally speaking in the latter we find Christ's exaltation emphasised in passages which involve the Ascension rather than refer directly to it.

**Conclusion.**

Now these sparing and reverent narratives are wholly unlike what the product of a devout imagination would



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be. There is a sublime contrast between the grandeur of the thing communicated, and the quiet, sober, unembellished words in which it is told, that is a strong guarantee of the truthfulness of the records.

Moreover it is very evident that even if we possessed no descriptive narrative of the Ascension something similar to it is necessary to the consistency of the life of Jesus Christ as a whole.

An Ascension of some kind is certainly involved in the Resurrection, for Jesus, having once triumphed over death, it is inconceivable that He should again through death pass into the unseen world.

It is certainly involved in the Incarnation. It was surely fitting that the Everlasting Son should return to the Father, so that, amid the sanctities of the new creation, He might restore redeemed humanity in eternal submission to the Father's Will.

The Ascension is certainly involved in His Death and Humiliation. One of the immutable laws of God's universe is power through sacrifice, glory through shame, exaltation through humiliation. "He became obedient unto death, wherefore God also hath highly exalted Him." "It not only behoved Christ to suffer but after that to enter into glory."

We believe then that the Ascension is inevitably bound up with His wondrous Birth—that it is the necessary corollary of His Resurrection. And the direct consequence of His Atoning Death.

(The next article will deal with the state or place to which our Lord ascended.)

THE RESURRECTION.

The Apostles, when preaching the Faith, were like architects who make a stone roof of wide area depend for its support on a central pillar. They were themselves appointed to be witnesses of the Resurrection.—Liddon.

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A few months ago there passed away a great Bible student—Dr. C. D. Ginsburg—at the age of 82. He became a Christian when only fourteen, and for over sixty years this wonderful man has worked at deciphering the manuscripts of the Bible. Dr. Ginsburg was perhaps one of the most learned men in the world. No man could measure his knowledge of the Hebrew and Oriental languages. His wonderful private collection of Bibles is almost without a rival. Many a time have I seen this grand old Bible student—for he was a neighbour—quite early in the morning on his way to the British Museum, where he spent so much time in Biblical research.

Speaking two years ago, when he was then 80 years of age, Dr. Ginsburg said: "It is no easy task to decipher these manuscripts, but I do not mind the difficulty. I feel privileged that my life has been spared to do this work, for the more I study the manuscripts the more I am amazed at the contents of the Bible. It is the dominant part of our life."

How easy Bible-reading is made for us—is it our "meditation all the day"? If so, we too shall be amazed the more we study it.

Just one more incident in the experience of Dr. Ginsburg:—

"You cannot imagine," he said on one occasion, "how I was chaffed by my friends when I first began my work. I remember on one occasion when two very eminent men of letters said to me, after we had dined together, 'Now, Ginsburg, why waste your time on Biblical research? Why not take up the Greek and Latin classics instead of the Hebrew? You will find them a more satisfactory study in every way'; and I said to them, 'Let us make a bargain. If you will show me a single passage in the Greek or Roman classics, or, indeed, in any Oriental classics whatever, which can beat the 23rd or 130th Psalm, I promise you to leave the Bible alone, and turn to Sophocles and Aeschylus.' This was agreed, and they were honest enough to confess, after a while, that they had not found such a passage."—W. G. Owens, in "Our Boys' Magazine."

Wanted—Heroes.

In the course of an address, to the boys at Mill Hill School, on Foundation Day, Sir W. Robertson Nicoll, M.A., uttered wise words on the true aim of life. He said:

"What the world needs most is heroes. To spend your days in the miserable effort to amass a great fortune is to sell your souls."

"If I am not mistaken, the world is coming to value heroism more truly. The nation has not been blind to the heroism of the explorers who have fallen dead in their search. We hear continually about doctors, who, if they had chosen, might have risen to the full rewards of their profession. They have turned away from these to the nobler task of research, and often at the risk of their lives."

"We have had many heroes among our missionaries, and the story of their labours makes the heart beat faster. It is the heroes who often in dire poverty and sore suffering have been the salt of the earth and the light of the world."

"These are they who have discovered that the noblest use that can be made of life is gloriously to give it away."

"The natives among whom Bishop Patteson laboured slew their best friend when he was alone and unarmed among them. When the canoe floated out of the shore it brought the dead body of the Bishop with a palm branch on his breast."

"They did not mean to assign him the token of victory, but unwittingly they did so. He lay there dead, but a conqueror, and his death roused the Christian conscience in England. The heroes do not fail of their reward at last."

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People treat their weaknesses and defects as children do their lessons, they skip those parts that are troublesome to read. —Leighton.

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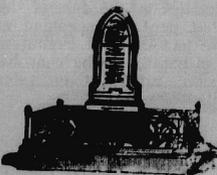
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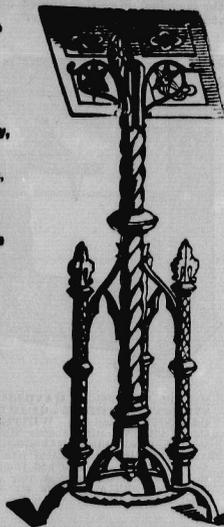


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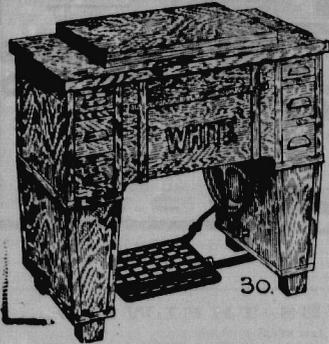
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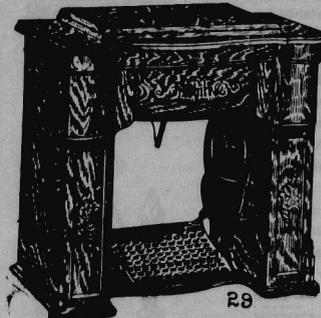
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## Current Topics.

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."

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-