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Current Topics.

We are grateful to the Archbishop of
Brisbane for his weighty protest
against the false liberal-
ism that is so common,
and which would seek for
and maintain a unity of
professing Christian
people by obscuring the essential doc-
trines of Christianity. In closing his
recent charge to Synod, Dr. Sharp
said:—

"Finally, for the spirit of unity that pre-
vails in this diocese I thank God. All do
not hold exactly the same views. It is not
to be expected that they should, nor, since
the Church of England is comprehensive,
is it desirable that they should, for I desire
our diocese to be comprehensive as the
Church is comprehensive. And for the
friendly feeling that prevails I thank God,
and I pray it ever may be so. Our unity will
be maintained if we keep a firm hold on the
great realities revealed; on them the soul
will feed; by them it will be strengthened
and upheld. The Fatherhood of God over-
ruling all events; the Saviour Christ, God
and man in one Person, incarnate God,
born of the Virgin Mary, dead for us, buried,
risen bodily, leaving behind an empty tomb,
ascended; the Holy Ghost, His inner active
presence revealing, guiding, a Person—not
an atmosphere, a Person to whom we can
utter our prayers in words. I am appalled
at the wishy-washy bits of religion that
sometimes are presented to us as the Chris-
tian faith, at the talk of those who say they
believe Christ is risen but only spiritually,
whilst His sacred body remained dead in the
grave, and I suppose went to corruption; at
the ways of those who would fain reconcile
that with the statements of the Scriptures
and the Creed and the dogmatic writings of
St. Paul; at those who say, 'Yes, Christ was
divine, all the same He could not have been
born of the Virgin Mary without a human
father,' at the vague pantheistic scraps that
are served up for our comfort by those who
vapour about the beauties of Hindoo phi-
losophy and say that it is all perfectly com-
patible with Christianity. That is no firm
foundation to build life on, that is no rock
of ages to cling to in storm and trial, and
will be none in the hour of death. These
are days of anxiety and unrest and turmoil
and change; but we shall find rest, the rest
of true progress, if we cleave to the faith
which was once for all delivered to the
Saints, for that is the unchanging faith of
the unchanging God."

The Christian religion demands con-
viction concerning the truth as our
Lord revealed it, and the Church would
be false indeed to its Divine Head if it
sought for an outward unity at the
expense of His truth.

A stirring and weighty debate took
place in the House of Laity of the
National Assembly on the
Prayer Book Revision
measure. Eventually
"general approval" was
carried by a four to one majority. One
of the most "illuminating" speeches
was that of Lord Phillimore. He said
that although satisfied himself with
the Prayer Book as it is, he was driven
to support revision in some form first
upon utilitarian considerations and
also as an antidote to the existing an-

archy. It was really necessary for
the devotion of our people to bring into
closer touch with modern needs the
magnificent and sonorous language of
the Prayer Book. Then we did not
want the present anarchy to continue.
He wanted obedience all round. He
did not want the clergy to continue to
do what they were doing now, mur-
muring in private prayers from the
Roman Canon of the Mass in the
course of their celebrations. He wanted
to stop that, and he thought they could
stop it if they finally accepted the sub-
stantial form of liturgy which the Eng-
lish Church Union had put before them
at their suggestion. He believed that
the great majority of the Anglo-Catho-
lics, if the E.C.U. book were adopted,
would be content to abide by it, and
would drop the Roman Canon. Reser-
vation was wanted for the communion
of the sick. He was definitely opposed
to adoration, but he admitted they
could not prevent people from saying
their prayers before the reserved sacra-
ment. If they wanted order and
discipline, as he wanted it, in the
Church, then he thought they should
accept an alternative book for a time
in the hope that they would eventually
be able to agree on one conformity and
rule which all would accept.

Certainly Lord Phillimore's con-
fession was frank to a degree and his
policy of complacency would lead
speedily to a condition of things that
would make the Church of England
impossible for men of evangelical con-
victions. As its standards are at present,
the Anglican Church has no real
place for the Romanisers of whom Lord
Phillimore spoke, and for whom he de-
sires to make a legal place in our
Church.

The explanation which the Bishop of
Adelaide offers in defence of his re-
fusal to allow the eminent
Stultifying Baptist divine, Dr. F. B.
Lambeth. Meyer, to preach in Holy
Trinity Church, draws
attention to the distinct danger in
which the Church of England is of los-
ing the inspiration of Lambeth by just
letting it fade away. Dr. Thomas
quotes the resolution at which the
bishops of our communion arrived that
"in view of the prospects and projects
of reunion a bishop is justified in giving
occasional authorisation to ministers
not episcopally ordained, who, in his
judgment, are working towards the
ideal of union, such as is described in
the appeal, to preach in churches with-
in his diocese," but explains that "we
have not considered that the time has
yet come when this commission can
be taken advantage of with mutual
profit," and if we are to judge from
some of the letters appearing in the
Adelaide press, there is a considerable
body of clerical opinion behind him.

But have the good bishop and those
who think with him forgotten that it

is now nearly three years since the
Lambeth pronouncement drove us to
our knees in praise for the clear vision
and warm heart which had character-
ised our fathers in God, and led them
to take the most rapid and lengthy
stride towards Christian reunion which
has been taken in centuries? How
many years must we wait for the ex-
pression in action of what the lips have
proclaimed? We shall certainly not
get any closer to reunion by stead-
fastly refusing to tread the path that
we ourselves have indicated as leading
to that goal. And why all this timidity
about the implications of resolutions,
arrived at in an hour of inspiration?
Must God tell us the story of Jonah
again? "If ye know these things,"
said our Master, "happy are ye if ye
do them," but the outsider who reads
the Lambeth resolutions and compares
them with the extraordinary delay and
hesitation of some of our leaders in
applying them, may be pardoned if he
thinks us either empty theorists or in-
sincere. Judging by the text of the
resolutions, and the acts as well as
the words of some of our leaders the
bishops at Lambeth did not intend us
to wait any longer than the finding of
men and the drafting of regulations
would require. Judging by the extreme
caution and the very long delay of
others to give effect to the resolutions,
the unsympathetic outsider might well
imagine that the resolutions were either
a mere sop to a large body of church
opinion, or a statement of what the
bishops feared was coming but which
a strong body of narrow mindedness
within the church would compel them
to stave off as long as they decently
could. We have the highest possible
respect for Dr. Thomas, and we can
appreciate the caution which a bish-
op's responsibilities and difficulties
impose upon him, but surely the
Church's reputation is at stake; we
must not let our Christian brethren
feel that we did not mean what we
said at Lambeth, or that we did not
realise what we meant. We must not
stultify Lambeth.

The review columns of English pa-
pers are giving great prominence and
a general chorus of praise
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Saul of by Giovanni Papini, the
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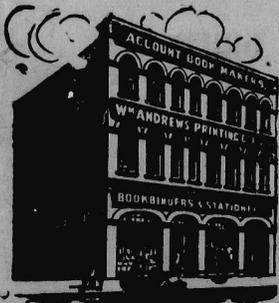
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The 89th birthday of Mr. James Blyth, of Christchurch, N.Z., last month was marked by a visit from the Melanesian Mission Committee to his home to present him with a book as a souvenir of his 23 years of service as hon. secretary of the committee only recently closed. The Archbishop said Mr. Blyth had been a tower of loyalty to the Church and to the Mission. Mr. Blyth was formerly secretary to Bishop Wilson in Norfolk Island.

Rev. O. W. Williams, who for the past two years has been principal of the Kikurangi Maori College, has been appointed to a position on the staff of Christ's College, Christchurch.

Rev. Thomas L. Lawrence is resigning the parish of Barrabool cum Mode-

warre to take on the work of Commissioner for the Victorian Branch of the Church Missionary Society.

The death is announced of the Rev. Huband-Smith, for many years an incumbent in the diocese of Newcastle.

The resignation is announced of the Rev. A. H. Constable, Canon of All Saints' Cathedral, Bendigo.

SYMPATHY.

The small acts of sympathy in life are just as important as the larger ones, and are equally hard to put into practice. How difficult it is not to hurry those who come to us for help and counsel, when we see clearly what they ought to do, and they cannot see it. What patience it requires to listen to that perpetual harping upon the string which is the misfortune of some persons, as it is the trial of those who associate with them. Yet this, too, is a part of true and large sympathy.

We are our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realise that He sends them to us for the benefit of other men who stand beyond us needing them.—Phillips Brooks.

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The Evangelical Position.

Its Historic and Doctrinal Bases.

(A Paper read at the Evangelical Conference, Melbourne, on the 26th June, by the Rev. E. W. Hadwen, B.D.)

Introduction.

The term "evangelical" is older in the history of Reformed Christianity than the word "protestant," and we may not take the two words as identical in meaning. For at least ten years before the reformers were called "protestant" the German revivalists were known as "Evangelical" men of the evangelium, without any admixture of ecclesiastical or other traditions.

Evangelicalism and the original leaders of it in England have frequently been falsely dubbed "Low Church." I think it is no exaggeration to say that the Evangelicalism of the eighteenth century differed less from the "High Church" than it did from the "Low," since the low-churchman was characterised by disregard of Divine Revelation, fixing his faith upon the substantial evidences of his own reason, rather than on the precarious authority of Divine Testimony: "He had rather be a Deist, Socinian or Nestorian than affront his own understanding with believing what is incomprehensible, or be so rude as to intrude on others what he cannot himself explain. The Thirty-nine Articles are too stiff for him, and the censuring of heresy is a dogmatical usurpation, an intrusion upon human liberty." The Low Churchman were the Whig Latitudinarian clergy, and were the chief persecutors of the Methodists and early Evangelicals.

The history and the doctrines of Evangelicalism are so inextricably interwoven that any attempt to deal with the two separate, in so short a paper as this, would necessarily involve much wearisome repetition. We shall strive, therefore, to trace the two concurrent streams—the history and the teaching of the Movement—without confusing them so as to obscure the merits or importance of either; but rather to show their mutual dependence and their reciprocal contributions.

We have passed far beyond that stage at which the Evangelical position was regarded almost solely as one of antagonism against Rome, and there is no intention of making this discussion merely controversial. Yet one wishes to mention the oft-repeated assertion that the High Church party and their precursors, the Tractarians, are the true historicists. That they go far back into history, both for ritual and also for support of their distinctive doctrines, cannot be denied; but their historical method has two very serious defects: it is not sufficiently comprehensive, and it does not go to the Fountain-head of Christian tradition for sanction of some of its specific teaching. Although what Cyprian of Carthage practised is an obvious exaggeration of what an Apostle taught, there is a tendency to claim the third century authority as preferably the "Catholic" one, not because it is an exaggeration, but because it is thought to be a legitimate development of Apostolic tendency. We need not hesitate to claim that the Evangelical is the true historicist, because, while he goes back to, and learns what he can from the Early Fathers, he goes still further back to Apostles and Evangelists, and beyond them to the source whence evangelical history and doctrine flow—Jesus the Son of God and Saviour of men, in whom all previous sacred history and theology find their adequate fulfilment and complement, and from whom all subsequent sacred history and theology take their beginning.

It is not intended to suggest, of course, that the High Church party do not go back to the New Testament. The essential difference seems to be this. They start from the New Testament and add to its doctrines and practices from what they call the developments of the Christian tradition, whereas the Evangelicals admit whatever of tradition seems to elucidate doctrines or to sanction Apostolic practices insofar as they ring true upon the touchstone of truth as it exists in the New Testament. They seek to profit by all true development, while they strive to avoid all mere accretions which seem calculated only to obscure or distort Primitive principles.

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1. In the first place: I would assert that no school of thought can more confidently claim to square so adequately with the New Testament as the Evangelical. Other schools and sects make similar claims, which must rest very largely on variations of interpretation of both doctrine and practice. We must bear in mind, moreover, that each party usually considers itself nearest the ideal, and party prejudice frequently warps our judgment. Our claim, however, does not rest upon subjective impressions—not upon the point of view of a few—since behind and beneath Evangelical tradition lies the great objective test, the New Testament, and if a creed be a summary of revealed truth—a table of the essential doctrinal contents of the New Testament, surely the Creed of Evangelicalism may be held to be the sanest, the purest, the fullest, and the most experimental of all. There is a sense in which the Evangelical Creed is identical with that of the other Anglican School. Its creed, in fact, is essentially "catholic"; it shares with all Orthodox Churches the common catholic foundation of the three Creeds, and abides by the Church of England Formularies.

Distinctive Features.

The distinctive features are, I think—
(a) Its special emphasis upon the doctrine of regeneration. The new birth is the beginning of spiritual life in the individual, and the only door of admission to the spiritual family of God. Evangelicalism cannot countenance anything like an ex opere operato view of Baptism and assert that without that Sacrament admission to the true Church is impossible. In laying down this doctrine of regeneration by the Holy Spirit, the Evangelicals are accurately following our Lord. The typical example is, of course, the case of Nicodemus recorded in St. John III. This doctrine, often loosely called Conversion, is by no means peculiar to Evangelicalism, and we may be thankful that in recent years, especially since the war, it has been preached as the first essential by men of almost all parties. With us, however, it is not only essential, but fundamental.

(b) Again, Evangelicals, in proclaiming the Person and Ministry of the Holy Spirit, have specially dwelt upon His influence upon each man personally. Here, again, it is not for a moment suggested that they have the monopoly of this idea. Far from it. Yet they do give it very conspicuous prominence. The two great Movements which the Evangelical Party gave rise to in England are standing monuments to this claim, for "Mildmay" and "Keswick" stand pre-eminently for the proclamation of the doctrine of personal sanctification of the Christian by the life and power of the Holy Spirit in the heart. He sanctifies the Church by sanctifying the individual members. He not only pervades the congregation assembled for worship, but accompanies and sanctifies the individual in the common walks of life.

(c) As to Eschatology, it is true to say that the Evangelical party has emphasised, more than has the other side, the doctrine of our Lord's personal Return and its accompaniments. True, it has no unanimous and stereotyped doctrine, nor would it be fair to expect such a doctrine on a subject that is patient of so many theories, and will bear such varied interpretations; but the great fact of the "Day of the Lord" has ever loomed large in the preaching and teaching of leading Evangelicals. They live and work in the light of an inspiring anticipation, and endeavour to impress upon the rank and file both the solemnity and the peaceful grandeur of the goal of the Christian life—the coronation of His faithful servants by "the Lord, the righteous Judge;" while they try to persuade men, in view of the just and irrevocable judgment to be passed on all the enlightened impenitent in that day, to prepare to meet God; they beseech men to be reconciled to God. If it is true that the Evangelical fathers overdid the doctrine of Divine judgment and set forth the last great day too materialistically and too luridly, it is equally true that the majority to-day too much neglect this doctrine; but perhaps Evangelicals within the Anglican Church use it more than their neighbours, and certainly use it more wisely than their fathers.

(d) Very important, and probably most interesting of all, are the distinctive views of the Evangelicals about the Sacraments. If the Evangelical position is truly primitive and apostolic anywhere, then it certainly is in its doctrine of the Sacraments. In acknowledging only two true Christian Sacraments to the exclusion of the five others which are so distinctive of the Church of Rome, Evangelicals are not only loyal to the Prayer Book, Thirteen Articles, and Formularies of the Church

of England, but are in agreement with the soundest of ancient catholic tradition, and, what is infinitely more, with the plain teaching of the New Testament. As to Baptism, they reject alike the Roman extreme of the opus operatum and the Anabaptist error which made the Sacrament a mere, empty symbol, and hold, what is usually called, the hypothetical view; though all Evangelicals would not, perhaps, agree on certain details. If the two extremes just mentioned be avoided, however, some such hypothetical view seems to be the only possible via media. It must be admitted that such a view relegates very great and solemn responsibilities to the sponsors, and, although this is the case, of all clergy in the Church of England, the Evangelicals have been probably the most easy-going in the matter of sponsors!

In approaching the sacred subject of Holy Communion, we always feel conscious that we are entering an arena of contending theories. Here, again, Evangelicals strive to keep the mean between two extremes, the superficial idea of Zwinglianism and the materialistic doctrine of transubstantiation. With the judicious Hooker the Evangelical believes in the real presence of Christ at the Sacrament; and, like him, he seeks that presence, not in the elements, but in the hearts of the worthy receivers. The doctrines of Rome and of Lutheranism are both philosophically and theologically untenable, while that of the Zwinglians is seriously inadequate. Equally untenable is the "catholic" idea of a "supra-local" presence. Yet I think it is right to say that Evangelicals do not believe only in a subjective presence; Christ's presence is real, but spiritual, and is also objective to the worthy receiver's faith and spiritual consciousness. If, then, what St. Paul says is true—"the things which are not seen are eternal," how much more realisable is Christ's presence if we seek it in this essentially spiritual and scriptural manner?

(e) The Rule of Faith for the Evangelical is the Bible. Here, again, while many others—the Quakers, for example—seem to make the interpretation of Scripture to rest too much on "inward light" and individual judgment, and, on the other hand, the Roman and Romanising sections of the Church seem to lean too much towards the corporate and traditional interpretations, the Evangelical School holds a middle course, accepting the Bible as interpreted in its essentials by corporate catholic tradition, and at the same time not only allowing, but recommending individual research and judgment. The supreme authority of Holy Scripture is apparent in the life and letters of the Apostles and in the Gospels, and the same holds substantially true of the majority and of the best of the Early Fathers. Once the door is opened for the reception of the heterogeneous basis, Scripture + Apocryphal Literature + Tradition—we suffer an invasion of errors of doctrine and practice such as seem essentially foreign to Scripture both in tone and intention; while as to the last of the three—Tradition—its sources are often subjective and questionable, and its possible ramifications are simply alarming. Again, the contents of Tradition are far from homogeneous.

(To be continued.)



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The Church Record.

JULY 6, 1923.

CHURCH AUTONOMY IN AUSTRALIA.

In the English "Guardian" of May 11th, there appeared an article entitled "A Vigorous Defence," on the subject of Church Autonomy in Australia. The author was described as "intimately acquainted with the history and present position of the Church in Australia."

If so, it is at least extraordinary that in laying so much emphasis on the action of General Synod in 1921 he has left out two most significant features of the proceedings that bear on the "autonomy" question.

First, he has neglected to say that those proceedings came to a sudden stop after the passing of the motion on the second reading of the proposed Determination. If General Synod was so remarkably representative of Church opinion in Australia, and if it was so strongly in favour of the draft Determination, why did it drop the thing like a hot potato, and fail to pass it?

Secondly, he has omitted to say that, in the place of the dropped Determination, General Synod passed a resolution, referring the Draft Determination, the Report of the Nexus Committee, and the substituted resolution to the various diocesan synods throughout Australia. The resolution is too long to quote in full, but its object was declared thus:—"to ascertain the mind of the Church in their dioceses with regard to the whole matters contained in them (the above documents), and the methods of dealing with them." Thus the whole question alleged to have been decided by General Synod was really left quite open, and when General Synod meets again the

proceedings will have to begin de novo. To sum up, General Synod in 1921 apparently came to a certain decision on the "autonomy" question, and then promptly revoked it. This statement can be verified from the official report of the proceedings.

As to the alleged demand for autonomy, it is interesting to note that not only have Sydney and Tasmania decided against the proposal brought before General Synod, but, mirabile dictu, the Brisbane Diocesan Synod, the very "fons et origo" of the nexus agitation, has defeated the motion to "break off the nexus" by 131 votes to 88. The lay vote was the decisive factor, but there was also a strong minority of the clergy (40 to 52) against the motion.

As to the "initiative" in Prayer-book revision, the Church in Australia is not worse off than the "Free Churches" are in England with respect to the trust deeds of their property. Whatever changes may be made in the prayer-book in Australia, recourse must be had to the State legislatures to safeguard the property of the Church. But the actual "initiative" in making changes would always lie with the Church. It is putting the cart before the horse to seek power to authorise changes without indicating what alterations are to be made. The "legal nexus" is supported by most of the laity, and by a large proportion of the clergy, in Australia, because it guarantees to them a definite standard of doctrine and worship. They are prepared to accept a great many changes so long as that standard is maintained in its essential features. Those who wish to break the "legal nexus" persistently decline to state what alterations they have in mind. On the other hand, those who resist the "nexus" agitation have repeatedly indicated the kind of revision and other reforms they are prepared to carry out. The new Canadian Prayer Book embodies most of the changes that would prove acceptable. Why don't the "autonomists" tell us what they want?

As to the "overwhelming predominance" of Sydney in General Synod, the following figures may prove interesting. In the General Synod of 1921 the diocese of Sydney sent 18 representatives out of the 191 named in the official list. The revised scheme of representation gives Sydney 24 representatives out of a total of 172. Yet the diocese of Sydney maintains one-fifth of the clergy and more than one-fifth of the lay membership of the Church in Australia. On a strictly proportional basis Sydney would have 74 out of a total of 366 representatives. These figures are quoted from official records and tell their own tale. The complaint against Sydney has a petulant ring about it. The Sydney church-people are not going to throw over the historic basis of their church position in order to get they know not what.

One point more. At present the vast bulk of Australian sentiment is strongly against any kind of action or propaganda that would give countenance to the idea of further separation from the mother country. The tendency is all the other way, namely, to strengthen the bonds of union. At present the Church in Australia enjoys, actually, more nearly complete

autonomy than is enjoyed by the Commonwealth for it is not subject to the veto that is still exercised, though very rarely, by the British Imperial Government in political affairs. The Church in Australia is not subject to any such veto from overseas.

Again, it is difficult to find any enthusiasm for a change in the name of the Church in Australia. The strongest assertions on the subject have come from those who wish to retain the name "Church of England" as a historic link with the mother Church. Incidentally the Church in Canada has retained the name "Church of England" on the title page of the new Prayer Book. One serious difficulty so far in Australia has been to provide a new name for the Church. No generally acceptable proposition has been put forward. The keenest supporters of the present name are Australian-born Churchmen who show a strong sense of Australian nationality but desire to retain a name that savours so strongly of the distinctively historical character of their Church.

In conclusion, a survey of the facts shows that the nexus agitation has failed to awaken any degree of enthusiasm among the main mass of Church people in favour of any change in the relationship that now exists between the Church in Australia and the Mother Church in England. Some changes are bound to come in the near future, but they will be such as will not imperil the bonds of union between mother and daughter, unless the Church in England depart from those principles and standards that have made it the distinctive religious expression of British nationality.

Our Melbourne Letter.

(From our own Correspondent.)

"Some of Cicero's best speeches were never delivered." Like them this letter will this week come to an untimely end. I have so much other matter which I am sending on to you, that there is no need, and if you publish even one half of the matter I forward, there will be no space for a long letter. The annual Evangelical conference was better attended this year than last. The papers were excellent, as I trust the readers of the "Church Record" will be able to judge for themselves. The discussion was somewhat diffuse, but important contributions to it were given by the Rev. F. E. C. Crotty and the Rev. J. J. Booth. The diversity of opinion between the older generation and the younger had rather to do with the way of approach than to the actual evangelical truth to be taught, and a well-deserved tribute was respectfully paid by one of the younger speakers to the magnificent work which was being done and had been done by the older men, who, most of them, went out into the bush and did the hardest work when they were young.

Mr. F. B. Meyer was accorded a great welcome in the Independent Church, Collins Street, on Thursday, 28th. This gracious servant of God comes with a message which will certainly make for a deeper spiritual experience. He says that he felt very distinctly led to come to Australia, and believes that God has some definite work for him to do here.

The Church in Australasia. NEW SOUTH WALES.

SYDNEY.

Lay Readers' Association.

The hon. secretary read the following report at the annual conference:—

"In presenting the 48th annual report we would once again humbly express our gratefulness to Almighty God that we have been privileged to take part in His work. That our efforts are appreciated many letters from clergy and Church councils, and expressions of personal appreciation to the secretary, testify. The calls for Readers are still growing, and there are unique opportunities for strong laymen to help forward the Kingdom of Christ."

"From April 1st, 1922, to March 31st, 1923, 1550 services have been conducted by Diocesan Readers, making a grand total of 32,916 services in the past 48 years."

"Since our last annual meeting Messrs. Scott-Young, Cochrane and Earnshaw have been admitted as Diocesan Readers, and Messrs. Crocker, D. T. Wilson, Richards and Williamson have been given authority to officiate, and we extend to them a cordial welcome. Mr. G. H. Hooper has found it necessary to resign, and Mr. D. C. Wilson, because he has entered Moore Theological College. We express our appreciation of the work they have done as members of the Association."

"We had the privilege of again holding our annual conference at Bishops Court, and to his Grace the Archbishop and Mrs. Wright we are much indebted for their kind hospitality. We are also appreciative of the very helpful address which his Grace gave to us in the service in St. Mark's Church, and it would not be fitting unless we acknowledged with many thanks the kindness of the rector in permitting us to have the service in his beautiful church."

"In February, a good gathering of Readers assembled in the Cowper Room of the Diocesan Church House, and those present were well rewarded by an excellent address on Spiritual Healing by the Rev. P. A. Micklem."

"On June 1st, there passed away one of our most devoted and well-loved readers in the person of Mr. P. Weil, who had been a member of the Association for 11 years. Mr. Weil had also within the previous 12 months been in charge of a parish in the diocese of Gippsland, and for seven months a catechist at Auburn. In both these places as well as in diocesan work in the Sydney diocese, his work was much appreciated, and he has left a gap behind him which it will be hard to fill. In your name a letter of sympathy was forwarded to the relatives, and the Association was represented at the funeral by Messrs. Martyn, Ellis and Byrne, and it was the privilege of Messrs. Martyn and Byrne to take part in the service in the church and at the graveside."

"We take this opportunity of expressing the sincere thanks of the Readers for the hospitality accorded them by rectors and parishioners wherever they have ministered, and hope that this brief expression of thanks will reach some of those for whom it is intended."

Induction at Nowra.

There was a large attendance at All Saints' Church, Nowra, to participate in the induction service of the Rev. T. Terry, the newly-appointed rector of the parish of Shoalhaven. The lessons were read by the Rev. F. H. D. Alderton (Port Kembla), and a very impressive sermon, appropriate to the occasion, was delivered by the Rev. D. J. Knox, Rural Dean, of Wollongong, who afterwards inducted the new minister into the charge. After the service most of those present assembled in the School Hall, where a warm welcome was extended to Mr. and Mrs. Terry. The hall was packed, the gathering being one of the largest ever seen in the building. Mr. T. Marriot (churchwarden) presided, and on behalf of the parishioners extended a very cordial welcome to the new rector and his wife, assuring them of the hearty co-operation of the people in church work.

A New Rectory.

The ceremony of laying the foundation-stone of a new rectory for St. Michael's Church, Rose Bay, was performed by her Excellency Lady Forster on Saturday last. The religious service was conducted by the Ven. Archdeacon G. F. D'Arcy Irvine, assisted by the Revs. Canon Mori, M.A., Chas. Pritchard, D.D., F. T. Perkins, M.A., A. L. Wright, M.A., C. M. Mell, B.A., Chaplain, W. J. Pattison, R.A.N., J. F. Cherry, A. N. Burton, and a surpliced choir.

Her Excellency, accompanied by Captain Lawrence, on arriving was presented with a bouquet by Miss Stephanie Day, daughter of the honorary architect.

Her Excellency congratulated the Archdeacon on the site of the building, with its beautiful views of harbour and ocean. She hoped the new home would be occupied by the rector for many years.

The Archdeacon presented her Excellency, on behalf of the Church, with a boomerang made of Australian silver.

Mr. H. C. Day, F.I.A., is the honorary architect for the new building, which will cost £2,700, and the contractor is Mr. J. L. Jamieson.

A Historic Church.

St. Peter's Campbelltown, celebrated its Centenary Special Services, and functions have been held during the past week. On Saturday last the State Governor and Dame Margaret Davidson were present to unveil the panels of a new organ "memorial to the men who fell in the war." The Hon. J. T. Ley, Minister for Justice, was present at the ceremony. The preacher on Sunday last was the Bishop of Newcastle.

Home of Peace for the Dying.

"Building operations are getting on apace. It will not be long now before the workmen are finished inside, but there will be much straightening up to do outside, and there is the furnishing. It has been a very noisy, dusty time, and no one will be sorry when all is finished, but we have fully appreciated the thoughtfulness of Mr. Fraser and all who have been on the work."

"Our friends and supporters will bear in mind that we have a sum of £3,500, at least, still to gather in. A mortgage will have to be raised in order to meet immediate expenses."

"We have no fears with regard to the future, but all must realise our increased obligations. The upkeep will be considerably heavier than in the past. The official opening will probably be some time in August, but due notice will be given of that."

"We have had a large number of deaths lately, several having lived only a few days after admission. This makes heavy, trying work for our nurses. It is nice to hear that many readers look forward to our Home of Peace notes in "The Deaconess," for we take it to mean that they do prayerfully help in the work. Just now we would like you specially to pray for a Mrs. J., a young married woman, who is feeling very sad at the thought of leaving a most-devoted husband. Do ask that they may learn to understand that if each trusts Christ's atoning work for them they can look forward to a happy reunion in the better land."—The Deaconess."

Dr. S. K. Datta.

We have received the following request from the Hon. Secretary of the Y.M.C.A.:—

The Editor, "The Church Record."
Dear Sir—Will you kindly draw attention to Dr. Datta's approaching visit. We feel that it should mean as much to all interested in the Kingdom of Jesus Christ.

The following meetings have been arranged:
Wednesday, 11th July, at Y.M.C.A. at 8 p.m.—Men's Welcome Gathering.
Thursday, 12th July, at Y.M.C.A. at 3 p.m.—Meeting of Clergy. The Archbishop presiding.

Thursday, 12th July, at Pitt Street Congregational Church at 7.45 p.m.—People's Service.

Friday, 13th July, at Y.M.C.A. at 7.45 p.m.—Rally of Missionary Auxiliaries. All interested in Missionary Work welcome.

The attention of Ministers is specially invited to the meeting for Clergy on Thursday, 12th, and they are asked to accept this notice as an invitation to be present. They are also respectfully requested to announce Dr. Datta's meetings in their churches on Sunday, 8th instant.

All desirous of learning first-hand information concerning India of to-day should not fail to hear Dr. Datta.

The offerings after defrayal of expenses will be devoted to the work of the Student Christian Movement and the Hyderabad (India) Y.M.C.A.

A Pleasing Appreciation.

A social gathering was held at St. John's, Ashfield, on June 26th. During the evening a presentation was made to Mr. William Russell in memory of his long and valued association with St. John's. The Rector and Mr. Grant spoke in high terms of the services rendered by Mr. Russell to the parish upon which he has left his mark; and assured him of the hearty good wishes he and his

family took away with them from the people of St. John's. Mr. Russell in reply referred to his thirty-nine years' association with the parish which he would always remember with affectionate regard, and wished one and all "farewell" and "good-bye." The presentation took the form of an oil-painting of the church by the well-known artist, Mr. J. Muir Auld.

VICTORIA.

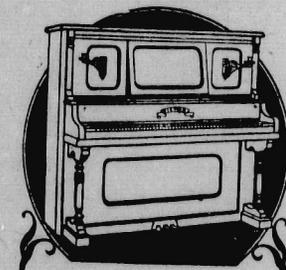
MELBOURNE.

Synod and The Nexus.

The special session of the Diocesan Synod convened to consider the draft resolution of the last General Synod on the nexus question, which was remitted to the Diocesan Synods throughout Australia for report, was commenced in the Cathedral Chapter House on June 28. The Archbishop presided.

In the course of his address the Archbishop said:—

A Determination of General Synod was carried to its second reading, and then, after acute difference and debate, was referred to the verdict of all our Australian Dioceses for their individual reports. It is to give effect to our report that we are gathered here. But I desire to point out that, so far as General Synod is concerned, the matter will have to begin all over again, in the new light of revised experience and discussion. In effect the Determination has lapsed, and we are asked to give our view as to the form in which it should be brought up again. Our report has been framed with this idea in view. For I do not conceal from you my belief that, after the rejection of the proposals by Dioceses of such varying ecclesiastical complexion as Sydney and Brisbane (for the second time), Tasmania, and Bendigo, it is extremely unlikely that the form can be retained as originally worded. The Determination is bound to be considerably modified, I think. It is only fair, however, at this stage that I should indicate what seem to me to be serious misconceptions and misunderstandings of the practical effects, even if the Determination were approved by us as originally drafted. And, first, it is not fair to talk of these proposals as though they meant that we should cease to be Anglicans. There are real arguments against the proposal which should have grave weight, but this ought not to be one of them if we are capable of thinking clearly. Indeed,



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to urge them except on strictly technical grounds, seems to me to be wanton misrepresentation.

Then, secondly, it is not statesmanlike to argue that we must abide as we are because we are bound by living and legal ties to the Mother Church. For consider: Are we bound to that Church as she was, as she is, or as she may be? The answers of legal doctors disagree here. But if it be true that we are bound to her as she was or is, it would be ludicrous and obscurantist beyond all words if she were to go forward, and we claimed to stand still because we were bound to her who had found it desirable to move. That argument is really dangerously double-edged, and since there seems to be a very strong probability that the recent proposals for Prayer Book revision—the result of long and arduous labours, and the answer to many and varied demands—will be carried, and in some form become law in the Mother Church, then we shall find ourselves proclaiming a conservatism which our very pattern has abandoned.

If, on the other hand, we are bound to the Church not as she was, but as she may be, we shall some day soon find out that our position has been outflanked, and become untenable; that we are committed to moving forward because she has moved with us in her arms. And here, again, I would say that no man with any soul of individuality can possibly consent to be legislated for in so all-important a matter without having a single voice or giving a single contribution to the task. Again, I do not think we need seriously argue the matter of abolishing the Nexus as an absolute embargo to Reunion. It is only a slight legal embarrassment which will be swept away with perfect ease by simple processes immediately at the disposal of Reunion, as distinguished from negotiations about it, loomed large and glorious upon the horizon of Church life.

An entirely new situation would then exist, which in every direction would call for all kinds of legal, ecclesiastical, and even doctrinal adjustments or permissions. We ought not to lay stress upon this, and we need not. When Reunion is ready, we shall be ready, too. And, again, let me say that it is not fair to talk as though every man who votes against the Determination is a fossil or a diard. By a curious psychology which I have not yet diagnosed, it appears that most of the Bishops are on one side, and most of the Archdeacons on the other. Yet both ranks are composed, I believe, of wise, and I know of good, men. Men may want freedom, but not this form of it. They may desire reform, but not dread revolution. I do not say that the Determination is revolutionary, but it might be. The varying of trusts, to use one illustration alone, is a phrase which was apparently intended to cover the necessary and innocent application for permission to hold the same properties in the same way after modifying our ecclesiastical position. But it could, and might be, understood as capable of being stretched to cover some remarkable perversions, and after a little personal experience in another land, I advise very great caution here.

A self-governing Church may be bureaucratic in spite of its talk of freedom.

Is it not true that if we want to clear the air we should do well to restate our case, perhaps in another way? The very word "Nexus" is not only in some sense ambiguous, but in other ways unfortunate. It has become a dividing war-cry instead of a uniting watchword. It has become by this time almost a bone to be worried over. We may be able to attain what we all want in quite another way. And the considerable self-government we possess may very easily be extended. Our complete political autonomy as a Commonwealth has left us with a real Nexus to the Motherland. Why else are Governors here representing the King? Yet no English laws bind us, no English taxes burden us. Ecclesiastically, are we not, some of us, like a son

who, feeling growing power and importance with increasing years, suddenly complains that he wants to shake off the fetters of his home? The wise father at once responds, "What fetters do you feel, and what do you ask for?" The issue shows that the son does not want to deny his sonship, but to assert his manhood. Now, we none of us have the least intention of questioning or jeopardising our membership of the Mother Church; we none of us have to look to a British Prime Minister to appoint our Bishops; we have no Statutes passed by the House of Assembly and confirmed by a British Parliament; we have large and spacious autonomy already. We choose our own Bishops, and legislate for our own Dioceses and Parishes. What more, then, do we want? For the most part the answer would be that the desire to alter, amend, and enrich our forms of worship is the main place where we feel dissatisfaction and constraint. It is certain that we have some powers already. We can obtain more, considerably more, by asking for them in a constitutional way. England will probably have them soon.

I have no doubt, in the quiet of my own conviction, that ultimately all that the Determination meant will, some time, be found to be attainable without dispute or hesitation by the whole Church. But I do not believe that that time has yet arrived. The variety of the voices given by the Dioceses proves that the whole Church is anything but convinced. Some Dioceses, quite surprisingly in a few cases, have voted an emphatic "No," some a cordial "Yes"; but, usually, there have been qualifications, cautious safeguardings, affirmations of principle, while not committing themselves on the actual Determination as drafted. In most cases there has been a weighty minority of clergy. In all cases where there has been rejection the laity have spoken with no uncertain voice. No one can fail to see that a full carrying out of the whole programme would grievously distress a large number of the members of the Body of Christ. Men would be unhappy on grounds of sentiment as well as on many others, and you may despise, but you cannot ignore, so powerful a factor. Yet all are proud of being not only Churchmen, but Australian Churchmen.

But, of course, in a Communion world-wide in its extent, and one in its origin, it is of primary importance that the likeness between its members shall be sufficiently strong to ensure a feeling of family relationship at once. Minor points of worship, for instance, might vary as they do at present, but the general plan and outline and content ought to feel familiar. Liberty and likeness must always go together. A man ought to know at once, for instance, that a formula, even if revised, is still Anglican. He ought never to be left in doubt whether he has strayed into a Presbyterian place of worship on the one hand, or a Roman on the other. And at the bottom of much lay hesitation certainly, and some clerical doubts in addition, is a natural desire to safeguard likeness while enjoying liberty.

An open door is set before us, and there is no reason why we should not enter it. But let us remember, above all, that we do not exist for the mere arguing of disputed questions, still less to settle the supremacy or the superiority of any particular view or school, or programme or polity. We live by the grace of our Saviour and Captain, Jesus Christ, that we may unitedly serve a needy world. We are freed that our freedom may release others. We are diverse that our various elements may combine in bringing about a victory over evil without, and the establishing within of a real kingship of Jesus Christ, which shall transform nations into Churches, and reduce to impotence forces which now withstand His claims and oppose His advance. It is this service which is perfect freedom; and all discussions on Church polity, harmoniously conducted, wisely guided, and steadily advanced, will help to bring in the day when

"The hidden founts of gathering river floods Shall bear one day the music of His Name Through lands of harvest to the boundless sea."

And, borne upon that ocean of His love, we shall rejoice in the glorious liberty of the sons of God, because He at last is all in all.

The following resolutions were carried:—
(1) "That, in the opinion of the Synod, action should be taken to obtain legal or other authority to vary from time to time forms of divine worship and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, provided that in any revision of the Prayer Book by adaptation, addition or omission, no change either in text or rubric should be introduced which would involve a change in the authorised standards of faith and doctrine in the Church of England, and that any variations made must be with due regard to the principles laid down by the Lambeth Conference of 1908."

(2) "That, in the opinion of this Synod, action should be taken to obtain legal or other authority to enable the Church to accept or reject any proposals for Reunion with other Christian Churches, provided that any such proposals should be in accordance with the basis laid down by the 1920 Lambeth Conference, including taking the Scriptures as a record of God's revelation, the acceptance of the Nicene or the Apostles' Creed, the Sacraments of Baptism and Holy Communion as being Divinely instituted, and the recognition of a Ministry, acknowledged by every part of the Church as having the authority of the whole body."

(3) "That this Synod is of opinion that no steps should be taken on behalf of the Church in Victoria that would destroy or weaken the relationship at present existing between the Australian and English Church, but would welcome a proposal to constitute a representative board of arbitration, to which questions of faith, doctrine, and order might be referred for final decision."

It was decided to summon a special meeting of the Provincial Synod with a view to concerted actions in regard to the resolutions passed.

In the evening an important motion, moved by Mr. E. C. Rigby, which was not on the notice paper, came up for discussion. He moved—

"That the report adopted be sent to the Central Committee, together with the resolutions on the subject carried by the various other Synods, for a further report to be drawn up; and that then an all Australian Anglican Convention be convened to consider the drafting of a common constitution for the Church in Australia."

Mr. Rigby said the present Australian General Synod was not representative of the whole of the Church; moreover, it was commonly agreed that its constitution was too limited for it to legislate in this important matter. The Convention especially summoned for the purpose should be able to arrive at finality and present a uniform constitution, of which all the State Parliaments could be asked to approve by special legislation.

The motion was seconded by Mr. Turner. Canon Baglin said he thought the convening of the Convention would result in undesirable propaganda work in Anglican circles throughout the Commonwealth.

Other speakers thought if general interest was aroused on the subject it would be all the better.

The motion was carried.
This concluded the business of the Synod.

C.M.S. Overdraft.

An informal gathering of missionaries and candidates of the Church Missionary Society was held on a recent afternoon at St. Hilda's Training College, East Melbourne, in the invitation of Mrs. Weldon. Twenty-four missionaries were present, representing China, Inner Land China, India, Africa, Palestine and Roper River (Northern Territory). Rev. T. L. Lawrence, the new Commissioner of the C.M.S., addressed the gathering in connection with the newly-inaugurated "debt drive," the object of which is the removal of the long-standing overdraft of £3000, which has been hampering the activities of the Society. He aims at the removal of the debt by 30th September. Already £307 is in hand, and £90 is promised.

BALLARAT.

A Noble Bequest.

Under the will of the late Mr. W. T. Manifold, of Purrumbete, nearly one-sixth of his

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estate of £25,500 is left to the Clergy and Superannuation Fund of the Diocese, and another sixth to Trinity College, Melbourne, and the Trinity College Hostel for Women.

SOUTH AUSTRALIA.

ADELAIDE.

The Bishop and Dr. Meyer.

In connection with the Bishop's refusal to let Dr. F. B. Meyer preach in Holy Trinity Church the other day we reprint an excellent and informative leader from the Adelaide "Register." It reads as follows:—

"It was a fine spirit of Christian brotherliness which led the Rev. Frederick Webb, of Holy Trinity, the oldest church in the State, to invite the Rev. Dr. Meyer, the distinguished Baptist minister now on a visit to Adelaide, to deliver an address this evening in that sacred edifice. The invitation was cordially accepted by Dr. Meyer, who, although not sanguine of an organic union of the divided churches of Christendom, deeply sympathises with the movement to bring the various denominations into closer fellowship, and has done much to help it. We can only regret that Mr. Webb's action did not meet with the approval of his Bishop, who issued a virtual inhibition of the appearance of a Free Church divine in an Anglican pulpit in this State. The service arranged will, however, be carried out in the schoolroom of Trinity Church, where Dr. Meyer, too high-minded to resent what a smaller man might have regarded as a snub, will preach this evening. The reasons why Dr. Thomas issued his interdict have been stated, but their sufficiency may be fairly doubted, but their created no precedent when, with a desire to promote the reunion of Christendom by a personal effort, however humble, he asked the Rev. Dr. Meyer to preach from the pulpit of Holy Trinity. It is a very happy circumstance that in the mother country the old-time exclusiveness of the Established Church is giving way to a broader and better feeling. As Dr. Meyer himself observed in an interview recently published in these columns, the organisation of the Free Churches, of which he has been the secretary for ten years, has had a large number of meetings with the archbishops and bishops of the Church of England, with the desired result that closer and more fraternal relations have been created. It has long ceased to be a novelty in England for a Nonconformist minister to preach in an Anglican Church. Dr. Meyer himself has occupied even cathedral pulpits, and other eminent ministers of the Free Churches have had the same experience, being welcomed on account of their character, learning, and eloquence. The intellectual and educational standards of Nonconformity, it need hardly be said, are equally as high as those of Ecclesia Anglicana, and no obstacle to full communion remains except, as Dr. Meyer has said, the vexed questions of reordination and participation in the sacraments, which as yet none of the many schemes of Christian reunion have solved."

"The exclusion of Dr. Meyer from Trinity Church is the more difficult to understand because it appeared that in the Diocese of Adelaide a liberal tendency had set in, harmonising with the practice of the most enlightened and broad-minded prelates of the Church at home. Laymen of different denominations have delivered addresses in St. Peter's Cathedral, and it is a layman, though an Anglican, who is soon to begin in this State the mission of Divine healing which has received the blessing of the Church of England. If address Anglican congregations in a consecrated building, why not a Free Church minister of the high standing of Dr. Meyer? Had the objection proceeded from a representative of the Anglo-Catholic school of religious thought and practice it would have been intelligible enough. To the strictly sacerdotal view of the ministerial office even Mr. Hickson appears as an unauthorised intruder, and it would be similarly outraged by a sermon from a Nonconformist clergyman. But, to judge by his attitude towards Canon Wise, the Bishop of Adelaide does not hold extreme opinions in that direction, nor do they govern the form of the service in Holy Trinity Church. There is possibly no other Anglican church in this city where the appearance in the pulpit of a Free Church minister would encounter so little of the odium theologium. There are few, if any, who would not heartily endorse Mr. Webb's feeling of goodwill towards a distinguished visitor engaged in valuable Christian work, and welcome the invitation to Dr. Meyer as a fine gesture inspired by a lofty conception of the obligations

of Christian brotherhood. The action of the Bishop of Adelaide becomes still more difficult of comprehension when we recall the very different attitude assumed by the Bishop of Willochra towards the late Rev. G. Hall, ex-President of the Methodist Conference, whom, in view of his association with the movement for the reunion of the churches, he invited to preach at Gladstone. An Anglican Bishop is charged with the interests of a Church whose attraction to many lies in the Catholic breadth of its appeal to the religious instinct. It embraces many schools, who, despite their differences on matters both of faith and order, contrive to live within the same communion. High Church and Low Church and Broad Church are all able to find a home, and spiritual solace and upbuilding within its hospitable portals. Such a Church, it might well be supposed, would have little difficulty in receiving into some, at least, of its many places of worship ministers of Protestant denominations who are even closer to one school of Anglican opinion than that is to other branches of the same Church.

"The resolutions of the Lambeth Conference, as Dr. Thomas explains in a statement he has made on the subject, authorise bishops to permit Nonconformist ministers to preach in Anglican churches, provided that they are working towards the ideal of reunion. No such authority, it is added, has been granted in this diocese. But there has, of course, to be a first time, a beginning must be made; and we could not imagine a better opportunity for a start towards bringing about more intimate and more affectionate relations between the Anglican and other churches than was afforded by the invitation to Dr. Meyer. It may be, of course, that the root of the trouble is really a question of internal discipline; that Mr. Webb took for granted the possession of a liberty which Dr. Thomas holds that he cannot have without a specific authorisation from his Bishop. But in any case, Mr. Webb acted in good faith and in the essential spirit of the Lambeth Conference resolutions, and it is a pity that what he did was not episcopally confirmed, without the risk being taken of an affront to Dr. Meyer. The incident is not a pleasant one. Nothing, if it can be avoided, ought to happen now that is likely to create the impression that there is no sincerity in the movement for reunion. The age demands the consolidation of all spiritual forces in the fight against the materialistic tendencies of our civilisation. The churches may never become one in form, but still there may be unity in substance and co-operation in actual work for the betterment of mankind, and it is this that will count in the exercise of the necessary religious influence on the conduct of individuals and the policy of nations. When Christendom realises that its sublime tasks require for their effective discharge a real unity of aim and endeavour the churches will come together, not necessarily in a mechanical organisation which will present only the appearance of union, but in a true alliance animated by a single purpose—the uplifting of humanity and the realisation on earth of the Divine ideal."

NEW ZEALAND.

Home Mission Festival.

In the Marsden Church House, Nelson, on May 10th, the annual tea and public meeting in connection with the Home Mission Festival was held. There were very large attendances at both gatherings, the big hall of the building being filled. Several hundreds sat down to the tea which had been prepared by the ladies of the diocese. The tables were prettily decorated with autumn leaves and flowers, and a generous supply of edibles was done full justice to after those present had sung grace led by the Bishop of Nelson. The hall is eminently suitable for such gatherings, and big as it is, its capacity was taxed to the utmost.

Archdeacon Kempthorne presided and addresses were delivered by the Bishops of Nelson and Goulburn. Dr. Sadler noted that this was the 14th Festival held in Nelson. He recalled when he first mentioned the holding of a festival that many people shook their heads; but he had such faith in the Churchpeople that he knew they would respond when they saw the need of the work to be done. In the course of a strong appeal on behalf of the Mission, his Lordship said there was tremendous problems to be faced. The diocese was a scattered one, and unless they supported the stragglers in the outlying portions in their need, how could the Church expect support from them in their prosperity? The Church of God must go with them and do the best in the circumstances. He was proud of his clergy, and he wanted to give them a living wage—and

the Home Mission must help those districts which at present could not support themselves. It has been a most inspiring experience to learn that some districts could now do without help from the Mission. People laughed at him when eleven years ago he said he wanted £1000 a year for the Fund; but never once had it fallen below the amount.

Do not flatter yourself that you can be really happy unless you are useful. Happiness and usefulness are born twins. To separate them is fatal.—Orison Sweet Marden.

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Notes on Books.

Christian Liberty and Ecclesiastical Union. An examination of the proposed "Basis of Union of the United Church of Australia," by Francis Anderson, M.A., Emeritus Professor of Philosophy, University of Sydney. (Our copy from the publishers, Messrs. Angus and Robertson, Sydney, price 1/-.) The pamphlet contains a trenchant review of a document that is quite open to criticism from the pen of a writer who seems to be quite at home in his task. To say that the literary form of the critique is delightful is, of course, needless for those who know the Professor's style. But again, of course, it is in complete consistency with a temper of mind that represents the restless impatience of restraint so characteristic of our present age; for after all, we imagine that the Professor is only taking occasion on, in the publication of the document under review, to tilt at all definitions and credal statements that would in any way limit or exclude those who think that they are called to teach.

PUBLICATIONS.

Ridley Collegian for the May term is conducted by the students with a "steadying" letter from the Principal. There are news and notes and jokes in profusion. The Ridley alphabet with its skits on numerous members, is not half bad (we do not mean this for "faint praise"). It might well be matched by an acoustic found in more ancient days on the desk of an older "Ridley," which runs—

Ragging for ever
In season and out,
Doctrine imbibing,
Learning to spout;
Excellent Parsons
You'll make I've no doubt,
(With apologies to the Principal.)

The Real Australian for May contains the usual brightly arranged information about the doings of the agents of the Bush Church Aid Society. There is an interesting photograph of the organising secretary with an aboriginal baby in his arms, just after a

baptism. The article "Sketches by the Wayside" bears the stylish hallmark of the Organising Secretary, and contains a sketch of a Prodigal's return which illustrates well the B.C.A. work in the back-blocks.

Tuggerah Lakes Conference.

June 22-26, 1923.

(By a Member of the Conference.)

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His way, and we will walk in His paths."

What verse could better describe the ideal of the yearly Conference arranged by the N.S.W. Council for Missionary Education? This year that Conference was held at Tuggerah Lakes, a charming place about half-way between Sydney and Newcastle, thus affording opportunity of membership from these two chief centres.

Leaving the train at Wyong, we had a very pleasant launch trip along the Wyong River, and into the first lake, known as the Entrance.

Our first pleasant evening together took the form of a "Welcome" from the President, Rev. F. V. Pratt, who reminded us that we were met together with the one purpose—to make Jesus King; and also from our Mrs. Kenwick, our House-Mother. Short speeches were made by Miss A. E. Thompson (from India), Rev. J. S. Needham (Secretary of A.B.M.), Mr. Reece (Bush Missioner), and Rev. J. Sibree (from Samoa). The Conference hymn, "O God, the Father of Mankind," was sung in closing.

Saturday morning found us ready for our usual routine, the wide verandah and good piano being great assets to our morning devotions, and after breakfast we profited by an hour's study of a small book called "The Great Adventure." Much food for thought was given by questions on the practical prin-

ciples of Christ's laws of Faith, Love, Service and Life, as set down in the Gospels.

These subjects being discussed by members of various Circles, an hour was spent in Mission Tutorial Classes, members choosing India, Samoa, or the Sudan, and gaining much information from their missionary leaders.

Dinner at 1 p.m. was always a jolly time, and the Recreation Committee announced the afternoon's outing—either walking or boating, and always accompanied by a kerosene tin filled with cups, tea, sugar, etc., and a large tin of biscuits.

Fresh and well-exercised, we gathered at 5.15 p.m. around the fire to hear a debate or interesting paper read and discussed, which frequently absorbed our attention till after the tea-bell had gone.

From 7.45 p.m. till 9.30 p.m. wonderful evenings were spent in intercessory prayer, and addresses by Miss Thompson on India and Rev. F. Joseland on China, and followed by a very spiritual and devotional address on the subject under study in the morning.

Sunday was a special day, a morning service being conducted by Rev. J. Sibree (from Samoa) at "Pinehurst," and an evening service by Dr. Trudinger (Sudan) in the Methodist Church.

Our leader in the evening devotions was Rev. J. S. Needham, a man who gave us of his best, and we thank him. Indeed we thank all those leaders who so willingly and splendidly helped to make us enjoy to the full our stay at Tuggerah Lakes.

Correspondence.

The Tasmanian Synod and The Nexus.

The Editor, "The Church Record," Sydney.

Sir,—Your jibe at "Tasmanian Churchman" (Synodman) in your last issue is unworthy of the paper. A reputable paper usually welcomes correspondence on important questions and does not try to choke it off with editorial scorn!

I wrote to correct an inaccurate report of the proceedings of the Tasmanian Synod on the question of the nexus, and not to debate the general question. Is this "rushing into your columns," or is it evidence of a "puzzled condition of mind"?

In the same issue your first article is one deprecating the growth of party in the Church, and yet, on this question of the nexus, you are whipping the party horse with your assumption that the agitation for the severance of the nexus is a conspiracy to undermine the "Reformation character of our beloved Church." You object to the Australian Church managing her own affairs, but are apparently content to allow them to be managed in England. You must know that there is far more likelihood of the Reformation Settlement being overturned by revision in England than there is in Australia. If, as the result of the present revision in England, Reservation of the Sacrament, Prayers for the Dead, and Vestments are allowed in the Church, we Evangelicals would be justly indignant, but it would force us at last to take the necessary steps to obtain the power of deciding these questions for ourselves. And that is precisely what the "nexus breakers" want.—Yours, etc.

TASMANIAN SYNODSMAN.

(Our correspondent is sufficiently answered in the two following letters.—Ed.)

The Tasmanian Synod and The Nexus

(The Editor, "Church Record.")

Sir,—In your issue of 8th June appears a letter over the signature of "Tasmanian Synodman," in which the writer is at particular pains in trying to show what an incompetent advocate the opponents of autonomy had in Mr. Quigley. Truly this is a case of seeing the mote in the other man's eye and disregarding the very large beam in his own eye. As to the "malice aforethought" displayed by the "leading layman" in calling a meeting of synodsmen to (in the words of his letter) discuss the various matters of importance coming before synod. It is just as well to say that the "leading layman" did not invite Mr. Quigley, but a synodsmen brought him along, and he was most welcome. Neither did the said "layman" invite another synodsmen (known to be in favour of autonomy), but he also was made welcome. The above mentioned "leading layman" was voted to the chair, and at once stated the object of the

meeting, and said, no resolutions would be proposed, no one would be asked to express an opinion, or to make a pledge of any kind, but anyone could ask questions or criticise statements. When the meeting was over and the members separated, not one of those who had been present could say that he knew how his neighbour was going to vote on any of the several questions discussed, for many were discussed besides autonomy. For many years I have attended meetings of synodsmen held before and after the meeting of Synod. Why not? I was informed by a prominent lay reader that he was invited to and attended a meeting held at the same time as the meeting mentioned above, and where the beneficent principles of autonomy were strongly advocated. Now where does "malice aforethought" come in. "Tasmanian Synodman" in criticising Mr. Quigley in the way he does seems to me to exhibit the green eye of envy.

Mr. Quigley has proved himself a strictly conscientious man, of more than the average age, ability, and certainly one from whom "Tasmanian Synodman" can well take a lesson.

"A LEADING LAYMAN!!!"
Bellriver, Tasmania, 18/6/23.

(The Editor, "Church Record.")

Sir,—In reply to "Tasmanian Synodman" in your issue of June 8th, let me say in the first place that all the reasons mentioned by me in my article, "The Tasmanian Synod and The Nexus Question," were discussed in the debate as reasons for rejecting the principle of autonomy as set forth in the Draft Determination of the General Synod. Your Correspondent was either not present or did not follow the debate in the Synod.

In the second place, lay members of synod have a perfect right to meet together and freely discuss the agenda paper of the Synod. The most important question this year was the proposed severance of the Nexus. It was also within their rights to ask me to be present in order to answer any questions about the Nexus. I was only present for a short time, but I am told that no resolutions were passed and that each member who was at the meeting was perfectly free to vote in Synod as he thought, and after full discussion in Synod. The suggestion in the letter of "Tasmanian Synodman" that those who were present at the meeting went into Synod with their minds made up is an unworthy one and a reflection upon a large body of men who are leaders in the church life of the diocese. His words are, "that explains why the laity were rather silent in the debate, but voted solidly in the negative."

In the third place, the writer's reference to the Church of Ireland is a very unfortunate one. There is no parallel between the proposed severance of the Nexus between the Church of England in England and the Church of England in Australia and the Disestablishment and Disendowment of the Church of Ireland. The Disestablishment of the Irish Church was an external act of dismemberment against the will of the members of the Church of Ireland. It was strongly opposed by the Church of Ireland. It was forced upon them. At Disestablishment safeguards were immediately drawn up and embodied in the Constitution of the Church. Among the safeguards were the following:

(1) It accepts the faith professed by the primitive church, but rejects the innovations in doctrine and worship which were laid aside at the Reformation.

(2) It accepted the thirty-nine Articles and the Book of Common Prayer, reserving its right to make such changes as might seem good to the lawful authority of the Church.

The Constitution and Canons of the Church of Ireland are carefully drawn up. So long as they are in force, it is impossible for the Church of Ireland to become Anglo-Catholic. The Disestablishment of the Church of Ireland, besides being a grave injustice, has reacted upon the Church of England. The solid Evangelical zeal of the Church of Ireland would be to-day a restraining force against the Roman excesses of the so-called Anglo-Catholics. The Disestablishment has not only weakened the Church of Ireland but it has been a great loss to the Church of England.

The vote of the laymen in the Tasmanian Synod is very significant. It clearly shows that the two ideals at the back of the movement for the severance of the Nexus, the medieval ideal of ecclesiastical autonomy and freedom from the hated connection with the Privy Council, and the making of the General Synod, which is unrepresentative and dominated by one party, supreme, find no support from Australian lay churchmen. The remarkable voting on the Nexus question in the Brisbane Diocesan Synod points to the same fact.

In connection with the whole question, the following quotation from a letter in the

Church Times of September 1st, 1922, is illuminating:—

"The South African Church enjoys an almost unique position in the Anglican Communion, in being practically Catholic, entirely autonomous, and freed not merely from the Establishment, but from its aftermath. The Australian Church, as you remark, is hampered by the Legal Nexus, though some forget that it was the result of accident rather than of design. Not a few of us recall the recent Archbishop of Sydney, in vogue since 1909, who by relying on the almost discredited Privy Council decision, extracts from every priest about to be benefited or licensed in his unhappy diocese a written promise that he will not use the Prayer Book Vestments, and adding almost insult to injury with the words, 'I desire that this be signed without protest.' Fortunately, however, the Diocese of Bunbury is the exact opposite to its elder sister in Sydney.

"But the ghost of Mid-Victorian Erastianism still hovers over other non-established portions of the Anglican Communion abroad, and partly due to the legal 'dead hand' of the past, and partly to former Government and Colonial chaplaincies, now rapidly becoming obsolete.

"Now we readily admit that, where legal trusts and financial matters are concerned, the law of Caesar has its place. But I believe that there would be a far readier response from Anglo-Catholics at home to man the work abroad if only a clear and united Episcopal assurance could be given that in no circumstances shall Divine or Ecclesiastical law be subject either to the civil powers or to popular public opinion."

THOMAS QUIGLEY.

Spiritual Healing.

(By F. C. W.)

We ought to be very thankful for the present mission of Mr. Hickson. We have needed a mission for some time as the people of N.S.W. are becoming more and more given to pleasure and less given to the service of God.

We believe great good was done in the Chapman-Alexander Mission, when many were converted, not so much of outsiders as of professing Christians, who had a name trust and pray that the Hickson mission will lead to the conversion of many immortal souls, even though through disease and sickness.

The preparation in the present mission is similar in the dependence upon united prayer before and during public meetings. The object of the mission is the same namely the spiritual uplifting of the people, the healing of the body being of secondary importance. There should be faith if the sick are to be cured and before there is faith there shall likewise perish, "that is sorrow for sin, the greatest of which is rejection of Christ and His salvation.

The turning from the world to Christ, and receiving Him as a personal loving Saviour, I don't see how persons can expect to be healed unless they are converted. If they are not converted they are the children of Satan and enemies of Christ.

Disease and sickness do not generally lead persons to lead a godly life, sometimes they become more hardened in sin. If people are not healed of their disease, it may be through their lack of faith.

The teaching of Dr. Chapman and Mr. Alexander was not new, but the same as might have been heard from most pulpits Sunday after Sunday. But the Lord was pleased to bless their labors.

So the healing of the sick and diseased through faith and prayer is not different to what many of the Doctors and Chaplains of our hospitals are doing, when they pray for their patients, inviting prayer for pardon of sin as well as healing. The same is done by parochial clergymen visiting the sick. People generally in cases of sickness send at once for the Doctor, which is right, but fail to see hope of recovery until there is little or no hope of recovery, which gives him very little chance of doing good. Yet these clergymen have encouraging instances given them of the healing of soul and body.

It does not follow because any of the sick are not healed that they are not converted Christians, for God does not always answer prayer as we desire, but in the way that is best for us, so allows trouble to remain. When health and prosperity have failed to convert, sickness and disease are allowed by God in order to bring the sinner to the Saviour. Like St. Paul's thorn in the flesh, which he often prayed might be removed,

yet was allowed by God to continue lest he should be exalted above measure.

Many of God's brightest Christians are made perfect through suffering.

The question might be asked, why miracles ceased in the early Christian Church? The answer is, that when the canon of Scripture was completed they were no longer needed. Miracles were evidences of a Divine Mission; Christ appealed to them as evidence that He came from God, he said of them, if they believe not Moses and the Prophets neither will they be persuaded though one rose from the dead.

While we sympathise with those who have not been healed, let us pray that they may have some better blessing than even the healing of the body and mind.

Young People's Corner.

DAVID LIVINGSTONE.

We left David Livingstone walking up the gangway of a vessel after saying goodbye to his father. Now we can imagine ourselves on a vessel named the "George." Two men are standing on the deck. One is Captain Donaldson, master of the ship, and the other is David Livingstone. Livingstone is asking all kinds of questions, how to find out just where the vessel was, by studying the stars, and also by the curious brass instruments. "But you won't need all this, you are going to be a missionary, not a sailor," perhaps the captain would say. "Yes," replied Livingstone, "But Dr. Moffatt told me of a thousand villages where no white man had ever been, and it may be that I shall go there." He was quite right, and the knowledge he gained was to be very useful to him later on. He went into many places where no white man had ever been and discovered many new places

He was a great explorer but he only did it with the idea of opening up Africa that the Gospel might be preached. He never forgot that he was a missionary of Jesus Christ. One of the most terrible things he had to fight was the slave traffic. The Arabs would raid a village, kill all the older people, fatten the young ones together and then march them to the coast. Livingstone, on his way through Africa, would see for miles and miles villages that had been burned. White skeletons were lying about in the sun and a few wretched survivors would be crawling about. You can understand how Livingstone's heart burned with indignation at these sights, and it was largely owing to his influence that the slave traffic was done away. I wish I could tell you of the things he did in Africa, but whole books have been written about it and I hope you will read it for yourselves. I must just tell you about his death. H. M. Stanley had gone to Africa to find Livingstone, and when he did he begged him to come home. "No," said Livingstone, "I am not coming home till my work is finished." So Stanley left him in Africa. Just before daybreak one day some of his followers went into Livingstone's hut. They softly approached the bed, but started back when they saw their master on his knees by the bedside, with his head buried in his hands, resting on the pillow. They thought he was praying. The kneeling figure remained silent and motionless. Then one of the men put out his hand and touched the master's cheek. It was cold. Livingstone was dead. Perhaps you have often heard a black man spoken of in a sneering way as "nigger." Well, you just think of what those black followers of Livingstone did. They cut out his heart because they said his heart belonged to Africa, and they buried it under a tree. Then they embalmed the body and started to carry it to the coast. They had to encounter great dangers, and yet in spite of them all they brought the body to the coast. They had travelled 1500 miles and the journey had taken nine months. Livingstone's body was taken to England and buried with great honour in Westminster Abbey. Thus ended the earthly life of the great pathfinder David Livingstone. He is still alive to-day though in another and better world. I am quite sure that no boy or girl can possibly read the story of David Livingstone, factory boy, doctor, explorer, and missionary, without feeling better. What a grand thing it would be if we would all say as he did when he was a boy, that he would give his life to God. That was the secret of his great life. A life spent for God and his fellow-men. Many many boys and girls follow the examples of missionaries like Mary Slessor and David Livingstone. You can not all go to Africa, but you can serve Christ just where you are, and if the call comes to you may you be willing and anxious to serve Him in other lands.

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