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Current Topics.

The 135th anniversary of the Church of England in Australia will be celebrated on Sunday, February 4. For some time the date of the original service in 1788 was unknown or uncertain, but from an old memorandum in the Mitchell Library (Sydney) it was found to be Sunday, February 3. The First Fleet had arrived in the Harbour on January 26, a Saturday. On Sunday, February 4, a procession will, if permitted, leave St. Andrew's Cathedral, Sydney, in the afternoon, and will halt at the corner of Spring and Bligh Streets, where a service will be held in commemoration of the first Christian service in the Commonwealth. No doubt the interesting event will be referred to in many of our churches. The records of the past are full of lessons of God's guidance and blessing. We may well use the commemoration day as a day of thanksgiving for the great men who laid the foundation of our church in these lands with such devotion to duty and personal sacrifice.

Just about the time our next issue is published, Mr. Hickson will be starting his mission in Tasmania—the first of the Australian missions. It is eminently desirable that throughout the whole Church in the Commonwealth an inter-

cession should be made for the mission as a whole, and church people should be following with prayerful interest the missioner, as he goes from diocese to diocese. The presence of Mr. Hickson constitutes an appeal to the Christian church, in its widest meaning, in Australia. We are confronted with a challenge. In the midst of much scepticism we have the responsibility of a decision after earnest and prayerful thought. Either this movement is of God, or it is a grievous error. If it be of God it is of urgent importance for every Christian to, as it were, get behind the movement that the forces of God for great spiritual blessing may be released for working in our midst. We dare not let this question go by default. The will of God for every man's life is that it should be in line with God's will, co-operating for the furtherance of God's plan for humanity. Naturally, a great deal of discussion is taking place, and men that know everything are forward in explaining the principles by which the healings are affected, and also the limitations of the power. But the Bishop of Bathurst wisely points out:—

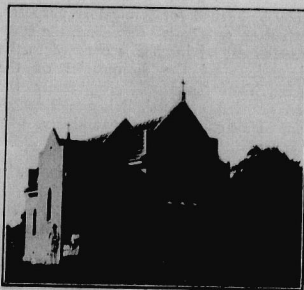
"I can only say that I know of no limitations, and cannot lay down any. One eminent and sympathetic doctor has said that he believes great good may come to

many people suffering from functional disorders, but that it would be a grave mistake to encourage the hope of healing organic disorders.

"But, on the other hand, other skilled and deeply scientific doctors observe that it is quite impossible for any man to say where functional disorders end and organic disorders begin. And some contend that there is no such distinction existing in actual fact.

"We certainly are not going to enter upon a mission of trust in the active living power of God by trying to prescribe things that are beyond the power of God to accomplish."

We reprint in this issue (from "The Methodist"), a sermon by the Rev. James Green, C.M.G., in which he deals with the subject of the mission sympathetically, and very helpfully.



Memorial Church, Victoria Estate, N.Q.

The great Bishop John Ryle has a book entitled "The Old Paths." We are reminded of it by a series of forcible injunctions to "Preach the Word."

The new fashion in preaching seems sometimes as if the preacher should preach everything but The Word. "Topics for the Times" would be a good descriptive title of the kind of pulpit subject that dominates the present generation of preachers. And yet to each and every preacher called to this ministry the direction is given: "Preach the Word."

At the last Church Congress the Bishop of Southwell made the suggestion that instead of preaching two sermons every Sunday a clergyman should devote one address to a definite exposition of the Bible. The world, he said, was looking on all sides for a Gospel. "We say that the world will find it in that Book which has been given to us, but they must search for it and find it."

The very differentiation in the Bishop's words between a sermon and an expository address shows how far the modern conception of a sermon is from that of the men of old. We need to get back

to principles. The first duty of a Christian minister is to show himself "a workman that needeth not to be ashamed, rightly dividing the Word of Truth." It is only by preaching the Word that our Church people will be built up solidly in the faith and be made capable of giving a reason to every man of the hope that is in them.

The extreme critics of the Book, which we have been led to look upon with reverence as the Word of God, have, logically enough, to practically throw aside the Old Testament as a book full of puerilities and incongruities only fit for the use of antiquaries and such like. We were interested to read a short letter in the "Record" from the pen of Dr. Griffith Thomas, contrasting two views of a recent book on methods of teaching the early stories of the Old Testament. It illustrates the very grave practical difficulties the "advanced" ideas concerning the O.T. revelations are providing in the education of the young.

Dr. Thomas writes as follows:—

Sir,—I have just been reading reviews of the same book which have recently appeared in two of your contemporaries. I do not, for obvious reasons, give the title, but I thought your readers might be interested to compare what was said. The book deals with teaching the Old Testament, and one paper describes the book as "a careful and balanced dissertation on the true way of teaching the early stories of the Old Testament," and says that the book "contains notes of great value to teachers."

The other review, written by no less a person than Dr. Margoliouth, of Oxford, has the following points in it:—

"If the Pentateuch be regarded as a text-book of folklore, or as a carcass whereon students can practise literary anatomy, it should not be denied that Mr. —'s work contains much that is interesting and clever.

"Fortunately for the Biblical critics no one is likely to have access to the old Israelitish libraries, but that does not turn their guesses into certainties. For since the human mind does not move mechanically, every canon which they employ is vicious.

"... the old dogmatism is to be abandoned for a historical science which uses for its era something like the day whereon Jack climbed the beanstalk."

"Mr. —'s exposition of Scripture is what would usually be termed exposure. The student is to be shown at every turn how ignorant and mendacious its authors were. In this way the 'character of Jehovah' is to be safeguarded. And in church or chapel the lad or lass will hear the same book described as 'the Word of God.' Surely the intellects and consciences of our young people ought not to be burdened with this inconsistency. If the Old Testament is indefensible, let it be banished either from the schoolroom or from the churches and chapels."

Needless to say, Dr. Margoliouth, one of the leading Hebrew scholars, and Professor of several languages in the University of Oxford, is convinced that these modern critics are entirely in the wrong in their estimate of the Old Testament.

In the January issue of "The Trowel," the editor and compiler deals with certain criticisms of the earlier numbers. The major criticism was a protest against the inclusion of O. T. lessons in the syllabus. Evidently the "Protestant" (?) was a disciple of Dr. Bethune Baker, who would discard the book altogether, certainly for school purposes. But Mr. Patton deals trenchantly with the objection by bringing clearly into view the intense value of the Old Testament for the present-day conditions in its stressing the presence and working of God in the world of man He has created. Mr. Patton writes:—

"Now what is the special characteristic of the Old Testament literature? Is it not the consciousness of God? Does it not reveal to us with striking persistence that God is the greatest fact for men on this earth? 'Fear God and keep His commandments, for this is the whole duty of men.' Its stories are 'God-saturated.' It opens with the magnificent statement, 'In the beginning GOD.' 'How,' says Joseph, 'can I do this great wickedness and sin against GOD?' It is GOD Who directly guides, governs and disciplines Israel. The real source of evil and trouble is that men forget GOD. The heavens declare the glory of GOD. The haughty Nebuchadnezzar learned that GOD rules over the kings of the earth. Isaiah sees the King, the LORD of Hosts. Perhaps the highest point of 'God-consciousness' is reached in Psalm 130. The writer feels he cannot get away from GOD, however much he may try. Moreover, in the Old Testament God is a God of Righteousness, not the easy-going, 'good old sport' of modern fancy. There is such a thing as the severity as well as the goodness of God, and in this truth, as well as in others, the Old and New Testaments are in striking agreement. In the Old Testament evil is not something to be trifled with, nor is God the Righteous Judge to be trifled with. The person who is brought up to believe he can trifle with God soon gives up troubling about God at all. It is because of the features we have mentioned, expressed in a form unrivalled for simplicity and directness, that the Old Testament provides such valuable material for the religious instruction of even young children. In the modern world the constructive genius of men tends to shut out God from view. A poor London boy who saw around him schools, trains, dwellings, and other utilities, provided by the London County Council, on being asked, 'Who made the world?' replied, 'The London County Council.' His error is by no means uncommon. In view of careless, misleading views of God and of His moral requirements to-day, we feel there is no apology needed for including a course of Old Testament lessons in the Junior Grade. The Old Testament leaves no doubt about God's 'direct action' in His world.

"The Old Testament is the children's book. But certain principles need to be kept in mind by the Christian teacher lest the real religious value of the Old Testament be minimised."

We welcome the foregoing utterance as indicating very clearly one most important feature of the O.T. revelation—the revelation in creation, prophecy and history that Jehovah is Lord over all, caring, providing, and ruling among the peoples of the world; and that He is a holy God. The writer might well have gone on to stipulate that a proper understanding of the O.T. is necessary for a true estimate of the Person and Work of our Lord Jesus Christ. The preparation for His Coming—the implanting in the Jewish race "The Hope," which devout souls found realised in the Babe of Bethlehem—the Lamb of God, Jesus, Who died, and triumphantly rose again from the dead. How full of interest an O.T. lesson becomes when it can be seen to anticipate and illustrate some characteristic touch or incident in the life of the Lord Jesus. In all our study and teaching of the O. T. Scripture we do well to remember the words of Him who said: "They are they which testify of me," for

"The testimony of Jesus is the spirit of prophecy."

Here is an interesting paragraph from a Brisbane paper of recent date, concerning a departure from the law of the Church of England.

History as She is Taught.

"The burning of incense at some of services at All Saints', Anglican Church, Brisbane, has caused some discussion in religious circles. The rite was observed on Christmas Day and last Saturday, the feast of the Epiphany. 'The Rev. F. Maynard, rector of All Saints', when discussing the matter this week, said: 'It is the last step in the recovery by the Church of England of those accompaniments of worship which were dropped in the spiritually dead days of 100 years and more ago. I am not quite sure if the introduction altogether constitutes a new departure for Anglican churches in Brisbane, but it is nothing new for Australia, as the same thing is done in Sydney, Melbourne, and Adelaide. Incense has been burned in Anglican churches in North Queensland, whilst it is no departure in England, where it is to be found in hundreds of churches.'"

Mr. Maynard's allusion to "the spiritually dead days of 100 years or more ago," is decidedly curious. The Reformation days were certainly not spiritually dead days, and they were more than 300 years ago—they were the days when incense, lighting of candles and other Roman puerilities were dropped in the worship of the Church of England.

The ceremonial use of incense at a service of the Church of England was held to be unlawful by the Ecclesiastical Courts before the pronouncement on the subject by the Archbishops of Canterbury and York in 1899. In that year the Archbishops declared that while incense may be burned for fumigatory purposes, when no service is proceeding, the ceremonial use of incense is opposed to the intentions of the formularies of the Church of England. Apparently the rector of All Saints', Brisbane is ignorant of his church's history and law.

Another controversy is going on in the Sydney papers about the perennial bone of contention, the "No Temptation" Decree. It has its uses, and important uses too, for the general public is surprisingly slow to seriously consider the outrageousness of Rome's attitude and its egregious effrontery in matters that deeply concern our public welfare. Of course, we quite understand the reason behind the notorious decree. Rome never really gains much from a "Mixed Marriage," and she often loses, unless she can in some way get "the whiphand" of the parties to such marriages. Her policy has always been one of segregation, as far as possible, except in so far as the keeping it in partial abeyance tends to get the poor Protestant fly in to its spider-web. Where marriages are celebrated in the Roman Church, the Protestant parties have to give a sacred promise that the children will be brought

up in the faith of Rome. This is the reason why the Roman pontiff is eager to keep his flock from getting married elsewhere. It is because the flock are not always tractable in this method that this outrageous decree has been promulgated in our midst. Rome arrogates to herself the power of declaring whether or not the marriages of her devotees are legitimate or otherwise. We know she is fairly outspoken, through her priests and children concerning the illegitimacy of unions that defy the Decree. Not seldom they place themselves within reach of an action for libel. It would not be a bad thing if a striking lesson could be administered through the law courts in that regard.

We do not always see eye to eye with Archbishop Kelly in his public utterances, and, consequently, are glad to support some recent remarks of his at Rockdale, N.S.W., concerning the rights and duties of employees and employed. The Archbishop said that one great regard for society was the sanctity of contract. Nothing but the fulfilment of a contract could release men from the responsibility of it. No one could question the right of private property, or the right of a man to do as he liked in saving money and buying a house for his family. Such action must be approved, unless society was going to turn upside down; and it was ludicrous to find occasional attacks on the right of private ownership. "But there are also," he said, "the rights and duties of labour. The labourer has the right to enjoy life, and to get the fruits of his labour, but the man who thinks he can do as he likes with his working time is a fraudulent man. The bricklayer who lays three or four hundred bricks in a day, when he should be laying a thousand, has no conscience. The man that takes advantage of special circumstances to go slow at his work calls for vengeance from God."

The Brisbane "Protestant" has discovered a mare's nest. We are intensely grateful to have to call attention to it, for the "Protestant" is doing a good work, and we are loth to criticise it. Here is the curious error we refer to—

The Apocrypha. The Revised Table of Lessons Measure contains lessons from the Apocrypha instead of from the Bible. The Ritualists have actually succeeded in cutting out the Gospel of John in favour of the Apocrypha. We hope our Protestant readers will object to the reading of the Apocrypha instead of the Bible. Our own feeling is that Protestants should walk out of church when the Apocrypha is read in place of God's Word. Surely God's curse will fall upon the bishops and clergy of the Church of England. For our part we are looking for disruption.

Surely the Editor has been caught napping. The few lessons for The Apocrypha (see article vi. P.B.) displace O.T.

lessons, and not New Testament lessons, and we believe St. John's gospel belongs to the New Testament. We hope the Editor will gracefully withdraw the aspersion and the anathema.

God the Healer.

(By Rev. James Green.)

Psalm 103, verses 3, 4, 5: "Who healeth all thy diseases, who redeemeth thy life from destruction."

The subject of spiritual healing is one that is occupying a great deal of the public mind at present. Mr. Hickson, of the Church of England, has been conducting a mission or healing throughout the East, in Africa, America, and England, and thousands have been healed. The Christian Church cannot evade the question of disease and suffering. The Bible does not evade the question of disease. There are many miracles of healing, both in the Old Testament and the New. In the Old Testament health and long life are promised to the godly, and there is no promise which has been so largely fulfilled as that promise, that is, in what we may call perspective. Even in individual cases religion is conducive to well-being, while in harmony with Scriptures the sins of the fathers have their effect unto the second and third generation. The way to lift that curse of heredity is to set the promise of health working by living the life of faith. The New Testament also relates religion to health, and Jesus performed many miracles of healing.

We are told that He came, not only to save His people from their sins, but to destroy all the works of the devil. We know that sin is always associated with disease and death. It has been abundantly proved by statistics that "the wicked do not live out half their days." No doubt the length of days, and health, and strength, is the result of virtue, or what we call morality, and a non-Christian may so far emulate the Bible system of righteous living as to inherit a great deal of this promise. Christianity has, indeed, so permeated society that indirectly it has bestowed the gift of good living on many who are not disciples of Christ. But we have not sufficiently recognised that the benefits of religion in regard to health are not only the result of avoiding evil, but they spring from contact with the healthful spiritual forces at the disposal of those who believe. It is not a matter of avoiding loss only, but it is a matter of positive gain. The merely moral man may avoid the penalty of the violation of law, but the Christian receives great blessings which enrich his whole nature. God is the source of health, and Jesus said again and again: "Wilt thou be made whole?" Holiness tends to wholeness. It is said "a sound mind in a sound body," but it is conversely true that a sound soul tends to a sound mind and a sound body. No text in the Old Testament teaches this truth so emphatically as this we have chosen, "Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction."

I.—Who Healeth All Thy Diseases.

The word "disease" is a definition in itself. A cutting off from ease, a state of dissatisfaction, discontent, a discord. The unbeliever is out of tune with his environment. Consider what a wonderful and revolutionary adjustment takes place in a man's life when he comes to God, the Great Healer. First, there is the sponge passed over the slate of the past with all its unhappy memories, that means a lot in mental health. Vain regrets and futile remorse have given way to real repentance which never attempts to excuse sin, but acknowledges it to be opposed to the very law of human life, and to be rebellious against God, and only to be pardoned by God.

Notice the term used for sin here is "iniquity"—that is, "inequity." God is equal in all His ways and thoughts, and that is the ideal for His children. It is said of the Holy City that "the length and breadth and the height of it are equal." That is surely a parable of the perfect balance of the godly life, either in the individual or in society.

Sin is Sabotage.

It is putting the wooden shoe into the intricate and delicate machinery of human life, and creating disease. The great object of inventors is to secure for the aeroplane "automatic stability," so that the pilot only will have to guide the plane and be unable to wreck it. But I suppose they will never be able to so stabilise an aeroplane, but that some

pilots will be able to throw it out of gear, and even destroy it. In like manner, in spite of the wonderful faculties and great endowments of human life, because man is a pilot endowed with free choice, he can, and does, deteriorate, wreck, and destroy his very life.

The first thing God the Healer does is to "stabilise" life. He restores the balance, casts aside the weights which tilt the beam, so that man regains buoyancy and direction. How often we have seen the joy of pardon lighting up the face of the convict. You can see physical improvement week by week in the man whose iniquities have been forgiven. God is gradually tying up all the loose ends of that man's life, untangling all the mental and moral confusion, and giving him

A New Start.

The psychological effect is immense and beneficial. These are benefits to the soul—that is, the whole man, the sub-conscious mind and the conscious mind, resting and toiling, awake or asleep, the health-giving work of this wonderful readjustment goes on. The man is "content," and it is an automatic content, in one sense; that is, it is independent of circumstances. "I have learned in whatsoever state I am to be content," said Paul.

Sin is insatiable, unhygienic. It is septic, poisonous, and contagious. Religion is prophylactic, benign, bracing, tonic, and invigorating. In youth, manhood, and old age, we see "the beauty of holiness."

1. It puts a man right with his past, his present, his future, his neighbours, and his God.

2. It sows in the human soul those things which are true, honest, just, thus removing iniquity.

3. It sows in the human soul those things which are pure, lovely, and of good report, thus healing all disease.

4. It adds to a man's spiritual stature, virtue on faith, knowledge on virtue, self-control on knowledge, patience on self-control, goodness on patience, brotherly kindness on goodness, and crowns all with love—but love is of God, which, indeed, is God, and it thus brings him to fellowship with God his Creator, his Father. Well may we exclaim, "Bless the Lord, O my soul, and forget not all His benefits."

Sin is a Sort of Insanity.

There are many discussions to-day as to Christ's acceptance of the popular idea of His time, that epilepsy and such like diseases were due to demoniacal possession, but whatever may be our view as to whether He did or did not, psychology is surely convincing us that a vast proportion of disease which seems to have its root in the body is really rooted in the mind. It shows us also that the cure is not always in the bottle, but very often the cure is in the mind. Jesus removed delusions and "fixed ideas" that were harmful. The poor lunatic among the tombs who ran away from home and believed that his friends were seeking his harm was calmed and stabilised by Jesus. With his iniquities banished and now normal, "clothed, and in his right mind," he would have followed Jesus, not only in gratitude, but to be near.

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But Jesus completed the cure by sending him home to his friends, and I suppose that he would be surprised and grateful to find that home was home, and those he had feared were really friends and well-wishers. Jesus strips life of its delusions, shows sin to be horrible, gives us a scale of true moral values, puts us right with life, and saves us from the deteriorating influence of pride and selfishness.

II.—Who Redeemeth Thy Life from Destruction.

Life without God is wearing and corroding to the soul. The Christian in his contact with the world needs to come often to the Good Shepherd "Who restoreth" the soul. But what we see to-day is the spectacle of a sickly Church and invalid discipleship. Why? Because most churchmen are content with a mental acceptance of God only. All the means of spiritual restoration are neglected and not only the soul, but the mind and the body suffer.

Without going on to consider spiritual healing through human agent, let us remind ourselves that we have direct access to God as Healer in the means of grace established by Christ within the Church. Quiet contemplation and solitary communion are invaluable, but how few pause in the day's work to correct the compass of life, and renew the soul's power!

The Prayer and Fellowship provided by the Church brings the multiplied and cumulative influence of numbers to the individual devotions and uplifts all.

Correspondence.

The 135th Anniversary of our Church.

(To the Editor of the "Church Record.")

Sir,—The first Sunday in February will be the 135th Anniversary of our raising of the standard of the Cross on this continent. As the State celebrates its anniversary and has its day a public holiday, why should not the church? In Australia the church and State began together, and it is appropriate that both should keep their anniversaries at the same time. It is well to emphasise that the church here is as old as this State.

As the one responsible for starting this matter in 1902, I ask permission to say that I never intended to confine the celebrations of the anniversary to that of the service under the "great tree" somewhere near Circular Quay in 1788. I thought these works of the whole church founded in an absolutely new country should be remembered. With still a vision of the future, the dangers, hardships, difficulties of the pioneers should have some place of honor and of thankfulness and not be forgotten. Are the examples not inspiration to others? In my resolutions, unanimously passed in the Sydney Synod of 1903, and the Provincial Synod in the next year, it is "that for the purpose of emphasising the priority and history of our church here it is very desirable that in every parish... there should be some suitable notice or commemoration of so important and interesting an event." It was to be an Australian church history Sunday. Bishops of the Provinces sent circular letters to their clergy urging co-operation in their parishes. Archbishop Saumarez Smith seeing at first slackness sent out a second appeal. Happily scores of parishes last year honored the day, a few decorated their churches, but very many did not notice the anniversary in the least.

After 135 years we must be a poor lot of people indeed if we have no history worth thinking about. In 1788 the only roof was a "great tree," but now we have three or four thousand churches, some of them splendid parishes, and a few beautiful cathedrals. Surely in congregations occasionally a little gratitude might be put into their minds for the liberality, self-denial and of the clergy this hard graft that caused the erection of these buildings. Are they not a great inheritance? Shall we not thank God? And as to men, at first there was but the one, and solitary clergyman, and now we have in Australia about 1,400 and 24 bishops.

We are rich in biographies: Bishop Broughton, Bishop Tyrrel, Bishop Barker, Bishop Moorhouse and others each in their lives form a fine subject for a sermon. Several of the clergy were remarkable. Marsden's life is a fascinating story of hardship and adventure. His 44 years at St. John's, Parramatta, mark him as one of the noblest makers of Australia. A beautiful memorial now marks the spot where in New Zealand in 1814 he raised the standard of the cross. There

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are two or three memorials sadly lacking of other men's work in Sydney.

The church is the mother of education in this country. By her strenuous witness for truth and righteousness, the immorality of early days was changed into the truer conditions. In philanthropy she has taken a lead. Old age and invalid pensions are an instance. The neglect and cruelty of early days here have given way to the compassion of Christ.

I hope that this coming anniversary of our church will be fully celebrated. We see great needs of to-day, but let us remember and thank God for the very valuable and noble work already done.

F. B. BOYCE.

22nd January, 1923.

32 Seymour Grove,
Camberwell, Vic.
23/1/23.

The Cinema.

(The Editor, "Church Record.")

Dear Sir,—In last number you insert a paragraph containing an appeal on behalf of the C.M.S. for the gift of a cinema machine.

I would be pleased to help towards this desirable end, having seen the great success which has attended the Melbourne Branch's propaganda work under Rev. Seaford Deuchar, by his clever use of the portable cinematograph. Not only has real missionary educational work being carried out, but at the various missionary exhibitions so successfully organised by him, these "shows" have proved a real source of income; in fact, I can safely say the machine has "paid for itself" many times over.

RELAY.

The Nexus.

Sir,—I must thank Archdeacon Davies for his frank and courteous letter which appears in your issue of January 19th, and I find myself so much impressed with the fact of our

agreement of the main point that I am almost loth to speak of our differences upon minor and unessential points. His paragraph, "to sum up," seems to me to be an admirably accurate and lucid exposition of the steps which would have to be taken to remedy our present anomalous position, and I am delighted to know that he thinks, with me, that they should be taken. Power to make minor alterations in our standards and power to revise even "fundamentals" if the church unanimously desire it; that is, what the majority of the General Synod Committee is recommending the Australian Church to obtain, and it is good to know that Archdeacon Davies recommends it, too. In only one detail do I differ from him. With him, I desire the reform of General Synod, but not "on the lines of Australian democracy." I have had eighteen years' experience of Australian democracy.

With such agreement between us on the main point it might seem capricious to speak of our differences upon unessential details. We differ as to the meaning of the word "autonomy." Archdeacon Davies thinks the Australian Church is autonomous because it can approach Parliament with a request to be released from the restrictions which it has imposed upon its liberty. In that sense he is right. I think it is not autonomous because it has no power, under its present constitution, to legislate upon liturgical and doctrinal matters. In that sense I am right.

May I, in conclusion, beg Archdeacon Davies to believe that I really cannot tell him what I desire to see substituted for our present standards, for the simple reason that I do not know. I am not even sure that I want anything substituted for them. What I do desire is that the Australian Church should have standards which represent as nearly as possible its common mind, and are adapted as well as possible to its own needs. It may be that we shall find nothing better suited to our purposes than the present Prayer-book, but, if so, I want it to be considered the choice of the church in Australia and in the

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twentieth century, and not merely an inevitable inheritance from our legal past.

Also, whilst valuing no less highly than Archdeacon Davies, the wise comprehensiveness of Anglicanism, I want the Australian Church to have some effective means of securing discipline (though not, of course, uniformity) amongst its members in liturgical and doctrinal matters. I want this even though, as I said, I am convinced that the possession of such powers of discipline would result in the restriction of the liberty (or, it would be truer to say, the anarchy) which is at present characteristic of our church. And for Archdeacon Davies' information I would add that I should expect such restriction to concern itself mostly, if not entirely, in the directions associated with what is called the "Anglo-Catholic" party.

I am, Sir, yours, etc.,

F. de WITT BATTY.

Bishopsbourne,
Brisbane, 24/1/23.

Personal.

Rev. T. Law has been on a flying visit to England, travelling both ways by troopship. He expected to be back at Mussoorie by the end of January.

Miss Fannie Moller sends her first annual letter. She is stationed for the present at Maseno, Kavirondo, Kenya, East Africa.

Dr. Edwin E. Jones, President of the Fukien Christian University, Foochow, writes in glowing terms of the work of Mr. and Mrs. F. C. Martin, who went last year from Victoria to China.

Miss M. Minne Clark, of Church Missionary Society, Ningpo, China, forwards her annual letter, telling of two city day schools and itineration work.

Rev. R. A. Maynard, who has been spending furlough in England, has returned to Kenya, East Africa.

Rev. and Mrs. H. J. Howden expect to leave England on 8th February by the s.s. "City of Poona," to return to their work in Western China.

Rev. Thomas Watson died in Melbourne on the 8th of last month at the age of 81 years. Mr. Watson came to Australia from the North of Ireland when he was a boy, and was for many years a well-known business man in Young. He was ordained by the late Bishop Thomas, and was the rector of several parishes in the Goulburn diocese. He retired from active work a good many years ago, and has lately been residing at St. Kilda. Prior to the funeral a short service was held in Christ Church, Hawthorn, in which church the deceased clergyman had preached his first sermon. He is survived by two sons and two daughters; his elder son was with the 56th Battalion, and was badly wounded just before the Armistice; his younger son, the Rev. L. G. H. Watson, is the Headmaster of All Saints College, Bathurst.

In order to mark the twenty-fifth anniversary of Mr. Sampson's appointment as Organist and Choirmaster of the Brisbane Cathedral, the Clergy, Choirmen, Deputy Organists, and other members of the Cathedral Staff subscribed to present him with a silver cigarette case as a souvenir of the occasion. The case bore the inscription, "Presented to George Sampson, Esq., F.R.C.O., by the members of the Choir and Staff of St. John's Cathedral, Brisbane, in grateful appreciation of his twenty-five years' service in the ministry of music. Christmas, 1922."

Rev. W. H. Carr, auxiliary minister in the Bathurst diocese, has been appointed to the rectorship of the new parish of Eugowra. He is succeeded by Rev. F. Lee, from Bathurst.

Rev. S. M. Johnstone, rector of St. John's, Parramatta, who has been on a three months' holiday visit to India and Ceylon, returned by the "Orsova."

Rev. Hugh Linton, of the Staff of the Australian Board of Missions, has been appointed rector of Singleton in the Newcastle diocese. Mr. Linton is a son of the Bishop of Riverina, in which diocese he laboured before leaving for the war as a chaplain of the A.I.F.

Rev. T. A. Moore Campbell was inducted as Rector of Zeehan (Tas.), and at the same time Mr. C. W. Hutchins was formally appointed Lay Reader.

The Patronage Board for St. Aidans, Hobart, met on December 14th, and the Rev. W. Greenwood (of Bothwell) was appointed.

Two Tasmanian clergymen—Canon Shoobridge and Rev. F. B. Sharland, were ordained to the Priesthood on St. Thomas's Day, 1872. The Bishop and Clergy of the Diocese of Tasmania presented these two veteran priests on the occasion of the completion of the Fiftieth Anniversary of their ordination to the Priesthood, with illuminated addresses in book form, in which they offered them their heartfelt congratulations, and expressed their thankfulness for the splendid example of devoted and loyal work which the Canon and Mr. Sharland had set them.

Rev. R. R. Noake, rector of Camden Haven, has exchanged parishes with the Rev. R. Schwitter, of Comboyne, both in the diocese of Newcastle.

The Ven. Archdeacon Curtis, B.A., has, we understand, resigned the cure of the Kempsey, N.S.W.

During the last quarter, Rev. C. W. Light resigned his appointment as rector of Darwin, and left for the South after three years' work in this diocese of Normanton and Darwin.

Mr. Joseph Massey, for over 22 years organist and choirmaster of St. Andrew's Cathedral, Sydney, has sent in his resignation. Mr. Massey's work has always been highly appreciated and there will be a general regret at the news of his retirement.

Mr. T. W. Walker, of Hornsby, N.S.W., passed away suddenly on January 18, at the comparatively early age of 56. He had been for many years a devoted Church-worker and hon. lay reader. His best work, probably, has been done in connection with young men's Bible Classes, for he was an earnest and cultured Bible student

and a Christian gentleman of transparent sincerity and simplicity of faith.

Rev. and Mrs. C. P. Young, C.M.S. missionaries in Santalia, India, have just returned to Victoria on furlough. Mr. Young is a brother of Archdeacon Young, of Bainsdale, Victoria.

Rev. E. J. Hones, rector at Michell, Q., has resigned from that charge. The Rev. C. W. Robertson, who has recently been relieving at St. Colomb's and also at St. Michael and All Angels', New Farm, will probably be appointed to succeed Mr. Hones at Michell.

Rev. R. B. Robinson, L.Th., rector of Lithgow, N.S.W., has accepted nomination to the parish of Leichhardt.

Rev. H. G. J. Howe, L.Th., rector of Gladesville, will be inducted to the cure of Gladesville on the 15th inst.

Men's Lenten Offering for Foreign Missions.

(Appeal from the Bishop of Bathurst, the National President of the Church of England Men's Society.)

Dear Brothers,—Our brothers and sisters who are serving in the front lines of the church's advance in heathen lands are desperately hard pushed because we are not backing them up properly. They are cutting down the absolute necessities of life and are stinting themselves in every way. This is because the Missionary Boards and Societies are heavily in debt and have not been able to keep up supplies. This again is because we men of the Church have not been doing anything like our share in keeping up supplies. We have left it very largely to the women and children. It is our job more than theirs.

Twenty-two candidates ready and fit to serve in the foreign fields have offered themselves to A.B.M. None can be sent forward yet owing to lack of funds. The C.M.S. is in a similar position. Meanwhile those who are there, are being worn out through over-work and lack of furlough.

The A.B.M. and C.M.S. have asked the C.E.M.S. to organise a big men's offering for Missions during the coming Lenten Season. I appeal to all branches and brothers to take up the call with real earnestness, and by the exercise of a proper self-denial to do a manly part in clearing off the crippling debts due to war conditions, in relieving and cheering the brethren at the front, and in sending the church forward conquering and to conquer the heathen worlds for Christ.

The problem is not on the missionary fields. The fields are white to harvest. The problem is to get our men to realise the urgency of the need and the greatness of the opportunity.

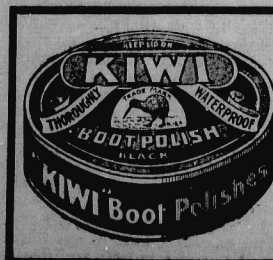
Let us do something really worthy this Lenten Season.

Yours fraternally,

G. M. BATHURST,
National President.

February, 1923.

Copies of this appeal, with envelopes for the offerings, are obtainable from all C.E.M.S. and Missionary Diocesan Centres in Australia and from Rev. A. R. Ebbs, National Secretary, C.E.M.S., Church House, George-street, Sydney.



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

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The Church Record.

FEBRUARY 2, 1923.

A NATIONAL SACRIFICING.

Time has brought round to us one of those few distinctively Australian dates in the Christian calendar: the anniversary of the first Christian Service. We do well to observe it, for no people can become great by forgetting their past; no nation can rise to high ideals by ignoring its origin. The sturdy, humbling injunction given by Moses—that great moulder of national life—to the people whom he led holds good for Australians to-day: "Thou shalt remember all the way which the Lord thy God hath led thee."

But our particular concern is with the first service held on our shores, February 3, 1788, and with that lonely personality, the Reverend Richard Johnson, the chaplain of the First Fleet. Real romance will never die as long as the memory of that historic occasion lives. It was a day of great things; the whole Continent was virtually claimed for Christ. It was a day of daring things, for the circumstances were such as to discourage even the most optimistic servant of God.

Consider the outlook of that preacher as he stood 'neath the "great tree" on the shores of "Sydney Cove." His congregation was composed of most unpromising material both for the building up a nation and a Church. Many of them had indeed "left their country for their country's good," and though some of them were doubtless innocent of any grave crime, it may be assumed that all of them were undoubtedly broken by the ghastly penal

code and discipline that prevailed in that day.

Then consider the officials who came out to organise and to administer the new settlement. True it is that Captain Philip and some of his brother officers were men of great merit and worth (their names should be held in remembrance), but there were others of power and influence who openly opposed the establishment of regular Christian worship, and who apparently looked on religion as a restraint and reproach upon their manner of life.

Think of the land to which those voyagers had come. It was hopelessly far away from other British settlement. "Home," with its sanctifying ideals had been left far behind. Moreover, the new land was practically unknown. What resources it possessed for the sustenance of a nation had yet to be proved, and the lack of knowledge that prevailed would only give rise to fears and pessimism. Yet, undaunted and undismayed, with the flame of true religion and hope burning steadily in his heart, the first preacher held that first memorable service and dedicated congregation and continent to God. Surely in so doing he left to us of the present generation a legacy of obligation which we are bound to recognise and accept.

What is that legacy? In simple terms it is that **Religion should be placed at the basis of national character and should be made the spring of national righteousness.** There is something stirring in the thought of that first service, where with homespun but fervent speech, the chaplain sought to link up together the religious, the military, and the civil elements in national life into a real unity, and invoke the rich blessing of God upon them all. Perhaps the significance of the act was not fully understood by him. He did greater than he dreamed of. Yet he taught us a lesson sorely needed to be learned by Australians: that while military achievement may make a people renowned, and commerce may make a people wealthy, only religion can make a people great. The word still holds true: "The people that do know their God shall be strong and do great acts."

We plead then for a recognition of the day by our Church that will be something more than the merely spectacular and merely oratorical. Sermons and speeches with the census returns as the text, and the numerical strength of our Church as the theme, will really be nauseating if not followed up by high endeavour and by earnest prayer. The fact is the Christian religion is "up against it" in Australia, and if the Church of England stands for true religion as she surely does, she must accept the challenge of the situation and start right in to do something or die.

We are somewhat tired of hearing the plea that the Church should be content to enunciate great principles and leave their application to others. This generally is said by those who, if they do not ignore the principles at least skillfully dodge the application of them to themselves and their concerns. Anyhow, the attitude is too reminiscent of that of America in the first three years of the Great War: a "snuffle-busting" neutrality combined with the writing of lordly notes, an attitude to be abhorred of all faithful Australians. After all, there is a Right and a Wrong in the social trouble of the day, and it is for us earnestly to search out the issues and fearlessly to condemn the Wrong when we know it, and stand for and insist

upon the Right, no matter what the cost. If folk with pious caution remind us that it is difficult to ascertain the truth on such matters and thus counsel us to hold back, we can only say that we still believe in the Holy Ghost as the Life and Guide of the Church of God. More daring, more faith, more passionate loyalty to truth, more disregard of consequence and of what man can do would make our Church a living, purifying power in the land.

Our Parliaments need stiffening up with moral fibre. Some people deplore the quality of those who occupy seats in our legislatures, and trace the cause back to the system of payment of members. Nothing of the kind! It is simply that our Churchmen lack courage and love ease. Public life, if it is to be of service, is strenuous. Moreover, the commercial world offers bigger profits (or at least surer) than does political life. So our men who could be great hold back and fondly imagine that they are rendering fine public service when they hand in a substantial cheque to some party funds. Then on the following Sunday they sit in the cushioned pews and politely listen with closed hearts, if not with closed eyes, to a Gospel which is the most disruptive and dynamic message ever given to the world. Yes! The Church will have to start in and attempt something even if it means that the cushioned front pews or the democratic back seat is emptied for the time.

Our Australian Press needs to be cleaned up, also. Some journals worthily represent the best traditions of their kind; others pander to the worthless and the sordid and base. The cult of the flesh is widely worshipped to-day and the high priests of that cult are our papers. Sunday papers are notorious for this, and even one or two "dailies" publish pictures culled from foreign exchanges (Fancy an Australian paper so portly-stricken!) which show a low estimation of the place of the public press.

Surely our leaders will lead us in this day of need. Let the truth be uttered; let institutions be attacked. We are called to this by all the sacred meaning of that first Christian service. The forces against us may be great, but greater is our God. And if the fearful and the stricken, the sycophant and the schemer leave the Church, well, that will be one happy issue. And we shall have fierce satisfaction in knowing that we shall then be on the road to spiritual and moral achievement, even if it mean the bearing of the reproach of the Cross all the way.

Our Melbourne Letter.

(From our own Correspondent.)

Easily the most-talked-of parish in the diocese is St. Mark's, Fitzroy. The new vicar has certainly succeeded in his first intention to put St. Mark's on the map. He has been there only a few weeks, and the attendance has leaped from twenty to six hundred. He has accomplished this mainly through his unconventional publicity campaign. Sweet are the uses of advertisement. The drowsy churchman, casting his languid eye over the list of church services, has suddenly been made to sit up and take notice. In place of the conventional notice there has appeared Saturday after Saturday a long paragraph of closely-printed matter, set out

to show the public that St. Mark's is in Fitzroy; that St. Mark's is very much alive; that St. Mark's "has the goods," and can deliver them. There has followed an outline—breezy and pointed—of the sermon which would be preached on the next Sunday. Also some free criticisms of the church, together with the assurance that St. Mark's would not be hide-bound by any traditions of the past.

Then Mr. Nichols has introduced the moving pictures into church, instead of the sermon! It need hardly be said that this has attracted a great crowd; the movies are always popular, but make them free on a Sunday night, in the unusual surroundings of a stately Church, and the crowd will rush to proclaim you king!

It is, of course, easy to see that such methods will provoke criticism, and Mr. Nichols has had his share. To those who do not know him his methods savour of the show-man. But Mr. Nichols is, emphatically, a man who is out for spiritual ends; none who knows him can doubt that his motives are the very highest and purest. And he is such an enthusiast that he disarms criticism. He is shot through with fire, a fount of boundless energy, with a dash of recklessness. When he tackles a job he tackles it vigorously. He throbs with life, and stirs us like the blast of a bugle. If I may venture an opinion on his methods it is this—that the methods themselves are not wrong, but that the only question is—can the means be kept strictly subservient to the end? Can Mr. Nichols carry the method through, and not allow it to carry him? Can he bring about conversion in those who come to church to see a moving picture? The easiest thing to do is to adopt the pictures and be satisfied with the crowd. The harder thing is to do without the aid of pictures, and stick to the quieter methods. The hardest thing is to use the pictures in such a way that the predominant impression made on the minds of the congregation shall be, not the story of the film, but the Story of the Cross. Mr. Nichols has chosen the hardest path. I, for one, believe that if he keeps his outlook as it is now, and his unaging vitality, he will win through.

But there is no denying that many of the clergy do not share this view, and shake their heads and speak sadly of misguided zeal, etc.

There is an absurd anecdote which used to be told periodically from the pulpit, in a solemn whisper, to the delighted Harrow boys, by the Rev. T. H. Steel, about a lady who used to visit the hospitals in the American Civil War, and left a bun or a rose on the pillow of the wounded, according as she thought they would recover or die. For my own part I give Mr. Nichols the bun.

C. E. M. S.

An Appreciation of the Conference.

Preaching in St. James', Sydney, on Sunday, January 7th, the Rev. P. A. Micklem alluded to the C.E.M.S. Conference which had just been held at Cranbrook School as likely to prove a turning point in the life of the Church in Australia.

The men there gathered together, many from distant parts of Australia, had discussed such a variety of subjects as the League of Nations, the industrial problem, immigration, and the implications of modern psychology. The influence and scope of the tutorial classes must of necessity be very far-reaching, and must be reflected in our Church life in the serious days that lie before us.

Each question had been faced from the Christian standpoint and with the single purpose of bringing Christianity to bear upon every phase of our national life.

It was felt by the bishops, clergy and lay-

men alike that this was pre-eminently the task of the Church and Churchmen, and it was of good augury that the C.E.M.S. had set itself the task of leavening every sphere of our public and social life with the spirit of Christ.

Immigration Work in New South Wales.

Mr. W. E. Wensor, C.E.M.S. Immigration Officer in New South Wales, reports that he has met 14 ships in Sydney during the two months since his appointment, he welcomed some hundreds of members of our commission, and has sent commendatory letters to many—clergy in whose parishes these newcomers are settling.

Greetings from the Diocese of Dornakal (Bishop Azariah), India.

The Members of the C.E.M.S., Australia.

Your National Secretary has given us the opportunity of sending you our greetings on the occasion of the first Annual National Conference. In the name of the Telugu Church Men's Society, or in Telugu, "the Andhra Christava Purushula Samajam," we send you our Christian greetings, and wish you God-speed.

The C.E.M.S. in this Diocese is a natural child of the C.E.M.S. in England. We are loyal to the principles of the C.E.M.S. and use its badge, and its card of membership, only all in Telugu (language). We have been an affiliated part of the C.E.M.S. for about two years only. We have at present about 40 Branches, and 500 members. They are mostly rural, and membership consists of young men who are largely field-labourers in very low economic condition; and yet, wherever the Society has been organised, it has proved itself to be a valuable aid in church work. We have had very encouraging instances of our "A.C.P.S." members making themselves responsible for chapel services during the absence of the paid worker; for keeping the chapel clean and in repair; for social service; and for temperance campaign. It is the ideal of service that we endeavour to keep prominently before our members! "As the Father has sent Me, even so send I you!" May you go forth from your conference with an increased consciousness of having been commissioned by our Lord Himself to go and represent Him in your respective corners by faithful devotion, pure living, and self-sacrificing service for all.

Your fellow-workers in the Lord,
(Sgd.) V. S. DORNAKAL, Pres.
P. B. EMMET, Sec.
Dornakal, 24th December, 1922.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.E.M.S. Gathering.

A Special Holy Communion Service was held at St. Mary's, Waverley, on Anniversary Day, at 8 a.m. for C.E.M.S. Members. Some 60 were present. At the breakfast following Mr. E. R. Buttonshaw gave an excellent address on the work of the Society including its emigration work.

C.M.S.

A great Central Rally will take place in the Chapter House, Sydney, of those who are sufficiently Australian to care for the welfare of our own Aborigines, on Tuesday, 6th February, 1923, at 7.45 p.m., to welcome the Rev. H. E. and Mrs. Warren.

Mr. Warren has worked for the past ten years among the native races of Australia, and will shortly return to his position as Superintendent of the Stations at Koper River and Groote Eylandt in the Northern Territory. He will only be in Sydney about a week, so that he cannot visit individual parishes. All Church-people are therefore urgently requested to avail themselves of this meeting, which will be their only opportunity of hearing of this all-important work of the Church.

Katoomba Convention.

The 20th annual convention for the deepening of the spiritual life was held at Katoomba, January 15-19, on the grounds of "Khandala," the summer residence of Mr. and Mrs. C. Ernest Young, of Fairmead, Bundaberg.

Rev. H. S. Begbie was chairman and the following took part in the various meetings: Revs. Dr. G. E. Weeks, W. T. C. Storrs, H. G. J. Howe, R. B. Robinson, H. Paton, Ambrose Williams, H. Moore, W. Lamb,

Edmund Clark, Dr. Northcote Deck. In addition the following spoke at the missionary meetings: Misses Constance Young (Malaita), Barbour (China), Mr. Tompkinson, C.I.M., Mr. Bowen, B. and F. Bible Society. The meetings were held in a marquee, and were very well attended right throughout. The trustees, Messrs. C. Ernest Young, Rev. H. G. J. Howe, Messrs. W. Dibley and W. Bradley, are to be congratulated on the success attained.

Church Missionary Society.

N.S.W. Summer School.

The summer school in connection with the Church Missionary Society was held this year from the 22nd to the 26th January, in the grounds of "Khandala," Katoomba. The meetings were held in the large tent which had been erected for the Katoomba Convention the previous week. The Society is under a debt of gratitude to Mr. Ernest Young for allowing the use of his grounds, and for his kindness in placing at the disposal of the speakers the large cottage on the grounds.

The official opening of the school took place on Monday, 22nd January, when the rector of Katoomba, the Rev. F. A. Reed, extended a warm welcome to the members of the school.

Mr. Ernest Young also welcomed the members to "Khandala," and expressed the wish that the school would prove a time of great blessing. Canon Langley expressed the thanks of the members to the Rev. F. A. Reed and Mr. Young.

The Rev. Canon Langley was the chairman of the school and his opening address, "The oneness of the modern world," gave a splendid impetus to the school.

The Bible Reading each morning was given by the Rev. D. J. Knox, who took as his subject "The miracles of Christ." The readings were very helpful and instructive. Each morning the subject, "New factors in the Mission Field" was discussed. The subject was productive of some very fine addresses. The chairman spoke on "The oneness of the modern world," Rev. S. H. Denman on "The wide racial upheaval," Rev. H. R. Holmes, formerly of India, on "The world wide thirst for knowledge," the Rev. R. A. Pollard, formerly of China, on "The growing independence of native churches," Rev. A. Kilworth, "The universal attractiveness of Jesus Christ."

The next subject considered was "Building up the Missionary-hearted parish," through "The teaching and worship of the Church," "The Sunday School," "The Parish Council," "The spread of knowledge." The speakers were Rev. G. A. Chambers, Rev. L. M. Dunstan, Rev. L. G. Hatfield Hall, Rev. H. R. Holmes, and Mrs. Newby.

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Fraser. On Friday morning the general secretary, Rev. M. G. Hiesby, summed up in a very impressive way, the thoughts that had been put before us. His subject was, "Our response. Service at home and abroad."

In the evening the subject was, "The Gospel presented by Pioneer Evangelism," "Higher Education," "The witness of the native Church," "Medical Missions." Among the speakers were Rev. S. H. Denman, Rev. H. E. Warren, of the Roper River, who was very impressive in his account of the work being done amongst the Aborigines, Rev. W. G. Hilliard, Canon Clayton and Miss Barber, formerly of China.

The closing meditation each evening was given by the Rev. S. J. Kirby. His subject was "The Cross of Christ," and the members of the school will never forget the great spiritual uplift from the addresses. The closing meditations were a great feature of the school.

Despite unfavourable weather, the attendance was splendid. On Thursday evening, despite torrents of rain, 61 people braved the elements and a sodden tent. It was a splendid testimony to the influence of the school.

The social side of the school was kept well in view, and each day excursions were arranged to various places on the mountains.

The general opinion amongst the members of the school was that the 1923 Summer School would rank as one of the most powerful and helpful that has been held.

A great deal of credit for the success of the school must be given to the chairman of the school, Rev. Canon Langley. He was an ideal chairman, and by his tact and sympathy gave just the right tone to the school. The chairman's closing address on the last evening made a deep impression and will live long in the memories of those present.

A word of praise must be given to the Rev. F. A. Walton and the Rev. R. Gee, the secretaries of the school, who spared no pains to make it a success.

We thank God for the 1923 Summer School and trust that next year many more will be enabled to come apart for this week to be instructed and to be stimulated to fresh activities in the service of Christ and the extension of His Kingdom.

Memorial Church.

A special meeting of the Parish Council, Cloyville, was held on the 5th ult. There was a full attendance. Sir Chas. Rosenthal submitted fresh plans, in accordance with the Archbishop's expressed wish of keeping the cost of the building at approximately £400. The Parish Council approved of the plans, and instructed the architect to call for tenders. The date for the laying of the foundation stone will be Anzac Day, April 25th, at 3 p.m.

LEICHHARDT.

Young Worshippers' Band.

The annual prize distribution took place on Wednesday evening, December 20th. The Rector presided and gave an address based on the words, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). The Rector gave a brief history of the Young Worshippers, which he had started on Advent Sunday, November 30th, 1915. The number of members then being 150 girls, 76 boys; at the end of January, 1916, they had 164 girls and 115 boys, whilst three months later they had a total of 440 members, with an average attendance of over 300 each Sunday morning. Now, in 1923, after 7 years, the figures are about 200 girls and 180 boys—total members about 380. Whilst the average attendance at Sunday morning services is about 300.

Parish Visitation by Boat.

The parish of Hornsby, of which Rev. A. L. Wade is rector, includes Asquith, Berowra,

and Brooklyn, where much of the visitation is among the settlements on the Hawkesbury River. The main difficulty has been that of transportation. Through the generosity of Mr. Robert Vicars, the parish has now been presented with a launch to do this work, and a great improvement in the visitation has been possible since Christmas.

A Memorial.

On Sunday, December 10th, a new Holy Table was dedicated at St. Mark's, Elderslie, in memory of the late rector, Canon Allnutt. Mrs. Allnutt was present, and wrote the following appreciation: "Once more Mrs. Allnutt and family desire to thank old friends for another beautiful memorial—this time in St. Mark's, Elderslie, the little church the Canon saw built, and which was so dear his heart. The Holy Table is a beautiful one, and we were so pleased to be at the dedication service."

An Inspiring Service.

St. Cuthbert's, Naremburn, was the scene of a memorable service on New Year's Eve. The Rector writes thus of it in his January letter:—

"The inspiration of the United Watchnight Service in St. Cuthbert's last evening would have been with us to give us a vision of a united Christendom. It was a wonderful service, and God will surely bless the various churches that expressed His Spirit so magnificently on that occasion. The Rev. Alexander Clark's (Presbyterian) words were well chosen, and had an application that suited everybody: 'I do remember my faults this day.' The New Year was an occasion for a new start in the Christian life; new decisions of loyalty to Christ following after a confession of faithlessness to Him in the past. All the Protestant clergy were present, and what is to be appreciated a hundredfold, they honored the old Church of England by wearing the orthodox cassock and surplice, a fact which was significant of the unessential nature of these garments, except perhaps for uniformity and order. Revs. A. Graham (Methodist) and W. A. Marsh (Congregational) offered prayer, and the Rev. Cleugh Black (Baptist) read the lesson. Both of your own clergy were present, and altogether it was a red-letter 'night' in the history of Naremburn and district. And what a congregation! Who ever heard better congregational singing, and all at midnight, stepping together into the New Year. Forgetting for the time being Anglicanism, Methodism and the rest, we took sweet counsel together, and walked out of the House of God as friends. May God deepen the spirit of fellowship among us, and may He show us how unlike His Gospel is the spirit of bigotry, and narrow-mindedness. A witness such as this service will do indefinitely more good in the long run than all the excremental appendages having a form of godliness, but by their practice denying the reality of that faith by which they profess to exist."

"Give me every time the united voice of God's people in worship, and I ask for very little more in the matter of organisations. The old church is still Divine keeping, and under God can take care of those precious heritages bequeathed to her in bygone days."

BATHURST.

A New Church.

The Right Rev. Dr. Long, Bishop of Bathurst, laid the foundation stone of a new church at Warraderry, in the parish of Grenfell, on January 28. A very large gathering of Church-people witnessed the ceremony. The sum of £950 was collected, £101 being placed on the stone. The Rev. P. S. Moore, B.A., rector, congratulated the people on their splendid efforts. The Bishop also dedicated a new font in Holy Trinity Church, Grenfell, given in memory of the late Mr. F. F. Gibson, of Caragabal.

VICTORIA.

C.M.S. Summer School.

A successful Summer School was conducted by the C.M.S. at Portarlington from January 6th to 13th.

The Rev. E. W. Hadwen, B.D. (Warden of the Theological College, Bendigo), presided at each session and was the special preacher at the opening and closing services of the school. Bible readings on "Soul Winning" were given by the Rev. W. M. Corden, Rector of Narracoorte, South Australia. Missionary messages were delivered by C.M.S. Missionaries, including the Rev. and Mrs. H. E. Warren (Roper River), Rev. T. Lawrence (late of Uganda, Africa), Miss M. M. Crossley (Rajputana, India), and Miss E. J. Veal (Berega, Africa), and the Rev. J. J. Booth, B.A., delivered an interesting address on "The Value of Study Circles." A conference followed the morning addresses, resulting in many helpful suggestions.

Devotional addresses were also given each evening by the chairman. About 60 members attended the School.

A Generous Gift.

St. Stephen's, Richmond, and the Church in general, have benefited large, from time to time, by the generous help of Mr. Clements Langford. Recently he offered the use of his large residence at Richmond, at a "peppercorn" rental, in order that it might be used as a hostel where young men, who come from the country to the city for work, might board. Needless to say, the offer was quickly accepted by the parish, and the Vicar (Rev. G. E. Lambie), has been busy putting the project on a sound business footing. The assistant curate of St. Stephen's will reside there, and a capable matron has been appointed. The boarding rates are very reasonable, thanks to the circumstances of the lease. All who know the city well, know that one of the most pressing needs of the day is the provision of good boarding accommodation for young people, whom business calls to the city. Suburban clergy often have enquiries for "something that they can recommend." So this hostel will do something towards supplying that need. It is most encouraging to note such instances as this of the growth of the spirit of community service among churchmen.

BALLARAT.

S.S. Teachers.

The Sunday School Committee for the Diocese is encouraging Sunday School teachers to study a primary course in theology, with a view to entering for an examination ultimately. A few names have been received, and it is hoped that others will enter. The course of study includes a set of books in the New Testament, a book on Doctrine, a history of the Church of England, and a history of the Prayer Book. The lectures will begin as soon as a few more names are received.

The Committee has arranged for a Study Circle for Sunday School teachers to be held on Tuesday evenings in February in St. Andrew's Parish Hall, South Brisbane. The circle will be conducted by the Rev. G. S. Hanbury.

Diocesan Appointments.

Rev. G. E. Menlove (Vicar of Merbein) has been appointed Vicar of Warracknabeal, and will be succeeded at Merbein by the Rev. L. C. Ferris.

Rev. W. G. Bowes, M.A., Vicar of St. Thomas the Martyr, in the Diocese of Bristol, England, has been appointed Vicar of Warrnambool.

Rev. Canon Colebrook, Vicar of Camperdown, has been appointed Rural Dean of the Deanery of Colac in succession to Canon Davison, who has resigned and left the Diocese.

The Girls' School.

The presence of her Excellency Lady Foster, wife of the Governor-General of Australia, at the annual Speech Day of the Ballarat Church of England Girls' Grammar School on December 18th last gave the function an added interest. Not only did her Excellency distribute the prizes won by the students in the different branches of school life, speaking words of congratulation and encouragement to the recipients, but she also delivered a practical address, which revealed a deep personal interest in the education of all that the comprehensive word stands for.

A large gathering of parents and supporters of the school were present to give a cordial greeting to her Excellency when she entered the hall accompanied by the Bishop and Mrs. Maxwell-Gumblerton, the Mayoress (Mrs. W. R. Elsworth), Dean Tucker, Canon Colebrook, Canon Morgan-Payler, the Rev. L. T. Maund, members of the school council, the head mistress (Miss D. L. Poole), and teaching staff.

The Bishop presided.

QUEENSLAND.

All Souls' Memorial Church.

In the diocese of North Queensland, at Victoria Estate, a small village situated about 60 miles north of Townsville, there has recently been erected an Anglican Church as a memorial to perpetuate the memory of those who enlisted from Victoria Estate and fell in action in the service of their country during the Great War.

The building is of brick and roofing of red tiles. It was designed by Mr. Sydney Jones, architect, of Sydney, New South Wales, who also very generously donated the plans. The dimensions are 43 feet by 16 feet, and the building will comfortably seat about 50 people.

The furnishings have mostly all been donated to the memory of a relative or friend, and bear inscription plates to that effect.

The first move towards the building of the memorial was on the 18th October, 1918, and it was then suggested that it should be an Anglican Church. This was agreed to, and from then on those interested got busy and were not satisfied till their undertaking was achieved. The wish was to build a fitting and at the same time picturesque, and this is now a reality.

The collection list for the building fund was opened on the above date and the foundation-stone laid on 10th December, 1920, by His Lordship, Dr. Feetham, the Bishop of North Queensland, and the church was completed and opened for divine worship on 20th October, 1922. It seems a long time (four years) to take to build so small a church, but the object was to complete the building free of debt and this was done, which is unique in the building of an Anglican Church, at any rate in Australia.

In all, allowing for the cost of furniture donated, (£1,500) fifteen hundred pounds was subscribed to the building fund.

The furnishings are all in keeping with the building, having been neatly designed and manufactured by the Church Stores in Sydney, with the exception of the pews, which were made in Townsville.

The honor board contains the names of eleven heroes to whose memory the church was built.

Keen interest was manifest throughout, and voluntary help was always forthcoming whenever required.

Working bees of voluntary helpers enabled the building to be constructed for such a very moderate sum of money. The foundations were all laid by this means and the roofing and flooring were put down in the same manner. In the words of His Lordship the Bishop of North Queensland, "The building has been well erected and should last for four hundred years."

A trophy has been presented by the committee of the Australian War Museum, which is to arrive shortly and will be placed in the grounds.

"While I live I'll grow" is what is anticipated in this small branch of the mother church. The hope is that year by year additions will be made to beautify our church

and so keep fresh in our minds the lads to whom we owe so much.

The grounds have yet to be laid out and the belfry erected for the very massive and fine-toned bell lately presented to us. Sufficient funds are in hand to complete all these accessories.

(From a Correspondent.)

THE NEW LECTIONARY.

Feb. 4, Sexagesima.—M.: Ps. 139; Gen. iii.; Mark ix. 33 or 1 Cor. vi. **E.:** Ps. 25, 26; Gen. vi. 5 or viii. 15-ix. 17 or Eccles. xv. 11; Luke xvii. 20 or 1 Cor. x. 1-24.

Feb. 11, Quinquagesima.—M.: Ps. 15, 20, 23; Gen. xii. 1-8 or Eccles. i. 1-13; Matt. v. 1-16 or 1 Cor. xii. 4. **E.:** Ps. 30, 31; Gen. xiii. or xv. 1-18 or Eccles. i. 14; Luke x. 25-37 or 2 Cor. i. 1-22.

Feb. 14, Ash Wednesday.—M.: Ps. 6, 32, 38; Isaiah lviii.; Mark ii. 13-22. **E.:** Ps. 102, 130, 143; Jonah iii. or Prayer of Manasseh; Heb. iii. 12-iv. 13.

Feb. 18, 1st Sunday in Lent.—M.: Ps. 51; Gen. xviii. or Eccles. ii.; Matt. iii. or Heb. vi. **E.:** Ps. 6, 32, 143; Gen. xxi. 1-21 or xxii. 1-19 or Baruch iii. 1-14; Mark xiv. 1-26 or 2 Cor. iv.

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PUBLICATIONS.

Christian Healing Mission.

We have received two booklets on this subject, by Mr. J. M. Hickson, "The Revival of the Gift of Healing" (6d.), and "The Healing Christ in His Church" (1/-). In these booklets the Missioner sets out the meaning of spiritual healing and urges the necessity for the Church to revive the use of a gift or ministry, which Christ has never withdrawn. They should be read carefully by all who intend to co-operate in the Mission, either as intercessors or "Patients." There are several points of teaching in which all may not find themselves in agreement with Mr. Hickson's opinions; but as we have said before the gift of healing, which seems undoubtedly to belong to the Missioner, does not necessarily carry with it the gift of interpretation or teaching. And certainly Mr. Hickson's view that physical affliction is not in the will of God for man seems obviously arguable in the light of Christ's Own statement regarding the man born blind, that the affliction was for the glory of God and not the result of the sin of the man or his parents. Our copies are from the publishers, Church Book Stores, Daking House, Sydney. They are also on sale, with other Christian Healing Mission literature, at the C.M.S. Bookroom, Castlereagh-st., Sydney.

The Dawning of That Day, by H. O. J. Howe, L.Th., rector of All Souls', Leichhardt, N.S.W. (Price 1/6 nett; our copy from the C.M.S. Book-room, 192 Castlereagh-street, Sydney). This little booklet of 96 pages contains much that is interesting and helpful, emphasising as it does the Second Advent as the great hope of the Church of God. It is written from the point of view of the pre-Millennarianist, and introduces a certain amount of eschatological detail that seems to us highly debatable as well as unpractical. We cannot help quoting "the saintly and scholarly" Bishop Handley Moule on this subject. He said: "On the whole, however, we leave this subject as we entered for it, with a reverent avowal of the conditions of mystery, and, in some respects, inevitable suspense which attend its study. On no topic of revelation should believing students be more watchful against premature conclusions and unloving criticisms than on that of the details of the prediction of our blessed Lord's most certain, literal, glorious and desirable return, and on the subject of the literal interpretation of the O.T. prophecies." Bishop Moule wrote: "Many of the O.T. prophecies, taken literally, foretell a great restitution of the Temple and Sacrificial Ritual, under the favour of God. (See Jer. xxxiii., 18-21; Eze. xl, xlviii. But this is difficult to reconcile with statements of primary spiritual principle in

the New Testament (see Job iv., 21-4; Acts vii., 48-49), and the whole argument of the Epistle to the Hebrews, especially vii., 10-13. Is it not probable that the range of Old Testament prediction has its fulfilment in realities of the spiritual order, which is the highest? And if so, the question arises whether the same principle does not rule other Old Testament predictions of the future of Israel."

We are of opinion that Dr. Moule's cautious words are worthy of due consideration.

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This book is not intended to supersede any of the literature already issued in preparation for Mr. Hickson's Missions. It is particularly necessary that students of the subject should be familiar with the contents of the two books which come from Mr. Hickson's own pen:

"The Healing of Christ in His Church" Price, 1/-

"The Revival of the Gifts of Healing" Price, 6d.

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Position of C.M.S. Missionaries.

An Open Letter from Bishop Hind to the
Rev. D. H. C. Bartlett.

Footscow, September 25, 1922.

Dear Mr. Bartlett—On the whole, Mission-
aries of the C.M.S. have kept fairly quiet
throughout the painful controversy on the
position of the C.M.S., in which you have
taken so prominent a part. This may be taken
to mean that they are sitting on the hedge,
waiting to see which party is going to succeed,
or it may be taken as a proof that they
have a guilty conscience, or again it may look
as if they did not care.

It is for this third reason that I venture
now to write you this Open Letter. We do
care, we care tremendously that we should be
suspected by our brethren in Christ of dis-
loyalty to Him. We know that we need not
be afraid of man or of man's judgment, but
then you are our own brothers and sisters
sharing with us in the great call of the Gos-
pel, sharing with us in our concern at the
condition of the world without Christ, we
have been buoyed up many a time in our diffi-
culties and perplexities by the sympathy of
our brothers and sisters at home, and it is a
matter of real grief and pain when even a
little of that sympathy is withdrawn. It is
the warm glow of loving contact with the
Christian Church at home that makes Mis-
sionary work possible, and how can we not
care when this sympathy grows cool, and our
bond with the home friends seems weakened
or broken? No, please do not imagine that
we don't care.

And how about the guilty conscience? Well,
I can only say that to most of us the con-
trovery is simply unintelligible. Does twenty
years' experience of the Mission field mean
anything to you? Are you prepared to be-
lieve me when I tell you that I do not know
one C.M.S. Missionary who does not with
all his heart believe in the Divinity of our
Lord, in the Truth of His Word, and in the
Authority and Inspiration of the Bible? Not
only so, but I cannot imagine one. The call
of God to Missionary service is surely de-
pendent upon these things. Could anything
short of this send men out to heathen lands
to preach Christ? As I say, we do not under-
stand what your controversy is about; but if
it is about these things then we take off our
hats to no man in our belief, devotion and
loyalty. But if you and others are made an-
xious because some of us feel that the con-
ditions of modern life, and the trend of mod-
ern thought and teaching, call loudly for a
restatement of our old and unchangeable
faith, then we must admit that your anxiety
is well-founded, though why this should cause
anxiety may remain a puzzle to us. Every
reformer that has ever lived has worked to
co-ordinate principles and faiths which are
universal with conditions that are fleeting.
Jesus Christ Himself suffered and died as a
direct result of His opposing the so-called
orthodoxy of His time. The sixteenth cen-
tury reformers laboured to get the statements
of faith, the Bible and the Services of the
Church into modern language understood of
the people. Neither Jesus nor Luther had
any desire to change the old faith which
they knew to be unchangeable, but merely to
co-ordinate it with the time in which they
lived. There are some C.M.S. Missionaries
who long to see the universal and funda-
mental principles of Jesus brought into vital
contact with the conditions of modern thought
and life, and they feel that to do this some
restatement is necessary, and they are desir-
ous of having that restatement made. I may
just say here as a kind of parenthesis that
if you want to know what kind of restate-
ment we feel is called for, the little book
of Prayers for Students published by the Stu-
dent Christian Movement seems to embody
many of our thoughts.

And we are not sitting on the hedge. We
are right down with our spades at work in
the field. It matters little to us which side
succeeds in the controversy, there is only one
thing that matters, and that is that God has
counted us worthy to be enlisted in His ser-
vice that He has owned and blessed our work
far beyond what that work deserved. These
facts give us a confidence that cannot be
shaken. We know the work is His, not ours;
the salvation of the world is of His planning,
not ours; and if He deigns to use us in the
furtherance of His plans, "Glory to His
Name."

And just in conclusion; lest you should feel
that there is a lack of sympathy between the
Missionaries at the front and the home-base at
Salisbury Square, lest you should seem to see
indications that our lines of communication
are growing thin, let me assure you that Salis-
bury Square is looked upon by us with feel-

ings of reverence as a home of Prayer and
Faith, a very House of God. If we want
sympathy or help, if we want guidance in
perplexity, we are sure of it always at Salis-
bury Square. When we are beset by trials
and difficulties, anxieties or disappointment,
the thought of our brothers and sisters at Salis-
bury Square sharing in the spiritual struggle
and burden, is an immense strength to us. We
are sure of having allowance made for our weak-
ness there; indeed we often thank God that
we of the C.M.S. have a home-base where
St. Paul's wonderful hymn of "Love," 1 Cor.
xiii., is realised in word and deed."

With kind regards, believe me, very faith-
fully yours in Christ,

JOHN HIND, Bp.

Young People's Corner.

How He Got His Place.

The boy who does just as little as possible
for an employer sometimes wonders why he
is not given a higher position in the business
house in which he is employed, when a less
brilliant companion who works for another
establishment is advanced very rapidly. The
reason probably is that the less brilliant com-
panion is more faithful and works conscien-
tiously, always seeking to do more than
enough barely to secure his salary. Some-
body sees and appreciates his work, and when
the opportunity comes a better place is given
him, which he fills with equal faithfulness.
An illustration of this may be found in the
following true incident:—

A boy about sixteen years of age had been
seeking employment in one of our large cities.
He looked vainly for two weeks, and was
well nigh hopeless of getting any work to
do, when, one afternoon, he entered a store
kept by a gentleman whom we will call Mr.
Stone.

The lad asked the usual question: "Can you
give me anything to do?"

Mr. Stone, to whom he appealed, answered,
"No; full now." Then, happening to notice
an expression of despondency on the youth's
face, said: "If you want to work half an
hour or so, go downstairs and pile up that
kindling wood. Do it well, and I'll give you
twenty-five cents."

"All right; thank you, sir," answered the
young man, and he went below. As the store
was about closing for the afternoon he came
upstairs and went to Mr. Stone.

"Ah, yes," said that gentleman, somewhat
hastily, "Piled the wood? Well, here's your
money."

"No, sir, I'm not quite through, and I
should like to come and finish in the morn-
ing," said the young fellow, refusing the silver
piece."

"All right," said Mr. Stone, and thought
no more of the affair till the next morning,
when he chanced to be in the basement, and
recollecting the wood pile, glanced into the
coal and wood room. The wood was arranged
in orderly tiers, the room was cleanly
swept, and the young man was at the moment
engaged in repairing the coal bin.

"Hullo!" said Mr. Stone, "I didn't engage
you to do anything but pile up that wood."

"Yes, sir, I know it," answered the lad;
"but I saw this needed to be done, and I
would rather work than not. But I don't
expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went
up to his office without further comment.
Half an hour later the young man presented
himself, clean and well brushed, for his pay.
Mr. Stone passed him his quarter.

"Thank you," said the youth, and turned
away.

"Stop a minute," said Mr. Stone. "Have
you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here"
—writing something on a slip of paper—take
this to that gentleman standing by the counter
there; he will tell you what to do. I'll give
you six dollars a week to begin with. Do
your work as well as you did that down-
stairs, and—that's all!" And Mr. Stone turned
away before the young fellow recovered
from his surprise sufficiently to speak.

This happened fifteen years ago. Mr.
Stone's store is more than twice as large as
it was then, and its superintendent is the
young man who began by piling kindling
wood for twenty-five cents. Faithfulness has
been his motto. By it he has been advanced
step by step, and has not yet by any means
reached the topmost round of success. He
is sure to become a partner some day, either
with his employer or in some other business
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Current Topics.

The Season of Lent is again with us, with its call to consideration of the claims of God and of our own need of self-examination with a view to deepened consecration of life for the service to which our Master calls us. As the Bishop of Rockhampton, in his pastoral, finely puts it—

"Lent is an opportunity for spiritual re-collection. The Lord Jesus Himself, all important as was the work that He came to do, short as was the time in which He was to do it, yet drew aside from time to time, to be alone with His Disciples in the presence of God. So, it is with us. I often am overcome, as I know all the priests of the diocese are, with the tremendous amount of work to be done, and with the shortness of the time. But if we are doing the work of Christ we can learn from Him something as to how it should be done. 'Come ye apart awhile.' Let us then retire into the inner chambers of our heart, close the door and be alone with ourselves in His sight. I believe that this is our most pressing duty as a diocese. Since last Easter we have been enwrapped in an atmosphere of strained activity, with our Schools, our Orphan Homes, our reorganisation of diocesan finances. The time has come for us all, not least for myself, to go apart, and while not relaxing in our necessary duties, to cast ourselves into the arms of God, and seek with Him the peace and spiritual refreshment that comes from a closer walk with Him. I therefore, as your bishop, ask you earnestly to do these two things, first to frame for yourselves, and keep faithfully, that rule of bodily discipline that you feel will most help your spiritual life, and secondly, every day, be it only for a minute or two, but certainly every day, to withdraw your minds from your ordinary pursuits, and strive to achieve a deeper sense of the presence of God. In this matter again, much must be left to the individual conscience. For those who can find the time, I suggest a regular attendance at the week-day services. If this is impossible, opportunities may be found, and I know many who already make a habit of finding them, in the course of their daily work."

It is too true that what is regarded as the practical side of the Christian life is allowed to draw us aside that regular intercourse with God which alone can make fullness of service possible and practically fruitful. Let us again realise the practical nature of the Divine strength and the practical nature of a personal communion with our Father in and through our Lord and Saviour Jesus Christ. May the spirit of Christ lead us to a truer understanding of the "things of Christ."

The Season of Lent is at once a strong and urgent call to self-examination and self-discipline. These two habits are really necessary, if Christians would safeguard their spiritual vitality. So often we note that the course of Christian experience among people, just for the lack of such self-discipline, too often resolves itself into a series of emotions which end in themselves and bring no fruit to perfection. One great need of to-day is a more ordered spiritual life. This life comes

from God. He has entrusted it to weak and sinful men—men subject to manifold temptations. If this spiritual life is to be maintained and strengthened, it must receive careful and skilful tending. If our Christian character is to be deepened, and through character, thought, and life around us influenced, we cannot fail or ought not to fail to make the very most of the wholesome medicine of the Lent Fast. Christian experience in every age has testified to the value of such seasons as aids to the spiritual life and as an acceptable sacrifice to God. We need the season in our struggle with materialism. We need it in our quest for spiritual supremacy. We need it as an outward expression of the surrendered life. But more on the behalf of the Kingdom of God. A season (when rightly used) which helps to concentration of mind, heart and will in self-recollection and prayer and through that to the disciplining and strengthening of the life of the spirit, cannot but mean very much for God and the witness of His truth and power in the world. May He help us to use the solemn season wisely and well!

Once more the call of the solemn Season of Lent is sounding in our consciences! It should find ready response. There, of course, should be an intense attitude of devotion, an earnest seeking after God, a strong spirit of surrender to Christ and His claims—but there must also be the outward and tangible expression of our Lenten discipline. Surely this ought to be evident in our self-sacrificing giving, especially when the whole Church in its manifold activities calls so urgently for financial help.

Both A.B.M. and C.M.S. are in debt and greatly in need of money to carry on current work. We wonder whether in this connection church-people will catch the spirit of the old cobbler mentioned hereunder. The occasion was some few years ago in England, and had reference to the needs then facing the C.M.S.

"I've been reading in the paper that our Church Missionary Society is £30,000 in debt, and it bothers me. Some of us are failing in our duty. That is not God's will.

"After I'd read about that deficit I prayed to God to show me how I could help. I had the feeling that I was to blame. I don't earn a deal now I'm seventy-six year old; one week with another I 'addle' twelve and sixpence a week; but I might have spared a bit for 'such as sit in darkness and in the shadow of death.' And to think of the light being withdrawn because of the selfishness or thoughtlessness of men like me.

"So I prayed over and over again, 'Let not them that trust in Thee, O Lord God of Hosts, be ashamed for my

cause; let not those that seek Thee be confounded through me, O Lord God of Israel. Lord, what can I do?' "And the answer came at last: 'Mend your old boots. They'll do a bit longer right enough.' So here's the money I had put away for my new boots. Will you send it up to your Church Missionary Society for me? That's my society—the C.M.S.—it puts nothing between the Saviour and the sinner He came to save; it just sets out to preach the grand Gospel of repentance; 'Jesus is merciful, Jesus will save.' That is grand news—news which everybody should know."

"The Cobbler" played his part. He felt he had taken his part in the failure and now was anxious to take his part in any forward work. What about Church-people in Australia to-day?

Responding to the urgent appeal of the A.B.M. and C.M.S., the Archbishop and Bishops have drawn up a special form of intercession for use on Ash Wednesday and

during this Lenten Season. We hope that the form will be greatly used during the forty days. Each Sunday should afford big opportunity. The Church's Missionary organisations are in great need. The work overseas is being hampered because of the lack of funds and of workers. Missionaries are almost heart-broken because of fields untouched. "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." But what of the Church in the Home Base? "Prayer with pains" said John Elliott, the apostle to the Red Indians "through faith in Jesus Christ will do anything." Does the Church at home believe this? Well, here and now, is a call from our Fathers in God to corporate prayer. Will parishes respond and make Missionary intercession a living factor in their parochial activities? There can be the most persuasive and insistent propaganda on the part of our Missionary bodies, there can be earnest and wise administrative industry on the part of leaders, but these will be hampered and hindered without diligent believing prayer on the part of God's people. Surely in these days of world-wide need and soul hunger, with so many and vast problems pressing for solution, there ought not to be shortage of prayers! Will the Church rise then to our leader's call? There is power awaiting if only Churchmen will respond.

Every now and again there are men of a certain colour of Churchmanship who, by means of a Church paper or of the "They are at Sydney," "Daily Telegraph," start out to vilify the mother diocese of the Common-