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Current Topics.

Whitsuntide is a call to renewal. It reminds us of a gift to the Christian Church, and an experience of the first Christian congregation. That gift

is an abiding gift, and that experience may in all its essentials be realised by the Church to-day. To that Apostolic body Pentecost brought a new outlook, a new power, and a new consecration. It made the timid brave, it turned the minds of the disciples from a more or less materialistic conception of the Messianic rule to the spiritual conception of the Kingdom of God, and it gave them a vision of the eternal: it helped them to put things in their true perspective. Nero might be on the throne of Rome, but they knew that Babylon was fallen, fallen, and that the kingdom of this world had become the Kingdom of our Lord and His Christ Who should reign for ever and ever. No wonder the new vision was accompanied by a new consecration and a new power, a compelling power of speech and of life which ultimately set the Cross on the imperial standards, a consecration thorough in its readiness to sacrifice and serve. Not that the vision was fully understood at once: its full import was but gradually perceived and it came to men and women who were not disobedient to the heavenly vision as they saw it. In these days of ours the mighty, rushing wind of political upheaval and social unrest, the flame of the Reunion Movement and of Mr. Hickson's message are surely bidding us listen to the voice of God and obey the motions of His Holy Spirit. We cannot yet fully comprehend all that is involved, we see not yet every step along the road to the distant goal, but we can at least follow the gleam as we see it, and in the inspiration of the renewed vision set forth with renewed consecration to realise the old power and joy. Let us follow the light as far as it will lead: it will grow brighter as the path goes on.

Trinity Sunday marks the division between the two halves of the Christian year. From Advent till Trinity Sunday we concentrate upon the great historical facts upon which our religion is based; in the second half of the year, whilst the doctrinal is not forgotten, it is chiefly the practical side of Christian duty that is stressed. The dividing point suggests the relation between the two halves, and thus emphasises both the need of a right doctrinal basis for the practical, and the futility of the doctrinal unless it find practical expression in life. A man is not saved by reciting the Apostles'

Creed, nor is his religion justified by idle profession. The faith that saves is the faith that grips, the faith that is justified by works. Hence, as in the Catechism the Creed is followed first by a summary and then by a statement of duty to God and man, so in the ecclesiastical year the Church first brings before us the historical basis for the clauses in our Creed, then sums them up as it were in the Festival of God, Trinity Sunday, and then turns to the practical reaction that such a revelation demands. Let our religion be real.

Empire Day is likely to be overshadowed in some parts of Australia this year by the interest in the mission of Spiritual Healing, but it would be a great pity if it were overlooked. After all, our citizenship is a very important aspect of our life, and we do well solemnly to remember both its responsibilities and its privileges. Moreover, as Christian citizens we have both to see our Christianity in its civic aspect, and consider our citizenship in the light of our Christianity—a fairly difficult task, which, with our national disinclination for abstract thinking we tend to shelve, and days like Empire Day help to recall us to the task. It is a time for seeing visions and dreaming dreams, of considering the ideals that we have for our Empire and the means of making them real. Many lives have been given in our generation to keep the Empire safe from foreign aggression, and we are strongly tempted to be satisfied with proclaiming this fact, basking in the glory of those magnificent deeds. But this will not build or maintain our Empire; it can only last as it continues to serve the world and take its place in the purpose of God. How can we help it to do these better? That must be our meditation on Empire Day.

We have not given a detailed description of the Mission in Sydney. It would have been merely a repetition of accounts of other missions. But we have sought in our leading article to give some impressions of the message of the mission, because we are convinced that, apart from all marvellous results, the message of the mission is vital to the success of the whole Church of Christ in her conflict in the world. She has to be a living demonstration of those "powers of the world to come" resident in her as the Body of Christ. We reprint from one leading Sydney newspaper an article by the Bishop of Bathurst on the mission in that diocese, and also a very important leader which appeared in last Saturday's issue of the same paper.

The Tasmanian lay synodsmen have done wisely in rejecting the motion in the favour of breaking what is termed the Nexus between the Church in the Commonwealth and the mother Church of England. The article by Rev. T. Quigley will be read with real interest by our subscribers, and we hope will tend to harden the opposition to what the majority of Church people would probably regard as an ill-considered and uncalled-for proposal.

The Bishop of Bathurst on the Christian Healing Mission.

(The following article was written for "The Daily Telegraph" by the Bishop of Bathurst.)

These notes are written from the point of view of one who is convinced that the power of God was working in the mission, and are written for those who accept the Christian faith that prayer is heard and answered, and that all things are possible with God.

My own acceptance of the claims for the revival of healing ministry in the Church has slowly passed in the past few years through the stages of resistance, doubt, and inquiry to frank and open recognition.

I have felt the full force of every objection that has been raised long before such were raised in my midst. Ultimately it was the cautious investigation over a period of years of the work and phenomena of Christian healing in all parts of the world that compelled me to revise and then recast my preconceptions and my misconceptions.

But it is necessary for one to work right through the whole period of preparation in order to comprehend a healing mission. It is essentially one of those experiences that must be approached from the inside in order to be understood and assessed.

The Call to Prayer.

The first fact that impressed one was the manner in which the people rose to the call for prayer.

I have had ample experience of missions of various kinds, and of the long period of preliminary organising that is demanded.

In this case nothing of the kind was required. As soon as people understood what was asked of them, they flocked to prayer. Week by week our services of prayer in the Bathurst Cathedral grew until the people crowded out the Cathedral in every part. There were no "attractions." The service was of the simplest form. There were no "great addresses"; no "stirring music." The people just wanted to get upon their knees and pray. A great deal of the praying was done in the silence of a great throng of a thousand people. It was almost incredible that so many people could keep such breathless silence.

Nothing Spectacular.

The services of the mission have often been described. They are uneffectively simple, and devoid of all that is spectacular. The missionary, Mr. Hickson, has a great gift of quiet, simple speech readily understood by the plain folk. I was impressed by his steady poise, and his amazing capacity for work. He is quiet, confident, and controlled. He moves from task to task without haste, yet with bewildering rapidity. The least sign of emotionalism he crushes instantly. He will not have sensation or the working up of emotion. You catch his

sharp command, "Be quiet, woman!" as a patient indulges in some obviously forced expression. Yet he has an infinite gift of sympathy which moves out yearningly to those in need. He is sure of his mission. He is sure of God. These two surties leave him unmoved and untroubled by other things.

"Scornful of Humbug."

It is impossible for anyone to work hard and swiftly hour upon hour, day after day, with this man, as I have done, among the most distressing scenes, without realising that you are in the presence of a man of quite exceptional strength and goodness. Yet, withal he is so robust, so sane, so steady, so scornful of humbug, and possessed of a charming and saving sense of humor. There can hardly be another man to-day whose life has been so filled with thrilling human incidents in every country of the world, yet he remains modest, unassuming, approachable and unpretentious.

An Amazing Uplift.

What of the results of the mission?

It is readily understandable that sympathetic people should fear a great and crushing disappointment to fall upon many who have had no immediate manifestation of healing. The fear was natural, but experience in every part of the world has proved that it is groundless. This was once again demonstrated in our experience. The sick receive an amazing spiritual uplift. One demonstration of this was given, when a large party of them spontaneously broke into the singing of the Doxology upon their departure from Bathurst. Those who had not yet received evidence of physical healing sang it as joyfully and fervently as the others.

Everyone remarked upon the buoyancy and cheer of the patients after their participation in the mission. Apart from spiritual blessings, there was the wonderful joy to them of feeling the wide sympathy of everyone for their sufferings. For years these had been locked away in loneliness and secret depression; now they were brought out into the radiance and love of their fellow men. It was an unforgettable experience. The spectacle of the mass of suffering in most terrible forms was heart-rending. Nothing but a strong restraint of compassionate love could carry one on through the ministering to them without an emotional breakdown.

Some of the Cases.

What of physical healings? Numbers of our patients came from long distances, and the pressure of numbers was so great that they had to be got away from the first trains, in order to make room for others. We were all much too busy to attempt to gather "results," even if we had desired to do so; but even in those crowded moments scores of patients came to tell and reveal their healings.

I cite now but a few of such cases, and I write words of truth and soberness. After one has been through such great experiences one cites cases with much reluctance. We have seen the answers of God given to prayer in manifest and unmistakable ways, and these become a holy experience which one shrinks from appearing to parade or display. The tears of the streaming down the faces of mothers as they clasped recovered children in their arms gives one memories sacred and unforgettable. We are sure of Him in Whom we have believed. We are sure of the things we have seen and heard, and that security suffices us. Those who have prayed, and those who have received healings, have a divine experience in common. God and the spirit world have come very near to them.

But I have been asked to write of these things, and, perhaps, it should be done. I have looked into the eyes that were badly crossed of a lad, and so weak in sight, that he could barely see by the aid of thick lenses. I have seen that boy two hours later with eyes perfectly straight, and discarding glasses. As someone asks him how he really sees now, he breaks out joyfully, "Oh, there's mummy!" as he sees his mother coming to him across the Cathedral lawn.

In two other cases I know of children's eyes becoming straight and normal.

I have seen a child that has not walked for eight years walk quite steadily along the Cathedral path to his father and mother.

The last person upon whom we laid hands on Wednesday morning was blind in the left eye, and as she passed through the vestry the sight returned in full.

On Tuesday morning the first man upon whom we laid hands looked to be at the door of death. He was so weak the night before that it was impossible to take him to the private house to which he had been assigned. For years he has been bed-ridden. Two hours later he was dressed and walking about, and doing physical exercises to show his recovered powers. He walked to the

Cathedral in the afternoon to return thanks.

Here is a woman of thirty years who has never walked in her life, walking from the car to the railway platform, and stepping up strongly into the carriage.

Here is another woman of some thirty years, who, on the evidence of rector and relatives, has never spoken in her life. To her has come the full gift of language. It is incredible, perhaps, but it is true. A doubting friend rushes up and says "Can you really speak?" and is transfixed with wonder upon receiving the amazing answer, "No, not much."

Two who were almost blind were quickly reading the newspapers on the following day.

Results Summarised.

A preliminary analysis of just a portion of the cases that have been reported and investigated is as follows:—Two totally blind persons have recovered sufficient sight to see their way about. Fifteen who were almost blind have recovered normal eyesight. In the majority of cases, and the remainder are greatly improved. Two dumb people speak well. Three others have received power to articulate. Four others with serious impediments in speech are practically normal.

Of twenty-six investigated cases of paralysis partial paralysis, infantile paralysis, rheumatoid arthritis, and neuritis, fifteen are apparently quite well, and the others are greatly improved. Many suffering from St. Vitus' Dance, epilepsy, and mental disorders are reported as being free from their former distresses.

These instances are but a few of the many who passed rapidly away to distant homes, hundreds of miles away.

Where Medical Men Failed.

It will take many months to gather together anything approaching a complete record. We have already abundant evidence that the greater number of healings are taking place gradually, and the effects of the mission on the physical side will be a progressive one over a long period.

In two cases patients reported to me before the mission that medical men had said to them that the profession could do nothing for them, and their only hope lay in Christian healing. Both were cripples, and both were walking about firmly and well before the second day of the mission had passed. One old man had been coming for weeks to our preparation services. His left hand was always filled with pain. He had no control in it whatever. Medical men had told him he could never hope to use the hand again. As I stepped out of the Cathedral on the first day, he gripped me with that hand, and it would be hard to say how many hundreds in Bathurst he has not shaken hands with since.

Instances could be multiplied manifold, and it would be false to the spirit of the mission if we did not close with the testimony that far beyond all physical healings is the wonderful quickening of spiritual perception, and the revival of a living faith in God and Jesus Christ which arises in and through the Healing Mission.

HIS REWARD.

A clergyman was about to leave his Church one evening when he saw an old lady examining the carving on the font. Finding her desirous of seeing the beauties of the Church, he volunteered to show her over, and the flustered lady, gratified at this unexpected offer of a personally-conducted tour, shyly accepted it. By-and-bye they came to a handsome tablet on the right of the pulpit. "That," exclaimed the good man, "is a memorial tablet erected to the late Vicar." "There, now! isn't it beautiful!" exclaimed the old lady, still flustered and anxious to please; "and I'm sure, sir, I 'ope it won't be long after we see one erected to you on th' other side."



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The Tasmanian Synod and the Nexus Question.

(By Rev. T. Quigley, M.A.)

In 1922 the Tasmanian Synod appointed a committee to report to the next Synod on the proposals made by the General Synod of Australia had Tasmania to sever the legal connection between the Church of England in England and the Church of England in Australia and Tasmania. This year the interim report of the Hobart sub-committee was submitted to the Synod. The main recommendation of the report was, "That the diocese of Tasmania concurs in the decision of General Synod, 1921, accepting the principle of autonomy and would welcome any scheme whereby this could be largely applied with the smallest possible alteration of our present relationship with the Mother Church of England." The main question embodied in the report and discussed by the Synod was the acceptance of the principle of autonomy as set forth in the Draft Determination of the General Synod. After a full discussion of this principle, the Synod voting by orders rejected the report of the committee. The majority of the clergy voted for and the majority of the laity voted against the adoption of the report.

It is interesting to note the reasons which influenced those who rejected the report. They are:—

(a) The natural alarm which the sweeping assumption, underlying the draft determination of the General Synod, caused when they were considered. These assumptions are, that the General Synod has authority to deal with questions of Faith and Order, that it has authority to "vary standards of Faith" by stated majorities, that majorities have a moral right to deprive minorities, who remain loyal to their standards, of all their property, and that majorities can coerce minorities in matters of conscience. It was felt that General Synod assumed far too much and could scarcely expect loyal and intelligent Churchmen to hand over to it powers which it has no right to and which would be a positive danger to the whole Church.

(b) It was also felt that there is no general desire for the drastic changes proposed by the General Synod. The whole question of severing the Nexus is pressed upon unwilling people by one party in the Church. Church people are saying, "Do we want independence? and, are we ready for it?" It is rightly felt that we do not suffer any disabilities under our present position, that the Church has already sufficient autonomy, that the restrictions are self imposed, and that our connection with the Church in England, secures the liberty and unity of the Church in Australia.

(c) There are no permanent safeguards in the recommendations of the General Synod. There is nothing in them which would preserve the Reformation settlement of the Church. There is at present no central body in Australia which can be regarded as the instrument of a common life, and upon which the members of the Church can lean for guidance and authority. The Draft Determination itself will prove the unrepresentative character of the General Synod and show how little it represents the common mind of the Church in Australia. If the Nexus question were submitted to the Churchmen of Australia to-morrow 95 per cent. at least would vote solidly against any change in our present relations to the mother Church. The vote of the laymen in the Tasmanian Synod was remarkably in its clear intimation that the laymen of the Church will strongly oppose any movement for severing the Nexus. They rightly feel that the Church cannot trust itself in this important matter. If the recommendations of the Draft Determination were carried it would be possible to alter the whole character of the Church and completely

change its Reformation Character. There would be no parallel between the position of the Church in Australia and the Church in England with regard to adequate safeguards for the Reformation Character of the Church. In Australia the voice of General Synod would be final, whereas in England the National Assembly has not the ultimate voice. In England, Parliament says the last word. Any change in England must be passed by the Parliament after careful examination by Committees of both Houses of Parliament. The common mind of the English people is such that no measure will ever pass through the House of Parliament which would alter the character of the Church and its Reformation principles. Parliament will secure the right of the people. And so the Tasmanian Synod absolutely refused to give unlimited power to a body which does not represent the mind of the Church.

(d) It was also felt by the Synod that the Church in Australia is too small in numbers and too weak in tradition to assume unfettered powers of self-government. Its central administration would have too much influence in determining its character and policy. The views of whatever party was dominant in General Synod would prevail. There would be a narrowing of vision and a growing intolerance, such as we see in South Africa. In England the connection of the Church with the State secures its comprehensiveness and its freedom from intolerance. In Australia the Legal Nexus gives this connection with the State and preserves its comprehensiveness and sympathy of outlook. This point carried great weight in the Synod.

(e) It was also felt that we have already complete autonomy. The Nexus is really a self-denying ordinance by which the Church in Australia, of her own free will, adopted as the standard of her faith the Prayer Book and other formularies of the Church in England. This limitation has secured our liberty and our unity, a priceless heritage which the Church will not surrender even at the suggestions of the General Synod.

(f) Finally, the fact that the Synod of the Diocese of Sydney have rejected the proposals of the General Synod, has removed the whole question from the region of practical politics. This impressed the Synod and influenced the laity. The valuable report of the Committee appointed by the Synod of the Diocese of Sydney re the Nexus Question, the articles in the Record, the able charge of the Primate to the Synod of the Sydney Diocese and the excellent articles contributed by Archdeacon Davies to the Record, did much in influencing the Synod in its determination to oppose any movement which would destroy the relationship which at present exists between the Church in Australia and the mother Church.

In conclusion, it is clear that the common sense of the lay members of Synod rejected the proposals of General Synod on the grounds, that the General Synod had assumed powers which it has not, that there is no general demand for a change, that no permanent safeguards for the Reformation Character of the Church were given, that the General Synod did not represent the mind of the Church, that the comprehensiveness of the Church would be endangered, that the Church has already sufficient freedom, and that the Nexus really secures the liberty and unity of the Church.



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The Signs That Followed.

(The substance of an address by the Bishop of Dornakal.)

"So then the Lord Jesus, after he had spoken to them, withdrew up into the Heavens, and sat down on the right hand of God, and they went forth and preached everywhere, the Lord working with them, and confirming the Word by the signs that followed."

Biblical scholars tell us, and you will see that this is so if you look in the revised Bible, that these words did not originally belong to the Gospel of St. Mark. Some scholars tell us that they were probably added about 150 or 200 years after the rest of the Gospel was written. You see in the revised Bible that this passage and the words that precede it (about ten verses) are apart from the rest of the chapter. Now I think it is especially appropriate that this passage should have been written perhaps 150 or 200 years after the rest of the Gospel. The Lord left the Church and told the disciples to go and preach the Gospel, and it is said that he went and sat down, and they went forth and preached. The writer noted that the Lord, Who we believe sat down on the right hand of God, was still with the disciples as they were going forth and preaching the Gospel. They went forth and preached, and the Lord, Who is said to have sat down on the right hand of God, was still working with them and confirming the Word by the signs that followed. This is the highest testimony that could be given to the work of the Apostles.

It is a great privilege on Ascension Day, when we are reminded of this great testimony in the Gospel of the day, to be able to stand in your midst and add one more word of testimony that the Lord, Who ascended to Heaven on such a day as this is still working through His servants, the missionaries, and confirming the Word that they preach by the signs that follow, in Mission lands. Now what is the testimony that I have to give to you to-day?

The Preacher Himself.

I think if you will pardon me, I may very humbly say that the first testimony of our Lord's work is the humble servant of Christ that stands before you—myself! I am only a Christian of the second generation. My father was born a Hindu. The first fourteen years of his life he had not heard about Christ—did not know anything about Him. He belonged to a very strict sect of Hindus, although the whole family were never family who worshipped idols, and were not very strict about even the Hindu religious system. He belonged to a sect that spent much time each day in meditation and prayer, especially meditation on the letters that form the name of God—a sect that prided itself not so much on the worship of God through idols, but through meditating on the letters of what represented His name. My father heard about Christ, but his father would not allow for a moment that his son should be a Christian, and so the boy felt that there was no room for him in the home, and left, and went fifteen miles and found shelter in the house of a missionary. I am telling you a story about seventy or eighty years ago, that happened in Southern India. When the lad got there the Missionary received him, and found that the boy was evidently anxious to believe in Christ, and to learn of Him, and, therefore, he put him into the C.M.S. boarding school. That Missionary was John Thomas. The boy grew up to be the superintending teacher inspector, then the headmaster of the school, and then finally an ordained missionary of the Church in connection with the C.M.S. If you will pardon reference to myself, I was born in the C.M.S. Parsonage, went to the little village C.M.S. school, and then went on to the C.M.S. boarding school, high school and college. I was destined from birth to be an ordained missionary in connection with the Church Missionary Society, though I am not so connected. All this happened in the Southern part of India, where Christian missionary work began about 100 years ago. The story of my father's conversion happened about 80 years ago. To-day in the village where he sought the missionary's protection there stands one of the most beautiful churches in South India, with a spire nearly 200 feet high, reminding me of your historic Church of St. John's—a church that can seat—on the floor—(we rarely have seats in our buildings), between 2,000 and 3,000 people. If you go up to the top of the spire and look round you find that even within a radius of five miles from that place there are to-day 25,000 Christians of the second and third generation who gather in Churches, and worship God, with a feeling of responsibility for carrying the Gospel to their countrymen. The people there support two missionaries in the Telugu country—a mission district in India in connection with our mission that the

Indian Church itself organised, and is running to-day.

The place after which my diocese is called is the headquarters of the foreign mission that works in connection with the Church in Tinnevely, so where I am now working is about 800 or 900 miles from my home Church and practically a foreign country. There is an Indian mission working and trying to do their share. Tinnevely has been one of the most fruitful fields in it. Now it is self-supporting—that is, it does not receive any grants from C.M.S. or S.P.G. It supports all work, its own clergy, and also is carrying on this missionary work in other parts of India.

In the last census that was taken a year or two ago we found that Christianity had by far made the largest increase during the previous period of all religions in India. Christianity increased about 28 per cent., though Hinduism lost about 1 per cent., and other religions made only the natural increase due to increase of population. This increase in Christianity has been going on for about the last fifteen years.

The chief progress of Christianity has been not so much among the educated people of India, but rather among the poorer classes. Perhaps that is the same as why our Blessed Lord Himself said, that even in His day it was to the poor the Gospel was preached. And even in our Lord's time when He was going about on earth, the common people it was who heard him gladly. And we hear the same thing in India—the common people hear Him gladly, and want to learn about Him.

Dornakal.

Now I go back to my Diocese, for there it is that sort of progress is going on. In connection with the Anglican Church in Dornakal we have a community of about one hundred thousand people. The largest majority belong to the labouring classes. One sixth of the population of India is classified as "Out-caste." It is very difficult to convey to you what the meaning of that word is. Out-caste means outside the caste social system of India, and fifty millions are classed under that heading in the census reports. In some parts of the country, even after so many years of British rule it is impossible for a member of these people to walk along the King's road. It is not anywhere possible for these people to go and take water from a well that belongs to caste people. They have to build one for themselves away some distance. Their houses are also built away from the dwellings of the caste people. They are treated as outside the social fabric of the Indian people. Very often when I go round the parishes in my diocese I smile when I am greeted by caste people, and received by them, with perhaps something of the official element in my visit, and then I walk by them on to the out-castes of the village, and I think that perhaps that was what our Lord did when He was on earth. He often walked past the Pharisees, the Scribes and the Sadducees, to the common people outside. The Gospel of Christ to-day is reaching these people who have been cast out by Hindu society, and is receiving them into the Church. That is process that is going on in the Telugu country, it is what is happening to-day. In the Telugu country in the Anglican Church alone we are adding about 10,000 people every year. During the last two and a half years our church membership went up from 80,000 to 102,000. I suppose your cheers really mean your joy that the Church is making this progress, but to the missionary in the field it is not altogether a fact that brings joy to him. It is a thing that brings him much grief, and often deep pain. These people at the present moment want to become Christians! Just when it is they seek I do not know—I believe it is the hand of God moving them, and touching their hearts. It is very difficult for the people of India to become attached to a new religion. Many

(Continued on page 11.)

THE NEW LECTIONARY.

May 27, Trinity Sunday.—M.: Pss. 29, 33; Isaiah vi. 1-8; Mark i. 1-11 or 1 Pet. i. 1-12. E.: Pss. 93, 99, 115; Exodus xxxiv. 1-10 or Numb. vi. 22 or Isa. xl. 12; Matt. xxviii. 16 or Eph. iii. June 3, 1st Sunday after Trinity.—M.: Pss. 1, 3, 5; Joshua i. or Job. i.; Mark ii. 1-22 or Rom. i. E.: Pss. 4, 7, 8; Josh. v. 13-21. 20 or xxiv. or Job. ii.; Matt. i. 18 or Acts vii. 26. June 10, 2nd Sunday after Trinity.—M.: Pss. 10, 12, 13; Judges iv. or v. or Job. iii.; Mark iii. 23-31. 19 or Rom. v. E.: Pss. 15, 16, 17; Judges vi. 33-37. 23 or Ruth i. or Job v. 6; Matt. ii. or Acts ix. 1-31.

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ST. PAUL'S CHURCH, CHATSWOOD

Annual Convention

Monday, 4th June, 1923.

LETTER FROM THE RECTOR.

Dear Friends,
In the name of Jesus I invite you to our Annual Convention for the Deepening of the Spiritual Life on the King's Birthday, 4th June. It must be clear to every Christian man and woman that the tide of spiritual life has ceased to ebb and begun to flow and rise with unusual power. This welcome change has been brought about largely by the Spiritual Healing Mission which has stirred this State.

Upon the whole Christian Church is thrown a tremendous responsibility to see that this wave of revived spiritual life engulfs all opposing forces and moves forward with widely embracing and irresistible force. I therefore invite you to help this forward movement by coming to our convention. It will be a blessed season of prayer, meditation and feeding on God's Word.

As in the past the ladies of St. Paul's Congregation will provide luncheon for visiting clergy and their wives; hot water for those who bring their own luncheon, and afternoon tea for all.

Members of all Churches are cordially invited to attend.

Yours fraternally,
EDWARD WALKER.

Please Note.—On Sunday, 3rd June, Rev. C. E. Weeks, M.A., LL.D., D.D., will preach at St. Paul's, Morning and Evening.

CONVENTION FOR THE DEEPENING OF THE SPIRITUAL LIFE.

Monday, 4th June.

ST. PAUL'S CHURCH, CHATSWOOD.
FULLERS ROAD.

10.15 a.m.—Hymn: "Jesus stand among us." Intercession. Hymn: "I Hunger and I Thirst." Address by Rev. W. G. Hilliard, M.A. Holy Communion—to which members of all Churches are heartily invited. Hymn: "Jesus, My Lord, My God, My All." Intercession. Address by Canon Langley. Hymn: "Thou to whom the sick and dying." Interval for quiet meditation.

1.15 p.m. Luncheon.

2.30 p.m.—Hymn: "O, the bitter shame and sorrow." Intercession. Hymn: "Jesus, Lover of my soul." Address by Rev. C. E. Weeks, M.A., LL.D., D.D. Hymn: "Take my life and let it be." Interval for Silent Prayer and Meditation. Benediction. Afternoon Tea.

Please bring your Bibles, Prayer Books and Hymn Books.

Our Melbourne Letter.

(From our own Correspondent.)

The Bishops of the Province of Victoria have addressed a letter to the clergy and parishes on the missionary work of the Church. In it they quote the following from the "Chicago Journal" (a secular organ):—"Looking at the matter as coldly as a visitor from Mars might do, one can see that the best thing that could happen to India and through India to the world, would be conversion to some form—any form—of Christianity. While the caste system holds sway, and the population is divided into four main castes, several hundred sub-castes, with a residuum of millions of people so far beyond the pale that their very touch is deemed pollution, there is small chance of real progress in India. Mohammedanism cuts this caste knot, but does so at the price of an aroused and vicious intolerance, and of running its converts into a blind alley where further progress is impossible. Christianity performs the same service without exacting any such price, and, in addition, links its converts to the peoples who, whatever their faults, have led the world civilisation for centuries. The missionary will do more to emancipate India than the agitator."

A propos of missions—Bishop Azariah (first Indian bishop) made a striking figure at the almost impromptu meeting of welcome, hastily called by the C.M.S. The Chapter House was being otherwise used, so the meeting had to be in Queen's Hall. Now, Queen's Hall, Melbourne, is distinctly not as large as its namesake in London! It appears to be the meeting-place of the Theosophists and no doubt it suffices them; but it was uncomfortably crowded on this occasion. The Archbishop presided, and the chairman of the A.B.M. was invited by him to a

seat on the platform. The Bishop of Gippsland, in a letter of apology for absence, said that he had always regarded Bishop Azariah as his ideal of what a bishop ought to be. The Indian Bishop kept us interested for the best part of an hour with descriptions of his work. One thing that he said caused amusement. If Indian Christians are absent from Church service for three Sundays in succession they are "had up" before the committee. But he left it to imagination to tell what happened after that.

The subject of Church Union has been rather prominently before the public again. The Presbyterians have had another angry debate on the best way to let brotherly love continue! The redoubtable Dr. Rentoul, who is never tired of assuring the world that he is a man of peace, was the leader of the opposition, and smote the enemy hip and thigh. The enemy being those who wish to unite the forces of Presbyterianism with those of Methodism and Congregationalism.

Meanwhile the real spiritual union which does exist between Christians was exemplified at the Anzac Day Service in the Cathedral. There were two preachers at the evening service, the first being the Rt. Rev. J. Matthew, Moderator-General of the Presbyterian Church of Australia. This is the first occasion on which the pulpit of St. Paul's Cathedral has been occupied by a clergyman of another denomination, though many years ago the Rev. Charles Strong, minister of Scots Church, Collins Street, with the consent of Bishop Moorhouse, preached in old St. Paul's Church.

A conference on this subject was held the other day between Ridley and Trinity College students. S. Adams (Ridley) and T. R. Mappin (Trinity) read papers, after which a general discussion followed. Of course no finality was reached, but members of the two colleges had an opportunity of meeting each other, and, by hearing the frank opinions of individuals, getting to know one another better. Such conferences tend to produce a more friendly feeling between members of the two colleges. Before I leave Trinity, let me mention that the theologs have "arranged to have Compline on the first Thursday of each month," when one of themselves conducts the service and gives the address. This practice was begun last year, and right from its inception the theologs have found it most helpful.

An interesting conference of the Lay Readers of the diocese was convened by the Archbishop. It commenced with a service in the Cathedral, at which all the lights went out, and—suitably—came on again when the Archbishop began his sermon; tea followed in the C.E.M.S. rooms. The Conference was largely taken up with the subject of increasing the efficiency of the Readers, and tightening up their organisation. Some suggested lectures on Church History; others, lectures on preaching. The idea, too, of some sort of exam. or test before Readers would be permitted to preach was put before the Conference, but I gather that nothing definite will be done before the return of Archdeacon Hayman from England.

At a meeting of the Healing Mission Committee the other day it was resolved that St. George's Hospital should receive the greater part of the sum which remains in hand after paying the expenses of the Mission. It was felt that those who had made thank-offerings would be pleased to

know that the money would be spent in the relief of the sick, and, as the Archbishop remarked, it would show that there was nothing antagonistic between the spiritual and the medical treatment of sickness. The Archbishop agreed to preside at a conference in July when an opportunity would be given the clergy to discuss problems arising out of the Mission. In the meantime steps would be taken by the Committee to tabulate the results of the Mission. The Rev. E. Schweiger, Vicar of Christ Church, Geelong, reports that regular Healing Intercession services have been continued in his parish and that several new cases of complete cure have occurred.

St. Martin's Boys' Home which is not yet three years old has spent no less than £6,449 in buildings and land, beside the amount which has been raised each year for maintenance. This is a record of which the superintendent (Rev. Eric Thornton) and the ladies committees may be justly proud. St. John's new Church, East Malvern, though much larger than the old one is hardly spacious enough for the congregations which assemble, and which sometimes number 700.

A recent appointment which has caused a certain amount of comment is that of a Queensland clergyman to an important suburban parish. This is the second time this particular parish has gone far afield to look for a Vicar. Apparently the sky only touches the earth at the horizon! A prophet has no honour in his own country.

The C.E.M.S. is determined to give everybody full notice of its next outing. The date is announced in the Messenger. It is Saturday, November 19th. The year is not named! It cannot be this year. If you doubt this statement, look at your calendar.

Personal.

TO OUR SUBSCRIBERS.

The prompt payment of all subscriptions as they fall due is of great importance to the management. We are always glad to receive the names of new subscribers and advertisers.

The death is announced of Mr. A. P. Seymour, of Nelson, at the age of 91 years. He was throughout his long life a prominent churchman and for 60 years a member of synod.

Miss G. J. Kellaway, M.A., of the Church Missionary Society has reached Melbourne for furlough. Upon her return to South India she will be loaned for special work to the Mar Thoma Syrian Church for a period of four years.

Miss Daisy Baker is expected to arrive this month from Canton, South China. She has been sent home on medical certificate owing to indifferent health.

Advice has been received that the ketch "Holly" left Thursday Island on April 29 for the Roper River, Northern Territory. The Superintendent of the Roper River Mission, Rev. H. E. Warren, M.R.G.S., was on board.

Mrs. Starr, to whom His Majesty the King has awarded the Kaisari-Hind gold medal for the heroic rescue of Miss Ellis from the hands of her captors, is the widow of the late Mr. Ver-

non H. Starr, who was a member of the staff of the Church Missionary Society at the border station of Peshawar, North-west India. Dr. Starr was murdered there by a fanatical tribesman in 1918. The murder is thought to be connected with the baptism of a Pathan convert, who is known to have been cruelly stoned to death for his faith, far across the frontier. Mrs. Starr returned to the work in 1920, and is still engaged in missionary service.

Rev. F. Stilwell has resigned the parish of Portland, in the diocese of Balarat, and will shortly take up new duties in Perth, as secretary of the Diocesan Board of Finance.

Canon Langley and Rev. H. S. Holloway are conducting a 10 days' mission at St. Bartholomew's, Burnley, Vic.

The death is announced of the Rev. J. P. Olley, of Perth, at the age of 76 years.

Ven. Archdeacon Haynes, Rector of St. Paul's, Bendigo, and Vicar-General of the diocese, has tendered his resignation to the Bishop. The resignation will take effect at the end of the year. The Archdeacon who, in addition to other gifts, possesses great business capacity, will be much missed in the diocese in which he has laboured for some twenty-one years.

On Tuesday week a number of parishioners of Holy Trinity, Williamstown, Vic., tendered a reception to Dr. and Mrs. Law, at the residence of Mrs. Simson, North Williamstown. They presented Dr. Law with a cheque for the D.D. hood, gown and cap.

Rev. A. E. White has been appointed Rector and Archdeacon of Broken Hill, N.S.W.

Rev. C. W. L. Noon has been appointed to the charge of the Koolunga Mission, S.A., and will begin his work there on Trinity Sunday. Mr. Noon is at present assistant priest at St. Peter's, Glenelg.

Rev. O. W. Williams, M.C., Principal of the Hikorangi Maori College, is resigning in order to take up work at Christ's College, Christchurch, N.Z.

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The Church Record.

May 25, 1923.

The Mission and the Church.

Perhaps no one living to-day has had a greater experience than those Christians who have been privileged to take part in the great Christian Healing Mission just closing in Sydney. The numbers, of necessity considering the population of the Diocese of Sydney, have been far beyond those in any other part of the Commonwealth, and the large surplus of "patients" to be ministered to in supplementary services conducted by the Archbishop and clergy have created a position which has forced the Church authorities to embark on a great adventure of faith in a practically unknown sea of possibilities and difficulties.

It is well, although we would there had been a little more common sense employed in the forecasting of numbers so that clergy and people might have been prepared and preparing for the natural disappointment which has ensued.

The first impressions of a Healing Service with over a thousand "patients" is one that cannot easily be forgotten. Medical rejects, almost to a man, crowd the building obsessed with a tremendous hope that the day of their release has come. Stretcher cases, cot cases, chair cases, every conceivable kind of supposedly incurable ailment, blindness, deafness, lameness, cancer, tuberculosis, neuritis, arthritis, rheumatism, etc., are there in a great silent mass looking for relief from long-continued and hopeless infirmity. In the midst of them stands a single man—just an ordinary man. And as one looks there surges over one's soul a dark dismay. The

grim improbability of the common hope lays hold of one's mind and the heart aches and the mind trembles with the whole burden of it.

In prayer alone is there salvation from the over-powering darkness. And as one prays the cloud begins to lift. Promise after promise of the risen Lord begins to fill the thoughts. Assembled in His Name, carrying out in solemn conviction His Will, there must be another Presence "in the midst," and there comes the further thought that "the power of the Lord is present to heal."

There is the single man again. He stands silent, calm, and peaceful as he confronts the human pain gathered for his ministrations and looking especially to him and beyond him for relief. The calm faith of James Hickson contributes strongly to the return of a fulness of peace to our soul. His challenge has helped in the confirmation of our faith in the living Presence and Power of the Christ in Whom we believe. The fears all depart, even curiosity concerning cures is allayed, and the soul and mind are at rest in the assurance that the results are, and are safe, in the Lord's hand.

It has been a dark, rough passage—but a simpler and more restful faith has, we trust, eventuated.

There is again the mass of human suffering, the long procession for nearly two hours, of human pain and infirmity. We imagine—ten times that mass have applied for admission, and how many thousands and perhaps tens of thousands might have made application if they had known or willed. We venture to say that no medical practitioner has ever looked upon so huge a collection of human sufferers. To see them in the aggregate is to realise the woes of human life with which the Christian Church has become familiar and content.

This mission by its exhibition of human need on so large a scale, challenges the Church to get out of the rut of complacency and timidity, and to face the great problem, this suffering presents to her.

It is a challenge to her to get busy with the complete work her Divine Master entrusted to her. It is a challenge to use to the full the sacred and solemnising powers with which He has endowed her. It is a challenge to manifest the same simple trust in His Word and Presence as characterised the early years of her ministry, those days when disciples continued in prayer, expectant and patient.

We have, too long, been content to look upon "incurable" sickness and infirmity, and have forgotten the Master's injunction that "men ought always to pray and not to faint." "This kind goeth not out but by prayer and fasting"; but prayer, "the prayer of faith shall save the sick." We must again discover and realise the powers of God by persistent prayer—powers that will avail to put to flight the armies of evil, to cleanse the soul from sin's impurity and guilt, and to give again soundness of health to afflicted bodies.

The Church that fights upon its knees will be a Church full of the power of Christ's Spirit, the Lifegiver, a power that comforts and strengthens souls and quickens into newness of life mortal bodies.

The Church and Mr. Hickson.

This is a doubting age. It is an "intellectual" age—an age of science and invention, of reasoning, hard and fast. The new Moderator of the Presbyterian General Assembly, Rev. A. T. Anderson, in his inaugural address on Wednesday, called it an

age of Modernism. The term "modernism," if it connotes some intellectual virtues, also covers a multitude of sins. "This is the day of religious curiosity," says the Rev. Mr. Anderson; "spiritual things are being handled by all sorts of thinkers and writers." And he goes on to say that profound discontent, has featured itself in social disintegration, in the deeper separation of rich and poor, and in the consequent growth of caste feeling. It has made life too fast to be thoughtful, too impetuous to be great and profound, too perturbed to be prayerful. Material success has tended to destroy the higher idealism which is the safeguard of happiness and peace. The Moderator finds all this in our life as we live it to-day, and we are obliged to agree with him that as an expression of Christianity our civilisation is certainly unconvincing. "Men are looking to the Church as the visible expression of Christianity for a lead," he adds; and then he asks, "Has the Church an answer ready?" Well, has it? Is the Church giving us a lead? A writer in the current number of the "Nineteenth Century and After," discusses the very question. The Church is losing its hold on the people, he says, and is resorting to all sorts of "stunts" to get them to go to church. One would think that, after the lessons of the Great War, after the terror of it and the infinite sorrow of it, the world would have experienced a wave of Christian revivalism such as it had never known before. Millions of lives—the flower of the world's manhood—were sacrificed; millions of families were left to mourn. At home the Red Cross awakened us to an undreamt-of activity, and our thoughts sped from things which did not matter, to an unaccustomed higher plane. Books were written telling of the wonderful change that had come over our soldiers—how, with the Angel of Death hovering over them, and with the realisation that at any moment the end might come, a new spirit had been born in them. One of the most memorable of these books is Donald Hankey's "Student in Arms"—the book of a Christian soldier who visioned a new world growing out of the war.

And the war is over—has been over these five years now—and the world is upside down. All things have changed. Unrest and discontent are rampant everywhere. The nations are impoverished by debt. For millions of men there is no employment. It recalls Carlyle's "French Revolution":—"Apart from financial deficit, the world is wholly in such a new-fangled humor; all things working loose from their old fastenings, towards new issues and combinations." Only it is worse than it was then. And the Church, where does it stand? When the clergy have to resort to new and unexpected methods in order to get people to go to church—when, as is happening in some churches, it is necessary to add "attractions" in the way of cinema pictures and brass bands—then something is wrong with the Church, or something is wrong with the people. Perhaps something is wrong with both. These thoughts are prompted by the presence in Sydney of Mr. Hickson, whose mission of "spiritual healing," under the auspices of the Anglican Church, has seen men's minds working along lines they are unaccustomed to. We have said this is an age of doubt, of scepticism, and suddenly we find ourselves confronted with this mission of "spiritual healing," wherein a man possessing some remarkable power is causing the dumb to speak, the blind to see, and the lame to walk. Such claims, at all events, are being made for him; and it seems beyond doubt that many people who have appealed to the doctors in vain have benefited wonderfully through him. Some medical men call Mr. Hickson a humbug; they talk of auto-suggestion, psycho-therapy, and what not. Mr. Hickson himself, a man whose addresses ring with Christian sincerity—if he is not sincere, he is one of the greatest frauds and hypocrites of modern times—calls it "spiritual healing." To ask why some should be cured and others sent away uncured is to bring ourselves up against an impenetrable stone wall. It is when we ask or attempt to answer questions of this kind that the eternal riddle stares us in the face.

There are those who believe that the age of miracles is dead. They will not say that the miracles of the Old and New Testaments never occurred, but they do not believe in miracles in these latter days. And there are those who do not believe that there ever were any miracles. And there are those, again, who see miracles all around them, all the day and night—the miracle of the universe, the miracle of life itself, the miracle of the green grass growing. To these last there is no difficulty of belief in Mr. Hickson. We know that some wonderful cures have followed the "laying-on of hands" by Mr. Hickson. We know that thousands have benefited by his ministrations in this and

other countries. There are some who think that more harm than good will follow his ministry, because of the despair of those unlearned ones who may lose their faith in God. But we have the testimony of Dr. Long, the Bishop of Bathurst, based on the results of Mr. Hickson's mission in that city, that, far from losing hope, those patients who did not experience any immediate benefit physically were greatly benefited in a spiritual sense. The Bishop of Bathurst, in his intensely interesting article, printed in this paper on Thursday, said the mission had been responsible for a remarkable spiritual uplift. Nor should we forget that many of the sufferers who were not immediately benefited have recovered subsequent to the holding of the mission. So far as the medical profession is concerned, its attitude generally, here as elsewhere, has been wholly commendable. Mr. Hickson is not in any sense antagonistic to the profession; on the contrary, he asks to be allowed to work in conjunction with it. No matter how we regard his work, whether as spiritual healing, as suggestion, or as any other thing, the claim remains that cases that have baffled the doctors have responded to his touch. And there we leave it, with the hope that, whatever else has resulted from the mission, that "spiritual uplift" of which Dr. Long speaks may permeate the Church and benefit the nation.—Sydney Daily Telegraph.

The Reunion Conference at Cronulla,

MAY 1, 2, 3, 1923.

(By Archdeacon Davies, B.D.)

In some respects this year's conference was even more remarkable than its precursor last year. Then we met for part of the day in the midst of a great city. This year we met as a party far from the madding crowd and lived together as a "happy family" for the two whole days of the Conference. Also we had devotional sessions in which all the churches had a share. Our devotions took place in the Anglican Church and our conference sessions in the Methodist Church. We were even served with very acceptable afternoon tea by the local ladies of apparently all the churches represented in the Conference.

Hence even more than in 1922 the Conference was marked by a spirit of close fellowship. Discussion was full and frank. Points of difference were not evaded but were rather made as clear as possible yet with an obvious desire to gather and include whatever aspects of truth were expressed with a view to their consideration.

The great crux was the question of mutual recognition of ministries. It became quite clear that no ceremony or procedure that would convey any suggestion of "re-ordination" would be acceptable to the non-Anglican members of the Conference. Some of the Anglican representatives were ready to acknowledge this and to recognise the fully accredited ministers of the non-Anglican Churches seeking reunion as on an equal footing with their own clergy so far as validity and regularity of ordination were concerned. But other Anglican representatives drew a distinction between "validity" and "regularity" that seemed to make some form of episcopal ordination necessary even during the interim between present conditions and the establishment of the Reunited Church. All parties had already agreed to episcopal government in the Reunited Church. The question was, how would those ministers stand who were already ordained? Many Anglicans would say, "Recognise those who are already fully accredited in their own denomination." But the recognition would be subject to regulation, if only as a matter of courtesy between the Churches. The initiative would lie with the minister desiring such recognition. Armed with credentials from his own Church he would apply to the authorities of the other Church. His application would be considered and communications would pass between the authorities of the Churches concerned. If the application was granted then a service of recognition would be held and a formal act of authorisation would be performed at the service. Then the minister so recognised would be regarded as a member of the ministry of the Church that had accepted him. But he would exercise his ministrations mainly among the people of his own Church and would only minister to members of another Church at the invitation of the clergyman in charge of a particular parish or place of worship. Such was the scheme I ventured to put before the conference, and it proved fully acceptable to the non-Anglican delegates. It would only, however, be a temporary expedient, as it would only be necessary during the survival of the ministers who had received non-episcopal ordination. The conference agreed

last year that episcopacy was to be the form of government in the Reunited Church, so that all who were admitted to the ministry after the accomplishment of Reunion would receive some form of episcopal ordination.

However, several Anglican delegates were not prepared to go as far in the recognition of non-episcopal ordination, and in fact, the Lambeth Resolutions of 1920, though making a tremendous advance towards mutual recognition, did not go the whole way. In fact the language of one of those resolutions implied that some form of episcopal ordination was necessary, and at present it stands as a difficulty which was expressed by a resolution passed at the Cronulla conference, namely:—"That this conference desires it to be placed on record that the members of the conference belonging to the Presbyterian, Methodist and Congregational Churches, while earnestly desiring the larger reunion, respectfully intimate to the representatives of the Anglican Church that, in entering into the reunited Church, they cannot see their way to accept any commission which, in the form of the rite, implies, or may be taken to imply, to either party, an act of ordination."

On "The Nature of the Church" the conference adopted the resolutions of the report of the committee that met at Lambeth last year. This report was published in the "Church Record" of August 11th last.

On "The Ministry" a report was adopted embodying the following statements:—

1. Unity is consistent with a very considerable amount of variety of order in the Reunited Church, so long as these varieties are not inconsistent with the fellowship of the whole.
2. It is necessary that there should be a common ministry universally recognised.
3. The ministry should consist of at least the following orders or kinds—deacons, presbyters and bishops.
4. It is necessary to observe certain conditions precedent to ordination, and to have a particular manner of ordination.
5. The conditions to be required precedent to ordination ought, in our opinion, to be—

(a) Evidence of true vocation to the ministry; (b) acceptance by the Church for the work of the ministry; (c) an acknowledgment that the ministry of the individual is subordinate to the authority of the Church as a whole.

The manner of ordination to be required should be:—The episcopate, in association with the presbyterate, should be accepted for the united Church of the future as the means whereby the authority of the whole body is given to the ministry of the Church. At the same time, the council of the presbyters and congregation of the faithful should be maintained as permanent elements in ordination, as in other parts of the order and life of the united Church.

On the subject of "Co-operation," that is, the possibilities of preliminary action towards closer fellowship, the following report was adopted:—

1. It is both desirable and possible that the Anglican Church and the Churches already negotiating for union (Presbyterian, Methodist and Congregational) should take preliminary action towards closer fellowship.
2. As a preliminary to such action a statement of agreement on points of faith and order should be drawn up.
3. The name to be adopted for the Churches taking such action should be "Churches contemplating reunion."
4. It is desirable that a Central Registry be established for Australia, and supported by pro rata contributions from all the "Churches contemplating reunion."
5. A complete record should be kept of all communications and agreements between the "Churches contemplating reunion" and a list of all recognised ministers of the respective Churches.
6. A treasurer should be appointed to receive contributions for expenses connected with the promotion of reunion.
7. It is desirable that there should be a common Australian and State councils which should meet from time to time to consult on the following matters:—United prayer, conferences on subjects connected with reunion, religious education, theological faculties, Christian missions, social and economic questions, public morality, lectures and literature in defence of Christianity, the study of Christian institutions and matters of faith and order by ministers in common, plans for closer union, and the question of united evangelistic work.
8. Such councils shall for the present be appointed by the heads of the Churches in whatever way these respective Churches may decide. The number of representatives of the Churches on the councils shall be 18 for the Church of England, and six for each of the other Churches concerned.

The conference appointed an interim joint committee, with power to call a further conference together when considered desirable, and to deal with any matters that might arise in the meantime. The members appointed were the Bishop of Willochra, Archdeacon Davies, Canon Hughes, Professors Macintyre and Angus, Dr. Prescott, Dr. Carruthers, the Revs. Geo. Rayner and F. V. Pratt, with the Revs. P. A. Micklem and A. P. Campbell as joint secretaries. The committee was given power to add four laymen.

In the face of such a large measure of agreement, and so wide a scope for co-operative action, the difficulty about ordination should not prove insuperable, though it may have to wait until the next Lambeth Conference, presumably in 1930. But the main hope of accomplishing reunion rests upon the maintenance and further fostering of the remarkable spirit of fellowship that was manifested at the first session of the conference in 1922, and that was even more manifest at Cronulla in 1923. Not a little of the harmony of the conference was due to the wise chairmanship of the Archbishop of Sydney, an opinion that was cordially expressed and unanimously endorsed at dinner on the concluding day. Cronulla 1923 marks another stage of progress along the road to Christian Reunion.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Burwood East.

A comprehensive scheme of renovation and improvement has been carried out at St. Peter's Church, Burwood East. The interior of the church has been panelled in oak while a new Holy Table and Altar have been placed in position. A stone wall and iron paths greatly improve the general appearance of the church surroundings. The scheme cost over £200 and was carried out under the honorary supervision of the churchwarden, Mr. Harvey Smith.

The Healing Mission.

The Christian Healing Mission services in which Mr. Hickson was ministering closed on Tuesday. Seven services were held—six in the Cathedral and one at St. Thomas', North Sydney, on Monday last. Full advantage was taken of the seating accommodation in both buildings, and over 8000 "patients" received the laying-on of hands.

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PALING'S
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The daily papers have chronicled the daily happenings, and some remarkable cures have been published. The supreme quiet and restfulness that characterised the services was most striking and evidential of the presence of the Holy Spirit of the Risen and Ascended Christ Who was "brooding over" the vast gatherings of sufferers. The children's service on the Tuesday afternoon was simply wonderful. Over 600 suffering children, many of them pain-stricken, and yet the missionary was able to preach without any disturbance. The careful preparation and the thousands of intercessors who have been praying for months now, and the big prayer meetings in the basement of the Town Hall, have contributed largely to the success of the most wonderful mission that Sydney has ever known. The spirit of love, sympathy and unity that prevailed was everywhere noticeable. Men of nearly all denominations freely gave themselves in furtherance of what was manifestly a work that is of God.

The hosts of willing workers deserved the tribute of thanks Mr. Hickson expressed, and we are glad to add our special thanks to the sympathetic control of the beautiful Cathedral organ.

St. James', Croydon.

The new communion rails in memory of Mrs. E. and Kathleen M. O'Dea were dedicated on Whitsunday. The effect has greatly improved the sanctuary. The rail is of polished oak and has interesting Gothic bosses carved at intervals of 12 inches on each side, all of which are varied, and the brass standards have been repolished. The work has been done most effectively by Fredk. W. Tod and Co., of Sydney.

The "Maclaren-King."

The new boat for the New Guinea Mission, the "Maclaren-King," is to be dedicated to-morrow at 3 p.m. at Burns, Philip and Co.'s Wharf, Circular Quay.

Memorial Bells.

At St. John's, Parramatta a number of Memorial Bells are to be dedicated by the Archbishop to-morrow at 3 p.m. The "Alleluiah Chorus" is to be rendered by the Masonic Choir.

TASMANIA.

A Welcome Gift.

The following letter was received from the Rector and Wardens of St. John's, Launceston:—

"I am requested to advise you that an anonymous donor, who desires that his wish to remain anonymous, should be fully respected, has decided to hand to the trustees of St. John's Church, Launceston, the sum of one thousand five hundred and seventy-five pounds (£1,575), which sum is to be devoted first in paying off the debt on the new building, and afterwards, if any balance remains, such balance is to form the nucleus of a building fund in connection with the said church. The money is at present invested in War Bonds."

In addition to this welcome gift the Rector has received £500 and £100 for the organ fund.

Mr. Edmund Clark's Mission for Children and Young People at St. George's, Hobart.

The Rector of St. George's writes:—

Mr. Clark held a most successful mission for children and young people at St. George's, from April 29 to May 4. There was a service for children in the afternoon and for young people and adults in the evening. The attendance in the afternoon was very good. From 300 to 400 children attended regularly, and were deeply interested in Mr. Clark's Picture Talks. His illustrations were remarkable clear, and kept the children's attention all the time. The choruses and hymns were bright and well

sung by the children. One of the most remarkable features of the mission was the impression left on the minds of the children. Many were at the Church long before the hour and others ran all the way from school in order to be in time. The questions of the Missioner were well answered and some interesting essays on the subjects of Mr. Clark were sent in, and showed the working of the minds of the children in following clearly the pictures presented by Mr. Clark.

It is felt that there is a great need in Australia for work along the lines which Mr. Clark uses. There is need of distinct evangelistic work among the children. The responses of the children showed that the messages found an entrance into the minds and hearts of the children. As Rector of St. George's, I am very grateful to Mr. Clark for coming and speaking to the children of my parish. His mission has done much good and the results will be lasting. His mission is just what I needed. Next year I hope he will return and continue for a week or more the work which he has so well begun.

The Late Bishop Mercer.

Synod has determined to raise £1000 as a memorial to the late Bishop Mercer. This money will be invested and the income used for providing a studentship for a theological student, who needs assistance in obtaining a liberal education and training. There could be no better memorial to one who was deeply concerned with the provision of educational advantages for the training of the clergy.

NEW ZEALAND.

Church Congress.

The Church Congress was to be held at Christchurch, May 22-25. The extensive programme of topics should have satisfied the most exacting critic. The Gospel Message, Spiritual Healing, The Christian Moral Standard, The Church and the use of Holy Scripture, The Church's call to men and youths, Christ and non-Christian lands, such were some of the interesting subjects provided for discussion.

THE DIOCESE OF FIJI.

The Archbishop of New Zealand would not state for publication the conclusions arrived at in the important conference of the Australian and N.Z. Mission Boards concerning the future of Anglican work in the S.W. Pacific and especially the Diocese of Fiji, as these are first to be submitted to General Synod's Standing Committee. They are, however, admitted to be drastic changes. Fiji is the name allotted to the new Diocese, in order to comply with the Campbell bequest to the "Bishop of Fiji." This conference is to be an annual one, alternately in Australia and New Zealand—"Church News."

Correspondence.

Lay Ministry of the Church.

(The Editor, "Church Record.")

Sir,—To avoid confusion or perplexity in the minds of your readers through the simultaneous announcement of my first Conference with my Lay Readers of this Diocese, and the publication of an amazing letter from this city on the same subject, written by one who does not hold my licence, I desire to state that the latter is entirely without authority of any kind whatsoever, as its proposals seem made without any knowledge of, or reference to, Church orders, or even order.

H. C. MELBOURNE.

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Jottings from the Motherland.

(By Rev. E. A. Colvin)

I am sorry to notice that drought conditions were again severe in the greater portion of N.S.W. during February and March. Strange to say the month of February, on this side, has been the wettest for more than 40 years—fields and gardens everywhere are so soaked that cultivation will be impossible till the end of March, or even later. Agriculture is in a very distressed condition in this country just now, and farmers were perhaps never before in such a plight. A deputation waited on the Prime Minister a few days ago to actually ask financial assistance, but he pointed out that the only help was protection, and that could not be thought of, as it would mean dearer food for the people generally. It appears that English farmers cannot pay high wages and compete with cheap produce from other countries. Potatoes that were 16/- per cwt. are now selling at a quarter that sum. Butter during this past winter has only been 2/- per lb. and eggs 2/3 per dozen—quite a change from war prices. These prices would pay the farmer if he could sell direct to the consumer, but the inevitable middleman spoils the industry.

Sir George Fuller arrived about a week ago, and already he has delivered several addresses along the lines of his special mission. He is enthusiastic on the great practical question of Australian emigration, but at the same time asks for English markets for the produce of those who go on the land. This might mean some protection against foreign supplies. The Premier of Victoria is also in London, and therefore real business should surely result. The "Times," in a leading article, recently deplored the mere talk for years on the subject of big emigration venture to Australia, and trusted that at last the time had come for united action on an immense scale. Great Britain has millions too many, and Australia should have millions more.

The Industrial Christian Fellowship.

Another visitor, who is becoming increasingly prominent is the Rev. G. Studdert Kennedy, commonly known as "Woodbine Willie." This sobriquet was given him by the soldiers at the Front where he was a popular chaplain and he carries it still. He is the chief figure in connection with the "Fellowship," and is doing most splendid work. He never preaches or speaks anywhere but the building is crowded. Last Sunday evening he preached, I think, for the first time, at Westminster Abbey, showing that he has the appreciation of those in authority in the Church.

I had the opportunity of a chat with him, and the Director-General (Rev. P. T. Kirk) before the public meeting in the East End Town Hall. My wife, who plays the violin, belongs to a private orchestra conducted by a retired gentleman, Mr. G. Lambert (Mrs. Lambert is a friend of Mrs. Boyce, of St. Paul's, Redfern), and they played at the I.C.F. meeting for the hundreds who came long before the meeting began. In this way I got into the room where Mr. Kirk was alone. He gave me much information about the aims and objects of the movement. It is connected entirely with our Church, and has the support of the Archbishops and Bishops and clergy. The Archbishop of Canterbury writes: "Such efforts as those of the Industrial Christian Fellowship are, I honestly believe, essential to the health and wealth of our common life at this time." Some of the leading laymen are on the Board of Management. It's supreme object is to reach the workers in connection with the industrial life of the country, and show them that the application of Christian principles alone, on both sides, can bring employers and employees together, and cause them to work in harmony for their own good, and the nation at large. It is a splendid testimony to the sympathy of the Church with the struggling masses. The movement, at heart, is definitely evangelistic, and its active workers, both clerical and lay, know that the Gospel of Christ alone can bridge the gulf between capital and labour. Let me say, in conclusion, that Mr. Kennedy is a man quite to himself. He stresses the fact that he has lived in the London slums, and knows all about the lives of the people there. He is short in stature, and has no personality in that way, but he is a thoughtful, logical, fluent, and above all, an earnest speaker.

England and Rome.

A third visitor quite recently has been Mr. J. Kensit, of the Protestant Truth Association. An afternoon meeting and an evening meeting were held, also in the Town Hall, and both were crowded. Mr. Kensit gave a lantern lecture on a recent visit to

Rome, and exposed the superstitions of the Roman system as seen in the very heart of Romanism. A letter appeared in the next weekly issue of the local paper from the priest of the only R.C. Church in Eastbourne (there are 10 Churches of England), repudiating Mr. Kensit's statements, and reiterating the old false claim that the Church is proof against such attacks, for the gates of hell shall not prevail. Mr. Kensit replies: "I hereby challenge Father Dudley to name one fact that is not absolutely true." We wait to see if he will do so.

Mr. Kensit, and his Wycliffe preachers, for many years have been doing a useful work in England in opposing those clergy who are undoubtedly Romanisers in our National Church. We may not agree with all his methods, but the extreme practices of some of the Anglo-Catholics demand sometimes drastic action. I do not think anyone can question his sincerity in his desire to help to purify the Church, and he has undoubtedly ability in this direction. I heard him at one of his father's meetings when he was only 17 years of age, and I have never forgotten his marvellous address for one so young, and his knowledge of history. At his meetings here he was very outspoken about the King's proposed visit to the Pope when His Majesty shortly goes to Rome. He blamed the King's advisers in the matter, in which opinion I have no doubt he is correct. I am pleased to say a great meeting is now advertised to take place in the Royal Albert Hall, London, against the proposal, and to demand, at the same time, the withdrawal of the British Envoy at the Vatican. Lord Gisborough is to preside, and there will be prominent speakers from all the Churches, fashionable. Vicar of London's fashionable Church, Brompton, will represent the Church of England, of course not officially.

C.E.M.S.

The Bishop of Chelmsford is now the Chairman of the C.E.M.S. in succession to the Archbishop of York, and is throwing his whole heart into the work. It will be remembered that he visited Australia for the Society some years ago. Rev. Watts Ditchfield. There is no better man in England for such a work. His plain, manly utterances, and his downright holy earnestness carries conviction with the men. We expect to see the Society here go forward with leaps and bounds. Would that the Bishop could be released to give his life to this great and all-important work, for the manhood of England must be won for Christ if the nation is to survive the terrible forces of unbelief rampant everywhere to-day, both inside and outside the Church. The Society now possesses a membership of some 40,000, the largest society of male communicants in Christendom. In speaking at a meeting recently the Bishop had something to say of the Australian Branch. He said: "The existence of the Society in the Dominions is a valuable asset to the Church life of emigrants. In Australia, for instance, the whole of the work connected with the welcome of immigrants is entrusted by the Synods to the C.E.M.S., and is being well done." This should encourage Mr. Ebbs and the members in Australia generally. The Bishop added, "The Society has within its ranks men of all shades of opinion within the Church, and they are working happily together."

The Temperance Question.

I notice that a great reception is to be given to the Rev. R. B. S. Hammond on his return once again to Sydney, and I am sure it is not so much for his sake but for the great cause he represents. I was very sorry indeed he could not spend at least three months in England instead of a fortnight. He might have then set some kind of a ball rolling, which in time would increase and help forward a reform which I regret to say is needed in Christian England to-day, more than perhaps in any other country or woman in the world. To any thoughtful man or woman the drink curse is the saddest fact in connection with our Empire, and more especially here in the very heart of it. Last year the drink bill amounted to an enormous sum of £402,000,000, just half the nation's whole indebtedness to America. How could dry America be expected to be generous, in reference to this debt, with a nation which is wasting its substance every day in drinking alcohol? With a million and a half unemployed in the country this

is all the more serious, and nothing less than tragic. "The Trade" as it is called, has its terrible grip upon the whole nation. It is not a mere matter of shareholders in this Trade throughout the length and breadth of the land. There is a perfect network of organisations which embraces every city, town and even village in the whole of the United Kingdom in the interests of the liquor traffic. "The Trade" has a big representation in the House of Commons, which no government can ignore, because its members belong to all parties in the House. Practically all the newspapers bow to this "Business" because of the filthy lucre it pours continually into their coffers. One hardly ever sees a word, e.g., in favour of prohibition, but all kinds of statements and innuendoes against dry America. Meetings are even held from time to time in different parts of the country and resolutions passed against prohibition—the one old argument, and the only one, always to the fore—interference with the liberty of the subject.

This week there appears in the press of the country a half-page advertisement announcing that John Walker & Co. (Johnnie Walker Whisky) are issuing share capital for £2,000,000 at 6 per cent. and 7 per cent. This is described as the biggest flotation ever made in the whisky trade. No doubt there will be a big rush for these shares, and "The Trade" will thus increase its strength and its tighter grip upon the whole British community. One ray of hope in the darkness, thank God, appears in the success, so far, of Lady Astor's Bill in Parliament to raise the age from 16 to 18 when young people will be served with alcohol. The resolution for the Bill was carried by 338 votes to 56. The Labor Party, which now numbers 140 members, voted for the first time in its address, did not hold out much hope by way of offering facilities for the measure to be placed on the Statute Book. Let us hope that the big majority in favour may eventually compel the Government to do so. If Mr. Hammond succeeds in getting Australia dry, it will undoubtedly help the cause on this side. So let us all work and pray that the Empire may at last be delivered from the fearful incubus.

"The Durdans,"
Hampton Park, Eastbourne.

"FOR JESU'S SAKE."

Often in times of temptation when the Tempter draweth near,
And I do not wish to conquer, but I faint
would give him ear,
There cometh a gentle whisper, and thus it speaketh to me—
"Do it for Jesus thy Saviour who has done so much for thee."

Often in times of trial when I say that I will not bear,
because my Master gave, which He condescends to share,
A voice as of many waters seems borne on the winds to me—
"Bear it for Jesus thy Saviour who has borne so much for thee."

Oft times when tired and weary and yet work remaineth to do,
And I faint would leave for to-morrow the work and the worry, too—
Then, as a mighty strain of music, that whisper floats to me—
"Do it for Jesus thy Saviour who has done so much for thee."

Sometimes when duty points clearly to something to do or say,
And I will not face it bravely, but turn a deaf ear away,
Then loud as a crash of thunder that voice will be heard by me—
"Do it for Jesus thy Saviour who has done so much for thee."

Thus all through my upward journey my Master still leads the way,
Showing ever the path to travel so that I need not stray,
And thus as I press to heaven my motto shall ever be—
"I will do all I do for Jesus, who has once done all for me."

—FAIRLIE THORNTON.

THE SAINT OF MADELEY.

John Wesley knew the Rev. John William Fletcher intimately for over thirty years. One long journey of over a thousand miles they took together, and this gave him a special opportunity of observing his character and conversation. And this is his testimony: "In all that time I never heard him speak one improper word, nor saw him do an improper action. Many exemplary men have I known, holy in heart and life, within fourscore years. But one equal to him, I have not known; one so inwardly and outwardly devoted to God." Perhaps the greatest testimony to the nobility and saintliness of his character, was that given by the infidel Voltaire, who, when challenged to name any character as beautiful as that of our Lord, at once pointed to Fletcher of Madeley.

He was born at Nyon, in Switzerland, on September 12th, 1729, and came to England as a tutor in a gentleman's family. During this work he was brought into contact with the "Methodists," and passed through a religious experience. He desired to enter the Ministry, and was ordained deacon on March 6th, 1757, by the Bishop of Hereford, and on the following Sunday he was admitted to the priesthood by the Bishop of Bangor. Three years later he was offered the living of Madeley, in Shropshire. There he laboured for twenty-five years, until he was called to "higher service" on August 14th, 1785. In order to obtain sufficient time for reading, prayer and meditation, he made it a constant rule to sit up two nights in a week. This was in addition to the time spent each day in the same manner. His whole soul revelled in fellowship with God. He restricted his diet to the utmost minimum, and for six months lived wholly on bread, with milk and water. Every penny he could possibly save was devoted to God's work and to the poor. He was unremitting in his labours: visiting, exhorting, teaching, catechising and preaching. He was particularly fond of children, as they were of him. His face shone with a brightness which betokened the presence of the Eternal one within the soul. Yet his was no easy life. "They that will live godly in Christ Jesus shall suffer persecution." Fletcher had his full share, but never did he deviate one hairbreadth from the path of duty. For him the will of God was "rest" and peace. Several times he was approached with offers of other spheres. John Wesley tried to persuade him to become an itinerant preacher. But he loved his home, and would not leave them. His death was caused by a fever, which he contracted whilst visiting one of his parishioners. His "Was a brilliant light in very dark days."

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THE SYDNEY DIOCESAN FESTIVAL Of the Home Mission Society and the Mission Zone Fund.

Will be held on
Tuesday, 29th May, 1923.

4 p.m., Service in Cathedral. Preacher, Rev. E. A. North Ash, Th.L. 5.30 and 6.30. Tea in the Basement of the Town Hall. 6.30 p.m., Lantern Lecture, "From Kandy to Golconda," Rev. S. M. Johnstone, B.A. 7.45 p.m., Public Meeting.

His Excellency the Governor-General has kindly consented to preside. Speakers: The Most Rev. the Archbishop of Sydney and the Rev. R. B. S. Hammond. The combined choirs, under the direction of Mr. J. Massey, Cathedral Organist, will render special musical items. Mr. V. Massey, Organist. Admission one shilling. Collection of Thank Offerings at Meeting.

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The Signs That Followed.

(Continued from page 3.)

of these people who have been unwilling to become Christians for some years, during the last few years have been anxious to become Christians. They think perhaps that only in and through Christianity they have a chance to live their normal life. They see that through Christian work their own people have been raised. They have come to us and said that their idolatrous religions and worship do not really satisfy them—they want something better—they want to lead better lives, and they see that in Christianity there is the chance for them. And what happens is that they come to the missionary and tell him they are willing to become Christians, and will be so glad if he will send them an instructor to go and teach them.

Crippled by lack of Means.

Sometimes the missionary has neither money nor men to send to the village, and to accept people into the Church. In one part of the field in my own diocese the Indian missionary came to me and said that in one small area the people had promised to build the missionary's house and to build a chapel, but they cannot pay the salary of a teacher, and I had to say we must wait. I have not the money nor the men. I suppose as a matter of fact a few thousand were waiting there and the Christian Church could not receive them for the want of funds. In other words, simply because the Church of Christ is not willing to consider those thousands, who are still in Hinduism and idolatry, they are coming to us every day in vain, offering to come and worship and we cannot take them into the Church. Out of the 100,000 people that we have got I am sure that at least—taking a very low estimate—50,000 will be in the chapels in the evening of every day in the week. There will be absolutely no doubt that at least there will be 50,000 people in the church on Sunday mornings. Of course, too, they work very hard. The men in the Telugu country never earn more than 4d. per day and the women seldom more than 2d. Unless the little boys and girls do something to bring in about 1d. a day working in the fields they simply cannot live. After doing hard days' work like that they come at 8 o'clock, 8.30 or 9 and sit before the teacher to be instructed in the teachings of the Gospel. The progress they make is simply wonderful. I think it shows the power of the Gospel of Christ to change lives. The result is that these people are being raised and civilised—they are deeply religious.

The Power of the Gospel.

At one place I was to have a Confirmation. There were about 50 candidates, who were sitting on the floor. Some high caste Hindus had come to see me and offer me their welcome and greeting. The Confirmation was held in a large shed and, after robing myself, I came in for the service. I found the high caste people sitting on seats, while the rest were on the floor. I did not like it myself, so requested that these people would be asked to withdraw. The Pastor was afraid, as he was one of these people himself. I went to the Headman, and asked him if he would withdraw, as we were going to have service. He said they would but I found afterwards that they only went behind me, and watched the whole service. We had the Confirmation service and when it was all over these people were still waiting, so I said I was very glad to see them. I said to him I was very glad to see them. He replied that these Confirmations had practically all been their farm labourers for generations. "I suppose," he said, "their parents have been working for my parents for years and years. Who are they? We know who they are! They are not superior to us in wealth, they are not superior to us in caste, they are not superior to us in looks, but as I was standing there and looking at them I felt that the Light of the Great God came to rest upon their faces. There is a glory, there is a joy that we have not got! Now I want you to come and tell my people what Christianity can do for us. If it can do that for these people, surely it can do something for us also." This is only one testimony of many.

In one village I was speaking to some Christian girls, and said to them, "If you are followers of Christ you must be known in the neighbourhood as people who are really honest people." They said, "That is exactly what happened last week. We went to reap at that farm, and at the end of the harvest the farmer asked for all the Christian girls, and gave us all an extra 2/- worth of grain, saying he had noticed us, and found us far more faithful in our work than the heathen." Of course 2/- in India means much more than the same amount here—it would amount to about two weeks' wages for

a woman. That is just something of what God is doing in that country.

Now I think that it is getting near the time for us to close. I have not been able to say much to you, but I have given you a little to show how the Spirit of God is working in India, and in confirming the Word of the missionaries, so that the outward signs in the life of the people are evidences of the truth within.

The Appeal.

Now what do I want you to do? First of all I feel it is my duty to tell you that there is a piece of work in India—a member of the British Empire which you cannot afford to neglect. The chairman has been kind enough to remind us that we are members of the same Empire and that we owe allegiance to His Majesty. Our people and your people fought together side by side in the Great War. Over 5,000 went from my diocese to work on the Western front, and in Mesopotamia. It is our pride that they did. The Empire binds us together—our love for Christ ought to bind us still closer. The thought of comradeship in the time of the war should bind the Church of India and the Church of Australia closer together in the Greater War in the fight against the efforts that Satan is making. Christ is winning and we want the Christian people in this land to join the Church in India by helping them to win greater victories for Christ than ever before. There is that small church of four million and that small church looks to you to help it in carrying the message of the Gospel of Christ to all the other millions of our land. May God lead you to help us in many ways. Take an interest in the work—do not simply think it is lovely to be a member of the Empire, but remember it is your duty as Christian people to have a share in extending the Gospel of Christ in that land. God has given this land to us that we may win it for Christ and His service. I pray for India, and for every Christian who has been failing to serve Christ by not helping to extend His Kingdom in the world. This can only be done by prayer and by prayerful service. Please remember the Church in India and the masses that are coming into this Church—remember the Christian people who already belong to the Church, remember the eighteen or nineteen Indian clergymen in our diocese—and, if you will, please remember the Indian bishop.

We ought to be giving far more to missionary work than we are doing now. When I was in Perth some ten days ago I was pointed out the Memorial Hall that had been erected by one family, for the Cathedral. It cost £30,000. I do not envy Perth that Memorial Hall. What a great amount of work that sum could do in the mission field. It would permanently endow six bishoprics in India for all time, and we have not yet been able to endow one permanently. It is wonderful to remember how far in India a very little amount of money can go. Now, a teacher in a village does not cost us more than 12/- a month. It is a pity we are so slow in realising that living is so cheap else we would surely be willing to give 12/- a month to keep a teacher to witness for the Gospel of Christ. We train Indian children in boarding schools to become teachers—I was trained in such a boarding school. Now God has called me to this responsible work in His Church. In boarding schools we have hundreds of boys and girls who are waiting to go out and take up work, but we have no money to send them. Six shillings will keep a child in a mission school for a month. I am telling you very small things, how a little money can be made to do great things for the Kingdom of God in that land. I suppose the C.M.S. are doing a very great deal in sending out missionaries, but missionary work is a work which requires money and God is calling us so that we may help those others who are calling on His Spirit. It is a time for faithful stewardship—we cannot invest our money to better advantage than in spreading the Gospel of Christ. If only Christian people would feel more responsibility about our Lord's parting command, and would supply our needs! If we only had more money and facilities for training workers, it is possible that during our generation we could gather into the Church fifty million Outcasts who are still outside. The whole of India needs missionary workers. Some people told me yesterday that India had no need of any more European workers. There are large tracts of country where the Gospel has not yet penetrated. We want all the missionaries who can be sent out from each church if we are to get this great country for Christ. Perhaps some of you here may be called to be the messengers of His Gospel in this land, and if the call comes to you there is no great joy—there is no life more worth living than the life of a missionary who carries the Gospel.

Young People's Corner.

THE HEALING MISSION.

There are very few boys and girls who have not heard something about the healing mission which has just been held in Sydney. I am quite sure that many boys and girls have been praying very much for the many sick people who have gone or been taken to the mission. Of course it is not easy to find out all at once how many people have been cured, but we do know that many have been made very happy because Jesus has healed them and many others, though not cured immediately, have been made very much better. In one of the morning papers there were quite a number reported and I have just picked out one or two for you because they are about children. A little blind girl who went to the mission on the Monday was able to see. A little boy whose legs had always been in irons and had never walked was able to walk away with his father. A boy who had been blind from birth was taken to the Cathedral by his mother. As they came out the boy suddenly said, "I can see." Then turning to his mother he said, "I know who you are, you're Mum." Don't you think that was a very happy and beautiful thing that this boy who had never seen his mother was now able to do so. There are some cases mentioned in the paper, boys and girls, that made one very sad to read. A little girl 13 years of age was partly paralysed so that one foot dragged on the ground and do you know, that the girl at the school called her "Charlie Chaplin." Perhaps those girls thought that was smart and funny, but I wonder would they have thought it so funny if they had been like it themselves. Sometimes it is a good thing just to put yourself in the other person's place. The little girl must have felt it very much, because when she was healed at the mission the first thing she said was, "Look mother, they won't be able to call me Charlie Chaplin now." Of course we are all glad that the little girl was made better, but it makes one very sad to think that there are any girls who would be so unkind to treat a little girl in that way. I think if every boy and girl had just been able to see those poor little sick children being brought into the Cathedral it would have taught two great lessons—first, that we should never neglect to thank God for health and strength, and in the next place that we should be very kind and thoughtful to those who have anything wrong with them. You know, boys and girls, we are not always as kind and thoughtful as we might be. Sometimes as I go round talking to the boys and girls in the schools I tell them a little story about a little crippled boy. He came hobbling upon crutches to some boys who were playing a game. "Can I have a game?" he said. "No," said one boy. "You can't run." What a cruel thing to say to the boy. Another boy standing by said, "You stand in the base and hit the ball and I'll do the running for you." Perhaps if I had gone up to the boy who said "You can't run" and asked him if he had meant to hurt the little chap's feelings, he would have replied, "Oh no, I didn't think." But that is just the thing we must do to boys and girls, we have just got to think. One thing that the healing mission has done, even if everybody has not been cured, is that it has made people kind and sympathetic with those who are sick and afflicted and that is the great lesson we are hoping God will teach our boys and girls. We want you to go on praying for these sick children every day that even if they are not cured straight away, God will gradually make them better and if not, that He will help them to be strong and brave in their trouble. If you neglect to pray, then you may be hindering some little person from getting better, but it is a beautiful thought to feel that by your prayers somebody is being made better.

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Current Topics.

Queensland is now the sphere of activity for the Christian Healing Mission under Mr. Hickson, and we may confidently expect that the same wonderful experiences will be enjoyed there as in all the places to which the Mission has come. At the same time Christians everywhere will rejoice to learn that in three centres now where there was a large overplus of applications the Mission has been continued by the regular ministry and has been attended with very much the same great spiritual and physical results that were so much in evidence in the services in which Mr. Hickson ministered. In Sydney the numbers attending the supplementary services must have approximated four thousand. That is evidence enough that in the work of preparation the patients were taught to look beyond the human instrument to the Healing Christ. Very many Christians are to-day experiencing the joy of the Christian life in a way they have not realised before. May the Holy Spirit "brood over" the new life until this new life burst into manifestation before men to the glory of God and the bringing in of other souls into His Kingdom.

"We have seen strange things to-day," and they have been beautiful and hope-inspiring. We do not refer now to the results of the Mission, as they are evidenced in the lives of those who came as "patients," but to those almost equally wonderful results in the breaking down of age-long barriers between Christian brethren, and the splendid co-operation in response to the cry of human need and the escape from ecclesiastical prejudices and bonds by men of all shades of ecclesiastical colour who had been all their lifetime subject to this bondage. Some conventions, hardened by reason of age have been flung to the winds. The conduct by a layman of those great mission services in our Cathedral Churches under the sanction and in the presence of every one of our bishops; the simple unconventional form of the services; the free approach and ministry within the communion rails of one whose call and ordination to ministry has not come through the ordinary ecclesiastical channels; the reception of the laying-on of hands by bishops and clergy for spiritual blessing at the hands of an unordained layman; and not least the reception of this ministry, whether functioned by Mr. Hickson or by Anglican bishops and clergy, by our non-Anglican ministerial brethren of every ecclesiastical colour, always excepting the "unchangeable" Roman.

Truly we have seen strange things in this our day—so strange and seemingly impossible that we cannot but expect with large confidence the complete breakdown of all man-made barriers between fellow members of the Body of our Lord Christ.

Perhaps no one of the series of the Christian Healing Missions has experienced greater opposition and criticism than the one "Faith Unfaltering," held in Sydney. It was only to be expected that in that large centre of population, with an active press of all shades of thought and belief, this fresh departure in Christian witness would receive every kind of attention. Such was indeed the case and the "candid" critic had his full fling. Consequently it has been interesting to see some organs of the press changing from cold to lukewarm and from lukewarm to almost hot in their sympathy with the work that Mr. Hickson has been doing and advocating. The attitudes of the "Daily Telegraph" and "Evening News" have been most encouraging—the former contributing a fine leader full of sympathetic allusion to the mission, requesting and printing special articles from the Bishop of Bathurst, and ending up with an excellent challenge to the materialist and sceptic from the unexpected pen of Mr. W. M. Hughes. The "S.M. Herald" has published very good reports of the various services and has given its readers an inspirational poem by "Constance Llewellyn" under the descriptive title "Faith Unfaltering" which we venture to reproduce for the benefit of those many readers of ours who otherwise would not have the pleasure of reading it.

"Faith Unfaltering."

"The pessimist, like the poor, we have always with us. Forebodingly members of that gloomy tribe viewed the approach of the mission of healing, and now that the missionary has passed on his way to other fields of work the pessimist, instead of being checked and gladdened by frequent reports of great relief brought to sufferers, seems to delight in dwelling dismally in the shadows of sombre reflection. "All very well for those who have been healed, but what cruel disappointment for those who have not." Such is the dreary one's lament. "How painfully short-sighted such vision is probably many who attended the mission realise to the full. Though to numbers the healing gift has not yet come, rich treasure has in the form of spiritual blessing, a gift so supremely satisfying as to dwarf more material considerations. So much stress is laid by some people upon things concerning the welfare of the body, whereas often from its very affliction there soars a glory of soul. Not seldom is the noblest work done by those frailest of body.

"Possibly some invalids who have failed to gain the health sought at the mission may be experiencing 'cruel disappointment,' but if so one can only conclude such have not rightly understood the true meaning of faith. Constantly it has been impressed upon all that most frequently the mission results physically are gradual, not instantaneous. Early days, therefore, are these in

which to falter in faith, to sadly forfeit hope. Disappointment implies doubt, and to the doubting comes not the gift.

"Though the voice of the pessimist be heard in our midst, let it not dishearten. Let not faith flag simply because healing has not yet come; it may any day. Time and faith work wonders. And, even if it comes not, hold fast to the vision disclosed in the cathedral church when, broken in body and soul, ye sought a gift.

"Eyes have they and see not." Such is the vision of the pessimist who wails of "cruel disappointment." Do we not hear repeatedly that in the faces of many who knelt for the laying-on of hands there was a light which showed that in the experience the spirit had been born far beyond matters of bodily concern? Rapt silence and rapt glance told of a vision beheld. May remembrance of that vision glow luminously through many days to come, lightening the grey ones? It has been said that all present at the laying-on of hands services looked as if they had received some great good. In that the optimist rejoices. And even supposing that but a small proportion of the throngs received physical benefit, is not the fact of even those receiving it a matter for deep rejoicing and thankfulness?

"Very beautifully has Bishop Long referred to the tenderness and sympathy shown by all who came in contact with the sufferers. Surely such will linger for long in the remembrance of those whose affliction called it forth. Great physical trial must have been endured by the worst cases in the effort to reach the missioner, but in the serene and solemn atmosphere of faith and peace, in the comforting and inspiring service, in the pitifulness and tenderness of those ministering, there must have been compensation which outweighed the suffering.

"In the healing waters of that sea of faith which flowed between sacred walls many a laden soul will have bathed deep. Pure and whole, such will have passed forth to the outer world uplifted, triumphant, rejoicing, even though the body still be held in shackles of suffering. "Cruel disappointment? Nay, rather for many most precious of gain. For only those know the comfort, the sheer blessedness of spiritual health who have it; only those know, it is that which counts above all. "Constance Llewellyn."

Truly fear often deprives men of ordinary common sense. We noted a few weeks ago the attitude of a well-known Jewish Rabbi towards the Healing Mission. In the sermon that we quoted there was nothing to take exception to on the score of ordinary courtesy. But evidently some pressure has been at work, probably the result of a fear begotten of the knowledge that some of their fellow-Jews were meditating attendance at the Mission. And this pressure of fear has given birth to a self contradictory outburst of bigotry that is really incomprehensible in British territory in the 20th century. In the current issue of the "Hebrew Standard" we read with genuine sorrow this editorial note.

The Hickson Hysteria.

"There is no topic of conversation more general at the present moment than the doings of Hickson, and the claims put forward by him of the power to cure each and every ill that flesh is heir to. "To us, the most striking, or, rather, most amazing feature of this, which is nothing but a mental hysteria, such as one would