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Current Topics.

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

The Healing Mission.

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

The Mission and Reunion.

"The pessimist, like the poor, we have always with us. Forebodingly members of that gloomy tribe viewed the approach of the mission of healing, and now that the missionary has passed on his way to other fields of work the pessimist, instead of being checked and gladdened by frequent reports of great relief brought to sufferers, seems to delight in dwelling dismally in the shadows of sombre reflection. "All very well for those who have been healed, but what cruel disappointment for those who have not." Such is the dreary one's lament. "How painfully short-sighted such vision is probably many who attended the mission realise to the full. Though to numbers the healing gift has not yet come, rich treasure has in the form of spiritual blessing, a gift so supremely satisfying as to dwarf more material considerations. So much stress is laid by some people upon things concerning the welfare of the body, whereas often from its very affliction there soars a glory of soul. Not seldom is the noblest work done by those frailest of body. "Possibly some invalids who have failed to gain the health sought at the mission may be experiencing 'cruel disappointment,' but if so one can only conclude such have not rightly understood the true meaning of faith. Constantly it has been impressed upon all that most frequently the mission results physically are gradual, not instantaneous. Early days, therefore, are these in

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

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

"Faith Unfaltering."

"The pessimist, like the poor, we have always with us. Forebodingly members of that gloomy tribe viewed the approach of the mission of healing, and now that the missionary has passed on his way to other fields of work the pessimist, instead of being checked and gladdened by frequent reports of great relief brought to sufferers, seems to delight in dwelling dismally in the shadows of sombre reflection. "All very well for those who have been healed, but what cruel disappointment for those who have not." Such is the dreary one's lament. "How painfully short-sighted such vision is probably many who attended the mission realise to the full. Though to numbers the healing gift has not yet come, rich treasure has in the form of spiritual blessing, a gift so supremely satisfying as to dwarf more material considerations. So much stress is laid by some people upon things concerning the welfare of the body, whereas often from its very affliction there soars a glory of soul. Not seldom is the noblest work done by those frailest of body. "Possibly some invalids who have failed to gain the health sought at the mission may be experiencing 'cruel disappointment,' but if so one can only conclude such have not rightly understood the true meaning of faith. Constantly it has been impressed upon all that most frequently the mission results physically are gradual, not instantaneous. Early days, therefore, are these in

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

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

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

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

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

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

The Hickson Hysteria.

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

June 8, 1923.

expect as a reaction of the jazz life that the world has been living the last few years, are that the Church that throughout the centuries has been especially noted for its sane mindedness and its abhorrence of hysteria in religion, should lend its official countenance to such a piece of pure religious hysteria; but who is still more amazing to us is that members of the Jewish religion should be so false to the teachings of that religion that they should turn to this man who comes in the name of him, in whose name Jews throughout the centuries have suffered horrors unspeakable, have been massacred, have been tortured, and have been burnt at the stake, and whose name they have come to hear almost with dread, as a forerunner of worse cruelty to be practiced on them; and what is more surprising is that those who have turned to him are members of our faith who have taken pride in their Jewishness, and still do so, and are not ignorant of the ancient history or the suffering inflicted on their fellow Jews in the past.

Surely the writer was suffering a temporary mental aberration when he condescended to such belated abuse. We are thankful to know that even men reckoned amongst Jewish religious teachers in our midst will not only refuse to associate themselves with this calumny, but will protest against such a benighted bigotry as can seriously connect the name of Jesus of Nazareth with actions that contradict in toto His teaching and His life. The writer must know that the British chivalry towards the Jew is only the outcome of the ideals impressed upon the nation by its belief in Jesus the Christ of God.

We are glad to see in one of our contemporaries that speaks for the four dioceses of the West a strong protest against gambling methods of raising money for charitable and religious purposes that involve appeals to the gambling instincts of the people. The Editorial of the W.A. Church News says:—

"We have been hearing again lately that funds needed for charity, and especially for hospitals, can only be obtained by appealing to the gambling instincts of the people. It may be perfectly true that many more might be enticed to contribute to 'charity' causes by the off-chance of some big prize. It may also be true that Churches offend by guessing competitions and raffles, and that many see no harm in it. Nor will we deny that people of a 'Southern' temperament are more prone to various forms of gambling than are said 'Northerners.' But if the Christian teaching about 'giving' is true, and the value of the gift depends upon the sincerity of the motive and the reality of the sacrifice involved, then 'giving' to charity because there is a chance of 'getting' is not only valueless, but such a motive in the end destroys all giving. The end does not justify the means, and to encourage for charity sake what every sane person would discourage for every other sake is not even common sense, much less true wisdom."

It will be regretted by all loyal-hearted and patriotic Christian people in the Commonwealth that at the Vice-Regal levee in Brisbane in honour of the King's Birthday the Protestant

Churches were not represented. According to the daily newspaper reports Archbishop Duhig and Rabbi Levy were present, but the arrangements relating to ecclesiastical precedence made it necessary for the Archbishop of Brisbane and the representatives of other Protestant Churches to absent themselves. We understand that letters were sent to the State Governor of Queensland setting out the reasons for this regrettable incident. We are afraid the reasons assigned will centre round the impudent claims or engineering of the Roman hierarchy.

Three Gospels of Life.

(By the Rev. H. D. A. Major, B.D., Principal of Rippon Hall, Oxford.)

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat; yea, come buy wine and milk without money and without price."—Isaiah lv. 1.

There are three Gospels or three messages of life, to which I wish to direct attention. The first is the Gospel of Work and Wages. It is a Gospel which appeals to a commercial age and to a commercial country. Its great text is this: "Nothing for nothing, and very little for sixpence." It says to each one of us: "If you want anything"—and most of us want many things—"be it food, shelter, clothing, comfort, or be it wealth, honour, rank, you must pay for it. If you have no money, then you must work for it." You must—to use Sir Walter Raleigh's phrase—"toil terribly." Some of us who belong to the past generation were brought up to read the books of Dr. Smiles, especially his book "Self-Help." Dr. Smiles was a great preacher of this Gospel of Work and Wages. He is for ever telling us of those who scorned delights and lived laborious days. He tells us how they got up early and worked late; how they thought nothing of trouble, nothing of ease, nothing of pleasure.

"The heights by great men gained and kept
Were not attained by sudden flight,
But they while their companions slept,
Were toiling upwards in the night."

They got their reward; years passed, but riches, honour, rank, even fame came to them in the end.

Needful for All.

This Gospel of Work and Wages, of Toil and Thrift, this Gospel of the Quid pro Quo, is very needful for all of us to learn and obey, especially in this period of post-war depression, and it is well for us, whoever we are, "duke's son or cook's son," to learn it early. It speaks to the scholar as Euclid to the Egyptian prince. "There is no royal road to learning." It speaks even to the genius in the words of Edison, the American inventor: "Genius is ten per cent. inspiration and ninety per cent. perspiration." It speaks to every young fellow in the words of the Hebrew sage: "Seest thou a man diligent in his business; he shall stand before kings; he shall not stand before mean men"; therefore "whatsoever thy hand findeth to do, do it with all thy might." So much at present for this first Gospel.

The second Gospel is this: it is the Gospel of Duty and Honour. In answer to the question: what is the chief aim of man? Is it to get rich? To secure comfort and pleasure, or even fame? It cries, No—the chief aim of man is to do his duty; everything else is secondary. If you don't do your duty, you will be miserable; if you don't do your

duty, you will be despised. Remember who you are. Its great text is Nelson's signal at Trafalgar: "England expects that every man this day will do his duty"; its great example is that of the Roman sentinel at the gate of Pompeii, who stood unmoved at his post, and slaved there while the panic-stricken crowd of slaves and citizens rushed past him to safety. We hear this Gospel chanted by the great English poets in diverse tones; perhaps there is none who sings it more delightfully than the Cavalier poet, Lovelace, to his lady-love, Lucrecia:

"I could not love thee, Dear, so much,
Loved I not Honour mere."

The Beatific Vision.

Some of you may have come across it in a poem of a very different kind, called the Beatific Vision. A monk had prayed for years that he might in his life have a sight of Christ in Glory. One day praying in his cell—the Vision comes to him, but at the same moment the bell rings which summons him to distribute food to the poor at the monastery's gate. He tears himself away and goes to his task. The poem concludes with the words:—

"Do thy duty, that is best,
Leave unto thy Lord the rest."

If the Gospel of Work and Wages has made England rich, it is the Gospel of Duty and Honour which has made England noble. There are some—not a few, I think—to whom the Gospel of Work and Wages makes little appeal, who are won by the Gospel of Duty.

"Where'er a noble deed is wrought
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."
The tidal wave of greater souls,
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

It has been the salvation of this country that so far the bulk of the leisured classes, men like William Wilberforce and the good Earl of Shaftesbury, have given heed to the call of the Gospel of Duty, and though not compelled to work for wages, have been ready to work in response to the call of duty, and have given themselves freely to various forms of public service because Duty demanded that they should. These men think not so much of reward as of achievement; their refrain is "Duty done is duty done"—and all that is best in the public service and in the private life of England is due to this Gospel of Duty and Honour.

Grace and Goodness of God.

But besides the Gospel of Work and Wages, and the Gospel of Duty and Honour, there is another Gospel. It is the Gospel of the Grace and Goodness of God. It has nothing to do with work and wages; it is not dependent on duty done and the possession of a good conscience; it is a Gospel of God's giving not as the reward of merit, but as inspired by love. The Psalmist chants this Gospel in Psalm cxviii. "It is but lost labour that ye haste to rise up early, and so late take rest, for God giveth to his beloved while they are sleeping." This is the right rendering, and not "God giveth to His beloved sleep," as in Mrs. Browning's poem. I do not know what Dr. Smiles would have thought of the Psalmist, if what must have seemed to him immoral, had not been mercifully concealed by a mistranslation.

The Hebrew prophet in the invitation which forms my text, also proclaims this Gospel of the Grace and Goodness of God: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea, come buy wine and milk without money and without price."

The Ser of the Book of Revelation proclaims it also: "The Spirit and the Bride say, Come, and let him that thirsteth come, and whosoever will let him take of the water of life freely."

This Gospel of the Grace and Goodness of God runs through all our Lord's teaching. You will recall it, for instance, in His lesson from the lilies of the field. How true is this of our experience of life, whether we are young or old. How much joy and blessing is there in life which we have not earned, and which we could not earn, and which we do not deserve. It is freely given to us by God.

And all God desires is that we should receive these blessings, blessings of health, blessings of joy, blessings of intelligence, blessings of faith and hope and love with thankfulness and use them dutifully. A Scotch professor (Blackie) used to urge his pupils to "cultivate an attitude of reverential dependence upon the Supreme Source of all good." It is more simply and beautifully expressed in the words of Psalm xxiii: "The Lord is my shepherd, therefore can I lack

June 8, 1923.

nothing. . . . He feedeth me in green pastures and leadeth me forth beside the waters of comfort."

Those who study our English poet Wordsworth find the same Gospel in his writings. God the gracious giver of every good and perfect gift, and combined with the Gospel the exhortation that the right attitude of man in the presence of such goodness is a spirit of humble and thankful receptiveness. You remember how the poet recommends "a wise passiveness" and condemns those who think that "nothing of itself will come, but we must still be seeking." That is not only the spirit in which we should come to the Holy Communion and to every religious service, but it is the spirit in which we should approach all the great experiences of life. George Herbert, the country parson of that little church of Bemerton, near Salisbury, puts it all into four lines:

"Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
Thou canst never ask too much."

The Gospel Bids us Come.

And so this Gospel of the Goodness and Grace of God bids us come to God as Naaman the leper came to Israel's prophet to receive cleansing; to come to God as the Queen of Sheba came to Solomon to receive wisdom; to come to God as Hezekiah came to Sion's altar to receive strength and courage.

It calls aloud to each one of us: Come then and receive Divine Forgiveness; come then and receive Divine Fellowship; come then and receive Eternal Life. Hol everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat."

Now those are the three Gospels of Life to which I wish to direct your attention—the Gospel of Work and Wages, the Gospel of Duty and Honour, the Gospel of the Grace and Goodness of God, and my point is this, that we cannot do without any one of the three. When I look out on life to-day it seems to me that many of our troubles are due to people obeying one of these Gospels and neglecting the other two. Many of our traders and industrialists insist on the sufficiency for salvation of the first Gospel. If only individuals and the community would accept the Gospel of Work and Wages, they say, all would be well. Our idealists insist on the sole sufficiency of the Gospel of Duty and Honour, but alas! they have very little experience of human nature who think this Gospel is sufficient. Our religious people who know what religion can do for life think that the Gospel of the Grace and Goodness of God is alone sufficient to save mankind—but it is not. Neither Gospel is sufficient by itself. We need all three. The first Gospel demands obedience from us in our work, the second Gospel demands obedience from us in our leisure; the third Gospel demands from us obedience in our religion. The first Gospel teaches us the duty of every man to his master or to him with whom he has business relations; the second teaches us the duty of every man to his neighbour, especially those who are in any way dependent upon him; the third teaches every man his duty towards God—the spirit of reverence, faith, humility, and thankfulness with which we should wait upon God.

If we will only strive to be governed by these three Gospels—the Gospel of Work and Wages; the Gospel of Duty and Honour; the Gospel of the Grace and Goodness of God—we shall find that they, under God, will preserve us both in body and soul.

A Christian Nurse and Heroism

The Rev. S. J. Kirkby, of the B.C.A. Society, writes as follows:—

"The appended cutting taken from the columns of the Melbourne 'Argus,' May 28 last, may have some interest to your readers. It is worthy of note that Sister Dorothy is a Church Nurse working in connection with our Church in the Diocese of Gippsland, and with the support of the Bush Church Aid Society. Miss Allmond (for that is the nurse's name) will be remembered by some as a student at Deaconess House, Sydney."

TO SAVE WOMAN'S LIFE.

HARDSHIP AND ENDURANCE.

16-MILE TRAMP IN RAIN.

BUSH NURSE'S NOBLE WORK.

ORBOST, Sunday.—A story of hardship and endurance borne to save a woman's life has reached here from Croajingolong. A call for help came from a cottage in the forest occupied by a woman whose life depended on speedy medical attention. It was found necessary to take the woman to Bellbird, to which place a doctor had been summoned from Orbost, and to reach the Prince's Highway at Bellbird a 16-mile bush track had to be traversed.

With the patient on a stretcher, Messrs. A. Morgan, D. Morgan, R. Morgan, G. La-ville, F. Boyd, J. Duffy, T. Jones, and W. Wills made the journey through dense forest, Mr. Wills acting as guide. A fierce storm, accompanied by heavy rain, raged from 2 o'clock in the afternoon, when the party set out, until the main road was reached at a quarter to 10 o'clock at night. The doctor met the party there, and the woman was conveyed by car to Bellbird.

A feat of the task was the action of Nurse Dorothy, a bush nurse, who, when summoned, rode on horseback from Cann River to Bemm River, where the patient was, a distance of more than 40 miles in about five hours. She then walked with the party, giving her aid on the way.

The members of the party were exhausted after their trying ordeal in the wildest weather conditions, and were all drenched with the heavy rains. Their effort, however, was the means of saving the woman's life.

Christian Tradition & Australian Outlook

The Australian Christian Student Movement has published a book with the above title by the Rev. K. T. Henderson, of St. Peter's College, Adelaide. The Bishop of Bathurst contributes a foreword in which he characteristically welcomes "the effort of a young Australian churchman to think out local problems sympathetically and fearlessly." He wisely does not commit himself to all the opinions expressed in the book, saying, "In reading Mr. Henderson's essays, I found myself somewhat in the position of a man who has elected to dine upon a 'mixed grill.' There was much that came excellently to one's palate and some that came not so." This is exactly what Mr. Henderson would desire in all his readers. He makes no claim to finality in what he says—an indication of ability in the position of an author—and he certainly does not pose as a "Sir Oracle." Mr. Henderson is constitutionally a debater, not in the sense of one who will talk glibly on either side of a question, but of one who longs to discuss things with all men in general and his opponents in particular. Though he is fond of an arm-chair and a book—his book shows an extremely wide reading in its author—his best thinking is struck out in controversial conversation and then formulated afterwards in the silence of his study. This accounts partly for his insistence on the power of argumentation and controversy in the propagation of the gospel. The controversial spirit can be a living spirit; it can also indicate a sincere desire to get at the truth and to bring others to the truth. It indicates this in Mr. Henderson's case. Perhaps the greatest charm about his book is the intellectual candour it displays and one heartily argues with the author's plea for the policy of putting all our cards on the table when discussing the Christian faith and its problems. The Adelaide papers are less secular in tone than most Australian dailies, so that Mr. Henderson is able to illustrate his point thus: "In the Adelaide 'Advertiser' recently there appeared a report of Major's Assize Sermon, and in the 'Register' of the same day a review of Edwyn Bevan's 'Hellenism and Christianity.' This is characteristic of most Saturday issues of these papers and modernist ideas thus gradually infiltrate into the popular mind. One is in hearty agreement with what our author says about the teaching of divinity to boys. It is more than useless, it is positively harmful, to teach boys that which they must afterwards abandon as false. Similarly with regard to theological difficulties. The policies of bluff, evasion or 'squashing' are doomed to disappointment."

Mr. Henderson's method is undoubtedly the right one. "If a boy asks a question about, say, the Virgin Birth, I think the only thing to do is to draw a line down the blackboard and put the reasons for believing in it on one side and the reasons against it on the other, and sum up as persuasively as we can for one's own view." The whole educational outlook of the book is excellent. One can say this without endorsing all that is said about the horrible influence of the examination system or the low value placed on Old Testament knowledge.

The main object of the book is to show the relation between Australian character and Christian theology and worship. We find one of the keenest analyses of the former that we know. This analysis is largely based on experience with the A.L.P. One realises, perhaps, a little sadly, when one meets returned men, that they have lost much of the charm they used to have and are now just one of the crowd. Still abnormal conditions show characteristics unsuspected in normal times and perhaps the A.L.P. was the best mirror of true Australian character that we have had. Many will agree with the main lines of the analysis of

that character which Mr. Henderson gives under the heading of "An embarrassing sense of reality, the demand for comradeship, the insistence on personal leadership, the demand for initiative, spiritual shyness, social sensitiveness, lack of institutional sense, anti-conventionalism. Regarding theology, Mr. Henderson plumps unreservedly for the dynamic view as opposed to the static view. He has no sympathy with those who regard the faith as something once for all committed to the saints from which alone we must deduce our beliefs. For him the Christian faith is a living, growing force, apparently changing with the changing views of successive generations, under the guidance of the Holy Spirit. He quotes with approval Well's opinion that the writing of the Bible is not yet finalised. This question is too great to be discussed here, but Mr. Henderson illustrates well some aspects of present-day English theology. The Oxford Movement has produced a curious state of affairs. It has created the Anglo-Catholic Movement, which in temper, apart from its particular Romish beliefs, is very closely allied with the old Evangelicalism. Mr. Henderson illustrates the Liberal Catholic Movement. His insistence on liberty in education and society as opposed to authority and on free inquiry and experiment in theology and Church affairs as opposed to rigidity and dogmatism is pure and unadulterated Protestantism. When Lessing said that the search for truth was better than the unsought possession of it, he was expressing, as Troeltsch shows, one aspect of essential Protestantism. Mr. Henderson's attitude, like that of other Liberal Catholics, would seem to be in thorough agreement with this. Thus we see that experimental religion and the liberty of the truth, two things for which the best Evangelicals have always stood, have not been without great influence on the opposite school of thought. Mr. Henderson is to be congratulated and complimented on his book. He is a good Australian and his appeal to make offence the best defence of the Christian faith will not fall unheeded on Australian ears. If one might offer a friendly criticism on a colleague's style, it is to compliment him on his gradual escape from a malign influence. Von Hugel may be what Dean Inge said he was, the greatest mind in England to-day, but his style resembles the state of the world before creation, "without form and void." His influence on Mr. Henderson's style is distinctly less than formerly. In a few months Mr. Henderson goes to Oxford to engage in two years' study of the problems discussed in this book. His ability and his honest thinking will make us look forward with great interest and expectation to the future products of his pen.

W.H.I.

Personal.

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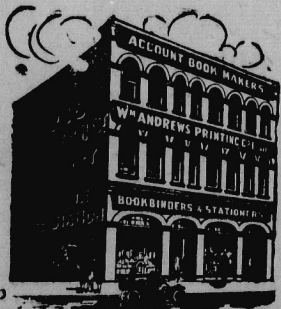
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N.Z., in succession to the Rev. W. P. Hughes, who is returning to England.

Rev. K. W. Pain, B.A., has resigned the curacy of St. John's, Parramatta, and has accepted the curacy of St. Luke's, Burwood, N.S.W.

Rev. J. L. Watt, rector of Rutherglen, Vic., has accepted the curacy of St. John's, Parramatta, N.S.W.

A veteran Sydney Churchman and Church-worker has just passed to his reward in the person of Mr. Edmund William Molesworth, for many years connected with the parish of St. Stephen's, Newtown, and more recently with the parish of Chatswood. He was a well-known synodman and for some years Chairman of Committees in synod. His eldest daughter is the devoted wife of the Rev. H. G. J. Howe, rector of Gladesville, N.S.W.

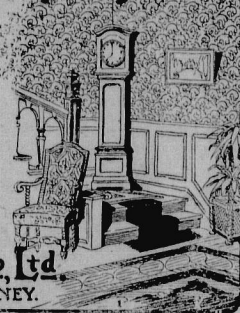
Rev. W. G. Weadon, of St. Paul's College, Burgh, Lincolnshire, was a passenger to Auckland by the "Ruahine" from London. Mr. Weadon has taken up work in the diocese of Waiapu.

Commissioner and Mrs. Booth Tucker, of the Salvation Army, are visiting the Commonwealth. The Bishop of Kalgoorlie writes a generous appreciation of these visitors whom he had the pleasure of meeting at Kalgoorlie. The Bishop says:—

"Last Thursday I attended the Civic Reception given by our Mayor to Commissioner and Mrs. Booth Tucker, of the Salvation Army, as they were passing through Kalgoorlie. I was much impressed by the earnestness of our visitors. They were evidently dead keen on the saving of souls, and as I listened to them I could not help thinking what splendid 'prosperators' the members of the Salvation Army were. They could 'speak' the 'gold' in any man no matter what the nature of the 'dirt' in which it was

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hidden. But I wondered whether they possessed the capital to develop their 'finds' to the full extent."

The following changes have taken place recently in the diocese of Ballarat—Rev. Godfrey Smith, lately Archdeacon of Broken Hill, has been appointed vicar of Colac. Rev. F. J. Betts to the charge of Wedderburn. Rev. R. A. Blackham, locum tenens of Port Fairy during the absence in England of the Rev. Canon W. O. Jessop. Rev. F. Stilwell has resigned the charge of Portland, and proceeds to Perth, W.A., where he will be organising secretary of the Diocesan Board of Finance.

Archdeacon Hamilton has resigned the position of Registrar of the diocese of Gippsland in order to devote his whole time and energy to his work as organiser of the Home Mission Fund of the diocese. Rev. A. E. Adeney, rector of Stratford, will succeed to the vacant registrarship.

Rev. P. A. Wisewould, M.A., has been appointed rector of Stratford and Warden of the Brotherhood of St. John the Evangelist.

Rev. R. J. Smith, rector of Goomalling, has been appointed to the rectory of Kellerberrin, W.A.

Rev. A. Haining has been appointed to the rectory of East Perth, and will take up duty there from May 1.

Rev. J. Howes has been appointed to the rectory of Marylands, W.A., and will shortly take up residence there.

We regret to announce the death of Miss Tucker, sister of the venerated Dean of Ballarat.

Rev. A. Law, D.D., of Toorak, has been elected President of the Victorian Auxiliary of the British and Foreign Bible Society.

Rev. A. H. Constable, rector of St. John's, Malmesbury, has been appointed to the parish of Diamond Creek, in the diocese of Melbourne.

Rev. A. R. Ebbs, National Secretary of the C.E.M.S., will be in Victoria for six weeks. His address, c/o Cathedral Buildings, Melbourne.

Rev. E. J. Penistan, M.A., vicar of Accrington, Lancashire, has accepted the cure of Mount Baker, W.A. He will probably arrive in August.

A Fine Ending.

At the close of a great day of Thanksgiving at St. Thomas', North Sydney, in connection with the Healing Mission, the non-Anglican ministers present made a pleasing presentation of a framed address to the Rev. H. N. Baker. The address was as follows:—

"We, the undersigned, on behalf of the Non-Anglican Ministers of the Northern Suburbs, desire to express to you personally, and to all the clergy of the Church of England associated with you, our hearty appreciation of the cordial and fraternal spirit shown during the unforgettable days of the Healing Mission held in your beautiful Church."

"It was a sacred joy to have fellowship with you in this ministry of mercy and to receive the Benediction of the Great Shepherd Who gently gathered our flocks into the green pastures of One Fold and guided us by the still waters as one Brotherhood. The Spirit of Lambeth inspired the appeal for co-operation, and the Spirit of Pentecost translated it into consecrated action, for 'we were all with one accord in one place.' 'We venture to believe and hope that the

goodwill and camaraderie shown will be not merely a hallowed memory, but a blessed inspiration, finding further and fuller expression in united service, for the healing of those distressed of soul, distraught of mind and diseased of body—those who have waited wistfully through the years for blessing from the ministries that might mingle at 'Certain Seasons,' and in one consecrated and concentrated manifestation, move like the healing waters of Bethesda."

"To this end we will welcome any renewal of an association that has been a benediction to us all, and has helped to heal the scars and wounds in Christ's Own Body—the Church."

"With fraternal affection,
'Yours very heartily.'"

Correspondence

The Nexus Question.

(The Editor, "Church Record.")

Sir,—I understand that the "Church Standard" has not published even the result of the debate in our Tasmanian synod upon the proposed compliance with the request of General Synod, that the dioceses should reconsider the autonomy question and report to the higher synod. As there is, I suppose, a desire to know what each diocesan synod has done in the matter, it may be well if you will kindly notify that in Tasmania the synod, by a two-third's majority, I think, of the lay vote declined to allow our committee's report to go into committee for detailed discussion. Personally I regret that the wish of General Synod was not carried out by our local synod, but the Federal Church papers may fairly be expected impartially to inform the whole Church upon the action of all the dioceses on these questions of common interest and importance. But perhaps you have already done so?

F. T. WHITINGTON.
Hobart, May 25.

(The Editor, "Church Record.")

Sir,—In your issue of 25th May, the Rev. T. Quigley gives reasons why the Tasmanian Synod rejected the proposals to sever the legal nexus. The article is simply a statement of Mr. Quigley's own view, and if it had been written as such, no objection could have been taken.

As a matter of fact, the debate did not go beyond the principle of autonomy, and the catalogue of reasons given by Mr. Quigley were hardly discussed at all. It was clearly seen that the opponents were against the principle itself, and mentioned any supposed defects in the General Synod proposal not with the desire of amending same, but simply to defeat the main proposal. "Any stick is good enough to beat a dog with."

Mr. Quigley did not mention the main cause of the defeat. A leading layman and an opponent of autonomy called a meeting of the lay representatives during Synod to discuss the matter. So far so good! It is a sensible thing to have a measure like this thoroughly discussed, and explained before going to Synod. But the only man called in to explain it was Mr. Quigley, his leading opponent! As the lawyer would say, it was plainly a case of "Malice aforethought." That explains why the laity were rather silent in the debate, but voted solidly in the negative.

Mr. Quigley laments the lack of proper safeguards and speaks of the coercing of minorities, but the Tasmanian vote should dispel all such fears, for there a minority threw out the proposal. And that can be done at any future stage of the proceedings.

One of the jokes of the debate concerned Mr. Quigley's position. He was a member of the autonomous Church of Ireland and was asked in Synod whether he considered himself a member of the Church of Ireland or the Church of England? Mr. Quigley replied "Both." But, wonder of wonders, he could not, or would not, see that this admission destroyed his own case. The severance of the legal nexus does not mean the severance of any of the real ties binding the church in Australia to the church in England.

TASMANIAN SYNODSMAN.
30th May, 1923.

The Lay Ministry of the Church.
Proposed Laymen's Movement.

(The Editor, "Church Record.")

Sir,—Referring to the letter from his Grace the Archbishop of Melbourne, published in your issue of the 25th inst., it is difficult to

see that any confusion can arise in the minds of your readers by reason of the news in your Melbourne Letter on pages 3 and 4 of your issue of the 11th inst., announcing that what was called a Conference of Lay Readers was to be held, and my letter under the above heading on page 8 of the same issue, stating that a number of lay-members of our church are, in accordance with a right to do so, launching certain definite constructive proposals for the consideration of our fellow-churchmen. We recognise that our churchmen, under the guidance of duly qualified laymen, are desirous and ready to take part in a forward constructive movement, of a large enough character, that appeals to them. We recognise that there is a great constructive work to be done in the field of what may be designated Applied Christianity, and with this purpose in view, it is designed to endeavour to have constituted an organisation consisting of the men of our Communion and other Communions and the members of other organisations and institutions that have a worthy and noble object for their existence.

This purpose fully warrants and justifies our course in banding together. In fact we would be seriously neglecting a duty by not doing so. These times make it imperative that all the constructive and better elements and factors of society should be co-ordinated.

In writing the letter complained of by the Archbishop I did not require his permission and authority to do so.

It is to be sincerely hoped that the day will never arrive when a lay-member of our branch of the church is forbidden to suggest or propose any idea or constructive plan of work, or to express any views without going, cap in hand, to an Archbishop for his permission to do so.

The Archbishop says that the letter was written by one who does not hold his licence, the implication being that I am exercising functions as a Lay Reader without the right or authority to do so. The facts are as follows:—

I hold a licence as a Lay Reader, which was issued to me in 1914 by the then Archbishop of Melbourne, and such licence is still subsisting and in force. My name has been placed in the plan of appointments, quarter by quarter, my name being on the plan for the current quarter to the last Sunday in June. My name and address also appear in the Church Year-Book as a Lay Reader, duly authorised to conduct services. I was invited by the Archbishop's invitation to me as a Lay Reader, and in response to such invitation, did attend the Lay Readers so called Conference on the 16th inst. At such so called Conference, the Archbishop presided and I responded to my name at the roll call.

As to the concluding part of the Archbishop's letter, I join issue with his Grace and claim that the proposals made are in accord with the orders of the church and are particularly in accord with order.

We desire to assure his Grace, the Archbishop of Melbourne, of our canonical allegiance to him as Archbishop, and our personal attachment to him which we trust will continue.

LIONEL LEWIS.

19 Dalgety Street, St. Kilda,
30th May, 1923.

(Correspondence continued on p. 10.)

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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.

JUNE 8, 1923.

A Nonconformist's Impressions.

(By Rev. W. Cleugh Black, Ex-President Baptist Conference.)

A new day has dawned upon Sydney, the Sun of Righteousness has risen with healing in His wings, the Day-spring from on high hath visited us, giving light to them that sit in darkness, and the shadow of Death. Many who thus sat disconsolate can say, gone for ever are the pitiful and pitiless things of the dark; the lumps in the pageantry of the night have folded their tents, like the Arabs, and as silently stolen away. Like Jacob of old, the restored face the radiant morn victoriously; for they have wrestled through the Watches of the Night with God, and have prevailed. And on the human side, it has happened, because in one great Church there were leaders prophetic enough to make a discovery; courageous enough to apply it; and courteous enough to extend its beneficence to those of other Communions. Who can chronicle aright the kaleidoscopic events of those unforgettable days in St. Andrew's and St. Thomas', which spread their sheltering sanctities over the sick, and witnessed healings without the medicaments of the physician, the mutilations of the surgeon, or the mesmerisms of the psychotherapist. That the mission did not minimise the ministry of means, was proved by the presence of Christ's Red Cross nurses, His daughters of consolation, those golden links between the mystical and the material, who moved silently, like angels, amidst the sufferers. A hospital within a Church, oh! blessed juxtaposition, sufferers lying amid the shadows of a sanctuary. And what a concourse of incongruities, what a pitiful procession of patients, lulled by music that acted as an anaesthetic and soothed by messages that assuaged fear and aided faith. With unsteady steps they shuffled along, and with trembling hand presented their red cards, descriptive of every malady in the pharmacopoeia, cards that were in several cases virtual death warrants signed by the doctors; for, let us not forget—especially when science scoffs—that fully half the patients presented were therapeutical throw outs, the incurables of the medical world. Be it also

remembered that many were more conversant with the doctor's surgery than the minister's sanctum; with the aroma of the apothecary's shop than the fragrant atmosphere of the prayer room; with the operation than the communion table; with the invalid's chair than the penitent form; and some were bent and broken, because they had yielded their members as instruments of unrighteousness, and others crippled because their feet had been on forbidden territories; but now as a concomitant of bodily healing, nay, as a crown thereof, habits of Satan's synagogues, whose faces peered wistfully, and whose forms shuffled wearily into God's sanctuaries will attend regularly to praise the Lord for His goodness. Yes, to many such, St. Andrew's and St. Thomas's appear not as ecclesiastical edifices, but as Doxologies in stone; Hosannas in Masonry. The glory of the Lord has shone into the soul, and burning coals from the Altar, have cleansed and consecrated those who, like Isaiah, have confessed their sin with much contrition, as they stood in His Temple. The world specialises in statistics, and craves for classifications. The mission defies both, the results being incalculable. We can but hint at some. Society has been strangely stirred. Few folk were sympathetic enough to suspect the existence of a vast underworld of pain, that flowed like a subterranean stream, neath the crust of an indifferent world; but it has come to the surface, and the sights and sounds have stirred latent sympathies, unlocked the warm vitalities of the heart and inspired fervent intercessions. Folk will be more tolerant toward the weak-minded, less critical and more charitable concerning the care-laden, less suspicious and more sympathetic about the life-worn, and far more patient with the multitudes of cross-bearers who lie in life's porches, like the impotent man of Bethesda, wistfully waiting for the moving of angel-stirred waters.

And if not convicted of sin, the world will be convinced of the miraculous—at least it would have been had it compressed itself into the crowded Thanksgiving Services at St. Thomas's last Thursday and listened to triumphant testimonies of transfigured lives and transformed homes, testimonies that prove His touch hath still its ancient power. It seemed as if a miracle mark could be placed alongside every malady mentioned in the pharmacopoeia, and in attestation of the lesser miracle the larger one of the recovery and restoration of the soul was repeatedly referred to. What stirring stories were told. Homes that were strangely silent last month—the silence broken by the shuffling of limp feet or the mumbling of inchoate speech—to-day resound with the lit of laughter and are musical with the footfalls of romping children, paralysed no longer.

Blind folk, darkened by terrible glaucoma, who once crept cautiously round land marks made familiar by magic touch, now see the unfamiliar landscapes because Mr. Hickson's hands touched the sightless orbs and made them luminous with a new vision. No wonder that to such dear folk every common lamplight has the splendour of an Aurora Borealis.

Deaf people, living amid the haunting silences, felt a vibration as the Healer's hands touched them, whilst his fingers dripped melody into their ears. Now to their untutored hearing every street organ sounds like a symphony, and "tell it not in Gath"—in one case of hearing, received whilst travelling in a tram car, the conductor's whistle sounded like a melodious instrument!

The dumb, once inarticulate with grief, now belatedly learn their ABC in the kindergarten of a new experience, and are trying the syllables of a new-found language. Time would fail to tell of the beneficiaries of faith, to whom God hath willed in His good pleasure, partial or complete recovery. The miraculous in this mission has come as a shock to scientists; medical and otherwise, toiling in their surgeries and laboratories, forgetting nature's vast secrets, and forgetting somewhat nature's mighty Lord. To-day He is challenging them to transmute their leaden unbeliefs, in the crucible of this visitation, into the gold of a great acknowledgement. Will they evade the task, lest the test becomes a trust? It is undeniable that there has been a flutter in the medical dove-cote of Macquarie-street, because these miracles of healing have come as on eagles' wings, and audaciously alighted on territory sacrosanct in the eyes of specialists. There would have been no such agitation had they appeared in the region surveyed by surgeons, physicians, and psychologists, and patronisingly marked "functional cases only." The divine was to be allowed to work within this area, concentrating on neurotics, and those susceptible to suggestion; but if healing Angels infringed on the territory, marked "organic cases," reserved exclusively for sanatorium experiment and specialised treatment; then reports of miraculous recoveries would be

treated by the profession as a farrago of nonsense; unless the Heavenly B.M.A., those Blessed Ministering Angels, give convincing proof to their earthly understudies. Now the incredible has happened, and on Thursday at the Thanksgiving services the evidence was irrefragable, malformed limbs straightened in a second, decayed tissues revived, malignant growths dissolved, glaucomous eyes re-visioned, lifeless organs revitalised, these, and many other cases, confound the sceptic, and convince the honest seeker.

Our worthy medical men, whose ministry of mercy we appreciate, must take further lessons in anatomy, and probing surgeon-like, beyond the organic and the functional, seek that elusive yet ineluctable spiritual self, that invisible and irremovable appendix of man the animal; that further faculty, that sees the invisible, feels the intangible, hears the inaudible, yet is itself both unseen and unheard—a faculty that evades discovery by means of scalpel and detection by aid of stethoscope, and is no elusive that psychoanalysts, with interrogation marks as inverted hooks may fish for it, without success in the undercurrent of the subconscious. And yet it exists, and is so potent and palpable that the new Healing Power manifests and mediates through it, and like a blessed St. John's Ambulance Brigade in the systems, reaches the ramifications of the physical self, repairing malformed parts, reviving diseased tissues, sending the cleansed blood currents along their channels, with the power of a new dynamic, and restoring in one minute, some cases, which our cleverest surgeons could not revive in a millenium. When our physicians and philosophers sense this spirituelle part of the complex creature called man, and realise that as an anodyne for pain, and an antidote for ills, healing through this higher nature, has its legitimate and limitless function, then another miracle of recovery, sight will have resulted, and science and religion seeing eye to eye, will rejoice in a new-found reconciliation. Mystical wounds and scars have been touched by His pierced hand during these memorable days, and a great miracle has been suddenly wrought by transposing the perplexing problem of Church union, from the academic to the experimental sphere, for the clergy of all Communions "were all with one accord in one place." What a heavenly picture, what Divine Artistry, a ministerial mosaic, enshrined in Cathedral and Church, beautifully patterned by the Holy Spirit into a radiant picture of unity! for despite differences of sartorial attire, sacerdotal acts, and party shibboleths, all felt the thrill of one common ministry, and realised that whilst the Great Shepherd was gently gathering their flocks into the green pastures of one fold, He was guiding them by the still waters as one Brotherhood. And be it recorded by a grateful Nonconformist, this was due to the magnanimous spirit of Lambeth; which inspired the appeal for co-operation, and received as its reward the spirit of Pentecost, which translated it into consecrated action. In such an atmosphere the old acerbities of mind gave place to new affinities of spirit, the age-long argument of apostolic succession, was forgotten in the presence of apostolic success. Some of us actually received the blessing of the Church, and felt all the better for the brotherly benediction, whilst many of us have lengthened our precious shibboleth by one syllable, and spell independency—interdependency—and now because of the goodwill and camaraderie shown we have become Sadducean sects, burying for ever unbrotherly suspicions and unholy hostilities.

Lasty the Churches have been uplifted and inspired. So many were like the celebrated Jemolan Caves, their hidden treasures being far from the madding crowd, their stately ceremonies, glittering like stalactites, their splendid services gleaming like stalagmites; the admiration of theological tourists, and dutiful devotees, who revelled in crystalised creeds and hoary customs. Now these ancient glories are not a whit less impressive because of a more human touch, a more sympathetic atmosphere, that is appealing already to crowds of care-worn folk, who come to the Sacred Inn where God's Good Samaritan ministers tenderly care for the weary and wounded by pouring in the healing balm of oil and wine.

The homely hospital of church needs no adventitious aids to arrest the attention of an anxious world. She has found some ancient prescriptions, penned by the Great Physician and His servants; prescriptions always available, though rarely realised except in days of great revival; scraps of paper to be no longer ignored, or tattered and torn by theological triflers, or dispensed by errorists as "Extreme Unction." Beginning in this city at St. James' (how appropriately named!) many sanctuaries have become dispensaries where the blest medicaments of grace have been dispensed; the Balm of Gilead given

for sin-sick souls—this is the Church's main ministry—and leaves from the Tree of Life, for the healing of the nations—this is the Church's minor ministry. What a tragedy if the Church of Christ fears to face her responsibility in the light of the fresh discovery, or fails to hold it in the equipoise of its Apostolic setting, or falters along the path of this glorious way-side Ministry, or forgot to carry on this Mission to its God-intended confirmation—a great spiritual revival. If the day comes when we forget that we are called to the "Cure of Souls," and that our Gospel Commission covers the whole gamut of man's need, then the word Ichabod will be inscribed on the doors of our Temple, and the miracles of this memorable mission will rise up in judgment against us.

A Good Lead.

St. James's Church, Hazelbrook, N.S.W., arranged a Thanksgiving Service in connection with the Mission of Healing, at the conclusion of which a thankoffering was taken up amounting to £117/6. This was very generously forwarded by the churchwardens to the Church Missionary Society for the work of Medical Missions.

Might not other Churches follow the example of this little mountain congregation, and when allocating their thankofferings remember the sick and suffering in heathen and Moslem lands.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Historic Church.

There was a large attendance at St. John's Church, Parramatta, on May 26, for the ceremony of the dedication of the bells which have been installed in the southernmost of the towers of the well-known twin spires of the parish church, the oldest sacred building of the kind in Australasia.

Among those present were many former parishioners, clergymen, and church officers of St. John's.

The ceremony of dedication—together with that of the unveiling of the memorial tablet erected in the church in connection with the establishment of the new peal—was performed by the Archbishop of Sydney.

The memorial tablet bore the inscription as follows: "The bells of this church were dedicated to the glory of God, by the Most Reverend John Charles Wright, D.D., Archbishop of Sydney, Metropolitan and Primate. The tenor bell was given by the parishioners in memory of William James Gunther, M.A., Archdeacon and Vicar-General, Rector of this Church, 1868-1910. The remaining bells are gifts of families connected with St. John's. No. 1 the gift of William P. Noller, warden and trustee; No. 2, the gift of Thomas Douglas, warden; No. 3, in memory of Francis Thomas Watkins, warden and trustee, and his daughter, Dorothy Margaret; No. 4, in memory of Thomas R. Moxham, M.L.A., and his son, Thomas Leslie Dick; No. 5, in appreciation of John Alexander Fitzpatrick and his wife, Elizabeth; No. 6, in memory of Charles Joseph Byrnes and his wife, Anna; No. 7, in memory of Richard Harper, warden; No. 8, in memory of Madeline Marion, and Gwendoline Readett; No. 9, in memory of James Joseph Garland, and Martha Garland, and James Keith Garland; No. 10, gift of G.P. M.A., and M. N. Davey; No. 11, in memory of Alfrey Barry; No. 12, the gift of the children of the parish."

The Archbishop preached the sermon which was based upon the text "Send out Thy Light." He referred to the appropriateness at this time of the action of the people of St. John's, Parramatta, in establishing their peal of bells, to proclaim the glory of God; to cheer the hearts of the sick and faithful; and to give ever-repeating warnings to the heedless. Appropriate was it especially, at this time, of great interest in godly things, in connection with the season of spiritual healing which was bringing such comfort to many thousands throughout Australia.

A collection of about £100 was taken up. Mr. Cooke presided at the organ. Mr. W. P. Noller sounded the first notes on the new bells.

After the religious ceremonies had been concluded, a garden party was held in the church grounds. The Mayor (Alderman Moss) presided, and amongst those present were the Minister for Education (Mr. Bruntell) and the Minister for Defence (Mr. Bowen).

During the afternoon messages of congratulation to the rector of the parish were read from Sir Joseph Cook (High Commissioner in London for Australia) and Lord Novar.

Silver table-bells, suitably inscribed, were presented to the Archbishop and the Rev. S.M. Johnstone; bronze souvenir bells were presented to the children of the parochial schools; and silver souvenir bells were presented to Miss Lucy Readett (secretary of the organising committee) and Mr. George Barker (of St. John's Church, Glebe Point), who gave a "concert of the bells," playing well-known hymns. Mr. W. P. Noller (ex-Mayor of Parramatta), who had directed the efforts of a strong committee in organising the movement, was presented with a gold souvenir bell.

The proceedings closed with the National Anthem.

Home of Peace.

A very enthusiastic gathering of the Wahroonga circle for the Home of Peace for the Dying was held on Wednesday, in St. Andrew's Hall, Wahroonga. Seventy ladies were present. Rev. S. Taylor (rector), presided and was supported by the Rev. N. Aspinall. The hon. secretary (Miss French) announced that £120 had been already received, with more to come in. The platform was piled with parcels of old linen, comforts, and groceries, which various ladies had contributed. Deaconess Wildash gave a touching description of work in the Home and Miss Allister followed with an inspirational address with an appeal to a more real sacrifice of love for God's work in this and other directions. She deplored the kind of means so often resorted to in order to finance the work of God.

At the close of the meeting afternoon tea was dispensed by Mesdames A. Saddington, and Slade.

The Churchmen's Rally.

Three thousand cups of tea! True, the initial flow was interrupted for a short while by an unfortunate incident, of the collapse of a huge table laden with waiting tea pots, but when that difficulty was overcome the tea flowed well and all guests prevailed. So far as the crowded tables made it possible for us to judge, the table decorations were of the choicest and there was every evidence that Sydney's suburban gardens had been generously laid under contribution for the provision of the wonderful flowers.

The interval between the teas and the great meeting was well filled in by the excellent slides illustrating Indian life and work, provided and explained by the Rev. S. M. Johnstone, B.A., who gave the large audience a full share in his recent tour through India.

The great Town Hall was an inspiring sight with its full sea of faces. It was a great meeting from all points of view and those churchpeople who were present were well rewarded for their loyalty by the interest and inspiration provided in the meeting. The Governor-General's speech was great and well appreciated. His Excellency's note of "Comradeship," with its appeal to every member of the church to be doing his "bit" in the work of their church, gave an excellent tone to one of the best Home Mission festivals ever yet held.

The music of the combined choirs, with Mr. J. Massey at the organ, and under the baton of Mr. Victor Massey was a valuable contribution to the inspiration and enjoyment of the meeting.

Thanksgiving Services.

The services of thanksgiving in connection with the Mission of Healing at St. Thomas' Church and the Cathedral were excellently attended. The specimen testimonies from a vast number of "patients" were sufficient evidence of the working of God in the Mission. Spiritual uplift has been general and physical blessings have been experienced in a great number of cases. P. J. Midden were the Revs. H. Begbie and P. J. Midden were in tune with the wonderful occasion and will long be remembered for their earnest and inspirational appeal for living out the thanksgiving that we were feeling for the blessings of the Mission.

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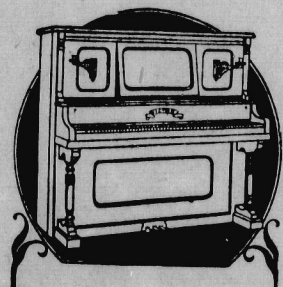


The Church and Prayer.

At St. Paul's Cathedral, Melbourne, on Sunday afternoon the annual service for members of the Church of England Men's Society was held. The address was given by the Bishop of Bathurst (Dr. Long), national president of the society.

Dr. Long said the members of the C.E.M.S. pledged themselves to be a band of praying men. The world would never get away from its fever and fret and get wisdom until it learnt of the peace that came with prayer. On every side it was said that this age was breaking away from religion and travelling towards complete irreligion. Some might despair of these tendencies of life. But this was only a little phase. All the finer types of mind were turning back to hear the truth, and men of penetrating minds realised that the Christian faith was true. A broadly praying man could never despair. Nobody could be a man without being religious, and the man who had banished religion from his life had failed in his manhood. The C.E.M.S. was bound together for fellowship, another great need of the world's, and hard to find to-day. Fellowship meant being able to enter into, and understand and meet the other man's need. Since the Hickson mission his own diocese religion had become for him a very natural thing; men met their fellows on their own ground; and all Anglican can reserve and humbug had been replaced by simple, sincere straightforwardness.

There was more praying outside the church than was dreamt of, and it was the duty of members of the society to break down the reserve, and meet the other fellow. Those who contented themselves with the sectional interests of a twopenny halfpenny diocese would never know their church of Australia. The type of witness to the Christian faith to be developed by the C.E.M.S. was likely to appeal to Australians. They should throw their coats off and enter into social service. If they did so they would be what God meant them to be—men.



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PALING'S

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Progress of C.E.M.S.

The National Council of the C.E.M.S. met in Melbourne on Friday and Saturday. The Bishop of Bathurst, the national president, presided. Representatives were present from Queensland, New South Wales and Victoria. A large amount of business was transacted. The report stated that the national movement was steadily gathering strength, and that the total membership was upward of 4,500. Satisfaction was expressed that the whole church in Australia was taking up the immigration challenge, and it was agreed that the society should co-operate in every possible direction. Mr. W. C. Clegg, of Sydney, outlined the aims of the recently established C.E.M.S. social service committee for New South Wales. The objects were the rehabilitating of ex-soldiers and others out of employment by placing them on the land; special work for the delinquent boy; co-operation with Government and civic authorities in social welfare and earnest efforts to do more towards the reconciliation of capital and labour. The proposals were approved of and recommended to the respective State committees.

Satisfaction was expressed for the work of a layman, Mr. J. M. Hickson, in the spiritual healing missions, and the members of the society were urged to endeavour to conserve the results and to co-operate in the continuance of the work.

The Bishop of Bathurst told of the value of the last national conference.

It was agreed to hold the next Conference in Sydney at the end of this year, and the succeeding one in Melbourne.

The following motion was agreed to:—

"That this Council of C.E.M.S. views with alarm the serious increase in the number of sexual crimes against children and others, and is thankful to know that the Government intends to take steps to minimise the danger, and it calls on churchmen, educational authorities, heads of families and all who have the care of children to encourage in them such ideas of dress and conduct as will have a tendency to lessen the evil."

BALLARAT.

Synod.

Two very much debated subjects were before Synod. The first concerning the appointment of clergy, the consideration of a clause to the following effect:—"A licence of a clerk in full orders by the Bishop of any cure, unless it be expressly stated therein that such licence is revokable at the pleasure of the Bishop, shall be deemed a valid institution or collation thereto."

In the course of debate, the Rev. F. Stillwell said that up till a few years ago men received licences which were not revokable at the Bishop's pleasure. They were independent. Now there had arisen a condition where men received licences that were revokable. The clause could be amended from the point of view of the clergy. If the clause were to advance it would only be by getting independent men. If a man were liable to be turned out he could not give his best. Was the proposal based on a right sense of value? It was not justice. He moved 'That the clause be worded to read 'A licence of a clerk in full orders by the Bishop to any cure provided it be of a Priest of five years' standing in the Diocese shall be deemed a valid institution or collation thereto.'"

The clause was eventually amended to provide that in the case of a Priest of ten years' standing and five years' standing in the Diocese, the licence should not be revocable. The other subject was 'The Nexus' question and a report generally favouring the General Synod's resolutions was carried, but not by any means unanimously.

WEST AUSTRALIA.

Mother's Union.

The Annual Festival of the Fremantle branches of the Mother's Union was held

in St. John's Church on Tuesday, March 22nd, the day most conveniently near Lady Day. The Beaconsfield, North, and East Fremantle, St. Philip's, Cottesloe, and St. John's branches were all well represented. The Rector took the service, assisted by the Rev. E. T. Bowen (Beaconsfield), the Rev. G. F. Humphrey (North Fremantle) and the Rev. G. R. Holland (East Fremantle).

The Archbishop gave a most helpful and interesting address from the text, "What manner of child shall this be?" His Grace also took the opportunity of publicly thanking the members of the Mother's Union for the work they had done in welcoming the immigrants. They came as strangers to a strange land, and Christ has said that He regards kindness to strangers as done unto Him.

NEW ZEALAND.

A Fine Response.

The Board of Mission has experienced a wonderful recovery in the face of greatest probability of a large deficit. In February the Board announced that they were short of the budget of £14,400 by £ 6,388. The C.M.S. especially seemed likely to go short of the sum required for its commitments. However, the Province being informed of the unhappy forecast, rose splendidly to the challenge, with the result that by the appointed time £14,313 was in hand and only £27 short of the budget. This small deficiency was more than covered by certain economies in the home office. The Chinese Christians in Wellington, numbering less than 20 all told, on hearing of the serious state of the Board's finances decided to do their bit to help. They handed in just before the close of the financial year £50, which is in addition to the sum that they contributed weekly through the offertory at their Mission Church.

The Province is to be congratulated and it will be thanking God for this very happy position.

The Governor Welcomes the Congress

Lord Jellicoe has sent the following letter to the Primate:—

My Dear Archbishop,—I am anxious to send my warm good wishes to all those attending the New Zealand Church Congress which assemblies on May 22nd, and to express my earnest hope that much and lasting good will result from this important meeting of the church people.

The war has brought about many changes. The spirit of general unrest is still greatly in evidence amongst all classes, and there is danger that the ideals which were before us during the great war may be lost to view.

The church can do much to influence public opinion on the great questions of the day, but the help of all church people is needed, and the Congress will, I trust, bring many together. I hope that work of much value may be the outcome of the meetings and discussions which will be held.

THE NEW LECTIONARY.

June 10, 2nd Sunday after Trinity.

—M.: Pss. 10, 12, 13; Judges iv. or v. or Job. iii.; Mark ii. 23-iii. 19 or Rom. v. E.: Pss. 15, 16, 17; Judges vi. 33-vii. 23 or Ruth i. or Job v. 6; Matt. ii. or Acts ix. 1-31.

June 17, 2nd Sunday after Trinity.

—M.: Ps. 18; 1 Sam. i. or Job xix; Mark iv. 11-29 or Rom. vi. E.: Pss. 19, 20, 21; 1 Sam. ii. 1-21 or iii. or Job xxviii.; Matt. iv. 23-v. 16 or Acts x.

June 24, 4th Sunday after Trinity,

St. John the Baptist.—M.: Pss. 24, 25; Eccles. xlviii. 1-10; Luke iii. 1-20. E.: Pss. 22, 23; Malachi iv.; Matt. xi. 2-19.

Notes on Books.

Men's Magazine.—The magazine of the C.E.M.S. of Australia for May. It contains the Bishop of Bathurst's challenge re immigration and various items of news germane to the work of the society. The Bishop of Goulburn contributes the first of a series of useful articles on "Bible Study."

The Influence of the Church on Modern Problems. (The Macmillan Company, New York, price 6/-). Our copy from Angus and Robertson, Sydney.)

This is a stimulating and helpful volume, in which are bound together papers by various writers, read at a Church Congress held at Baltimore in 1922. They deal with seven diverse subjects which are living problems of the present day. The first is, "What are our young people seeking in their apparent revolt from the moral standards of an earlier day?" The cause of the revolt is attributed to the lack of guidance provided by the older generation, and to failure of the Church to face the vital problems of modern life. The revolt of the young people may be partly be frivolous, but deep underneath there is a strong craving for reality and for religion. The solution proposed is not to provide the new generation with a new set of precepts, but to influence them to take the right attitude to life's great questions, an attitude marked by reverence and willingness to learn and practise truth. Another set of papers is upon "Psychoanalysis," its value and dangers. This is a very fine contribution. The writers are as one in recognising the value of psychoanalysis, which is only a scientific method of discovering what is hidden in the subconscious mind, and causing trouble there. There are many people who suffer pain, loss of efficiency, and of health, because they are troubled with hidden mental complexes, of the existence of which they are unaware. The dangers involved are partly derived from the Freudian method, which has exaggerated, and therefore contributed to, sexuality. The experience of psychoanalysts during the war has not confirmed Freud's hypothesis that all complexes are sexually conditioned. Another danger springs from the use of psychoanalysis by people who are not scientifically trained to its use. The mind is a delicate thing, and should not be operated upon except by those who thoroughly understand it. It is further evident that many complexes can be resolved without psychoanalysis, by spiritual healing, and by the general effect of true religion. A very large number of our Lord's healings were directed to the minds of His patients. A third danger lies in the use of psychoanalysis without a consequent effort to reintegrate the personality of the patient, by providing him with a new interest in life. It must be understood that a mere bringing of the trouble to light will not effect a cure, at least not a permanent cure. What the patient requires is to have his life unified by directing its forces towards a purpose worthy of being a life interest. This is what Christianity can do for him.

The last set of papers deals with the subject, "The necessary guidance of the present revival of interest in prayer"—especially in connection with the spiritual healing of the body. The point of the writers is that there is a danger that spiritual healing will drift in the direction of Christian Science, and that the sick may imagine that all diseases can now be cured by its use. The writers insist that the healing of real science must be taken up into our prayers. Science has brought to light the laws of nature as bearing upon disease, and these laws are to be regarded as God working upon one plane of His activities. There is another plane—we believe a higher plane—in which His personal relationship to us is expressed. But the latter does not supersede the former, rather does it interpret and illuminate it. The conquest of disease depends upon efforts working along both these planes. Research, experiment, scientific intuition and skill, are subjects for prayer, as are also the arousing of the social conscience with regard to the whole problem of disease and its causes, and to private generosity and national enterprise directed towards its solution. But while the purely scientific side must be developed, so must also the spiritual. The Church is at the beginning of new things. She must go forward, and, with increase of spirituality, make her contribution. To teach the sick that all diseases can now be cured by prayer is cruel and contrary to God's method of working.

There are other sets of papers upon "Credal requirements and Church reunion," "The Second Coming of Christ," "The Young Men's hesitancy to enter the ministry," and "Labour's demand for continuous employment."

Mothers in Australia.—The quarterly magazine of the Mothers' Union in Australia.

This is an interesting issue, containing, among other papers, articles on the Healing Mission, Advice for a Young Woman, and a good Bible Study on a truly mother's work, bringing up of children.

Difficulties of Buddhism

COSMOGONY AND CHRONOLOGY.

(By Rev. J. W. Ferrier, late Missionary in Ceylon.)

No 1.

The ignorance of the majority of Buddhists respecting the more recondite doctrines of their founder is not a matter for surprise, when it is considered that they are locked up in a difficult, dead language, and unless they have a natural turn for metaphysical research there is little to induce them to enter upon the study.

Gautama Buddha denied the existence of a Creator, of a Law Giver, of an Inspector and Judge of the actions of men, of a Distributor of rewards and punishments. For himself he claimed the perfection of wisdom and virtue; asserts that his teachings contain the truth, the whole truth and nothing but the truth; and on the ground of the perfection of his wisdom challenges worship from all, and concedes it to none, making himself higher than the Highest, and exalting himself above all that is called God, as no other man ever did. This his claim is admitted by every Buddhist, and however any individual may be convicted of error, he will attribute that error either to his ignorance of Buddha's teachings or to his imperfect conceptions respecting them. It therefore is of importance to unveil the secret doctrines of Buddhism and to show concerning its authors and supporters "that they were vain in their imaginations."

In connection with the doctrine of transmigration it may be interesting to state what Buddha teaches concerning the various classes of sentient beings and their essential qualities.

Buddha acknowledges that innumerable world systems exist similar in their formation to the one we inhabit. Each has its own mahamern, surrounded by the starry heavens, its heavenly worlds towering above mahamern, and the worlds of Brahma above them. The only point of difference is, that in our world system alone the Buddhas are born and declare their doctrines.

Maha mern is a mountain in the centre of our system, being a cube of 84,000 yojanas (say, 1,200,000 miles) above the surface of the ocean and the same below the surface. Under its base is the residence of the Titans, the enemies of the gods, and on its summit the abode of Indra and his gods. It is surrounded by seven rocky circlets, diminishing gradually in height, with intermediate seas, the abodes of gods and demmons. Between the last of these circlets and the rocky exterior circumference are the four great continents, each having 500 islands attached to it. These are inhabited by gods, men, demmons, and animals. The starry heavens surround maha mern, which is one of the heavenly worlds; four other heavens are above the residence of Indra; above which are sixteen Bahmalokas, and these again are surrounded by the four Arupa worlds. The whole of these are divided into three sections, frequently named "The Three Worlds," from which circumstance Buddha is called the "Teacher of the Three Worlds." Some account of these follows:—

1. Kama, including all that lies between the great hell Avici, which is at the base, and the sixth heaven named Paranimmita-vasavatti, which is at the summit of this section. The inhabitants of this district enjoy the pleasures and endure the pains connected with the gratification of the senses.

2. Rupa. The worlds of Brahma, sixteen in number. The inhabitants have no sensual pleasures, their enjoyments being spiritual.

3. Arupa. The inhabitants of the four Arupa worlds have no organised bodies, but exist extended as the atmosphere; they have no sensual pleasures.

The inhabitants of these three regions are divisible into two grand classes.

1. Those who commence existence by birth.

2. Those who start up at once, perfect and fully formed.

The first class includes men and animals, although it is possible a man or animal may obtain existence in the same way as the second class contains:—

The second class contains:—

1. All men and animals at the commencement of a kappa (a kappa is an undefined period of time) but Buddha used a simile; if there be a solid rock forming a cube of a yojana (about 14 miles) and a delicately

formed shawl should brush against it once in a hundred years, the rock, by the contact, would be gradually worn away; but the kappa would not in that time be completed!

2. The inhabitants of the Rupa and Arupa worlds.

3. The gods and demmons of the Kama worlds.

4. The Titans of Asuras.

5. The damned.

The duration of life belonging to these classes, commencing with the men and ascending to the "Arupa" worlds is as follows, according to the "sacred" Buddhist book, Abhidhamma:—

Men: A hundred years, more or less.

Gods: 1. Kalumamahajika, the inhabitants of the starry heavens. Fifty years of men are equal to one day and night; three hundred and sixty of these days make a year, and they live five hundred of these years, equal to nine million years of men.

2. Tavatimsa, the gods of Indra's heaven, on the summit of maha mern. One day equal to a hundred years of men; length of life a thousand of their years, equal to thirty-six million years of men.

3. Yama, situated above the preceding: one day equal to two hundred years of men; length of life two thousand years, equal to one hundred and forty-four million years of men.

4. Tusita, above the preceding: one day equal to four hundred years of men, length of life four thousand years, equal to five hundred and seventy-six million years of men.

5. Nimmanarati, situated above Insila; one day equal to eight hundred years of men, length of life eight thousand years, equal to two thousand three hundred and four million years of men.

6. Paranimmatavasavatti, the highest of the heavens; one day equal to one thousand six hundred years of men; length of life sixteen thousand years, equal to nine thousand two hundred and sixteen million years of men.

The whole of this Kama division is destroyed at the end of the Kappa, and revives at the commencement of a new Kappa.

(A second article will continue the progression of time for the Brahma worlds.)

A Burning Question.

Extract from the Archbishop of Brisbane's Synod Charge delivered on Tuesday last.

Prayer Book Revision.

Manifestly it is the case that the Revised Prayer Book is really going to be an accomplished fact. In saying really, I am not speaking in any critical or captious spirit, as some do, about the length of time that has elapsed since the proposal was first seriously mooted. Over so great a thing there ought to be no hurry, and every step ought to be considered with the utmost care. Living as we do so many thousands of miles away from the scene of action, and having no representative or representatives of the Church in Australia even to offer any suggestions in the compiling of a book, which we are at present in the somewhat anomalous position of being bound to accept and to use, it has been a little difficult to follow every step in the course of procedure, and to maintain an unfaltering interest in all the deliberations and changes, and perhaps I ought to add disputes, during the years in which the revised Prayer Book has been in course of compilation. Clearly many omissions of our present book are to be filled in, many desirable alterations made, and many valuable additions supplied, the absence of which I am afraid has forced some of you, my reverend brethren, into positions that are slightly illegal. Generally speaking, I expect that we shall love and welcome the book, though some of us could wish we had had some measure of representation in the making of it. But there appears to be going to be one thing in it which I personally, and speaking as a private individual, regret very much. Apparently there is to be an alternative Communion Service, and I regret it deeply. I have always felt what a wonderful bond of union it is between people differing widely in their views and in their ritual observance, that to whatever church of the Church of England they happen to go, whether there be great and even elaborate ritual, or only the very plainest accessories to worship, yet the service itself is the same, except in an infinitesimally small number of instances, and they ought not to be. Soon apparently it will be the case that if you go into a church to which you do not happen to have been before to make your communion, you will not know, until the time, which of two services is going to be used. It takes away a bond of union which has done very much to bind us together for hundreds of years.

I repeat, to me it is highly regrettable. I know that these words of mine cannot make any difference; but I wish you to know what my own private opinion is. I happen to know that many of you, not all, but many, are sorry about it also.

THE ARCHBISHOP OF MELBOURNE ON CHURCH LIFE.

The following is an extract from the Archbishop of Melbourne's first presidential address to his Synod:—

"A Church must to be dreaded is one that is dead. The real classifying line within the Church is not Low or Broad or High, not Anglo-Catholic or Evangelical, plain Prayer Book Anglican, or Modernist; it is just dead or alive."

In the life of the Church at large, it ('Newness of Life') takes forms which are sometimes viewed with suspicion. 'We have never done it before.' There perhaps it is time you began. Everything new is not unsound; everything familiar is not therefore contrary to order. Where there has been decadence or indifference in Church life, we may detect that gradually as a spiritual spring-time, comes a spirit of restlessness which, though it has its perils, is not evil, but often springs from good.

"I am come, that they may have life, and that they may have it overflowing," said Christ. And He insisted on the need for new wine-skins for the new generation. Ultimately this forms the strongest argument for autonomy, the power to move if you wish, and the right to advance if your Church's heart beats fresh and strong with the tide of Christ's indwelling life. No argument will, in my judgment, be able to withstand this."

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Correspondence.

Baneful Teaching.

(The Editor, "Church Record.")

Sir,—May I, through the pages of your paper, protest earnestly against the teaching given in some of the Tutorial Classes in the Summer Schools, the Training Institutes, and the Theological Colleges of Sydney. The fact must be realised, that the members of these classes are young men and young women of immature minds. They have not yet been sufficiently grounded in the Christian Faith to enable them to sift the chaff from the wheat. Very often these lectures are replete with scientific terms, which, to these young minds, make the whole appear very clever and which appeals to their vanity and causes them to give more weight to these lectures than they would otherwise give.

It must necessarily strike all thoughtful people with astonishment to hear of young girls attending a Christian Summer School, receiving instructions in their Tutorial classes to the effect that, that it is a mistake to believe in the doctrine of Christ being offered up for our sins. God is much too loving to condemn His Son to die for us. In fact the whole doctrine of the Atonement is a mistake. The son of Isaac is a myth, and Isaiah spoke to the nation in its childhood, what he then said does not concern us in this present day environment. We here find teaching, given under official authority, absolutely denying the basic truth of our Christian Faith.

Or again, hear the opinions of a group of young candidates for the ministry who attended Theological lectures at one of the colleges. One said "Last Easter I preached the Resurrection," another replied, "If you attend these lectures for another year you will not find it possible to preach the Resurrection." A third said, "I have nothing left but Christ."

The teaching commented on was given by different men of different churches. If these teachers have real serious convictions on these subjects, let them have the honesty and courage to present their views of these subjects to the men of their church who are capable of discussing them and not, in a cowardly way, undermine the faith of the young immature minds. One was very much struck by the fact that one of these teachers refused to put his belief into writing and we are told he always destroys his notes. Is he afraid of losing the leaves and fishes? It is astonishing how much surface thinking there is to-day. A man who can cram the opinions of others and reproduce them is considered very clever, even when he cannot prove that these opinions have any solid basis. There is little original thought and still less deep reasoning. Some of these men have only one way of meeting the arguments of those who oppose them. They tell them "they are old-fashioned." Were it not said, it would be laughable. To-day, God as conceived by those men, is a being inferior to themselves. A God who is allowed to retain only such attributes as are approved by these men of super intellect and super reasoning powers. The Virgin Birth, the Atonement, the physical Resurrection, must all go, they are quite beyond the bounds of their reason.

What shall we say about the morality of the question. Every Christian Church requires a solemn avowal from its ministers, that they believe the Holy Scriptures and will teach them.

The Church of England deacon solemnly states that "he unfeignedly believes all the canonical Scriptures of the Old and New Testament."

No doubt the other churches are equally careful to guard what is the foundation of their faith. A man who, at his ordination, makes a statement such as this and afterwards deliberately sets himself to destroy the faith of those placed under his care—their faith in those very scriptures, which he has solemnly stated "he unfeignedly believes"—a man capable of such unscrupulous conduct, is lacking in all sense of truth and honour and is utterly unfit to be a Christian teacher. How could one look for or expect definite Christian convictions in young people brought under such baneful influence? I sincerely protest against the teaching given and think some means should be used to bring these teachers into the open where all may know what they believe and teach.

A PROTESTOR.

"The Power House."

(Communicated.)

A remarkable revival of the prayer life of the Christian Community has been demonstrated during the past ten days by prayer meetings held in many suburban centres, St. Andrew's Cathedral, and especially at the

United Intercessory Services held in the basement of the Sydney Town Hall, where probably over 20,000 people have met together for prayer. During these ten days at the Town Hall alone, well over 6,000 requests for prayer have been sent in, and the great number of testimonies to answered prayers have engendered a spirit of praise and expectation. As these Town Hall Intercessory Services have presented a common neutral ground for members of all denominations to meet in prayer, the Directors of the Christian Healing Mission have requested the Open-Air Campaigners to continue these services. Backed up by the expressed wish of a great assembly of people, the Open-Air Campaigners have undertaken to assume the financial responsibility and conduct of these meetings which will be continued every Wednesday from 12.30 p.m. to 4 p.m., and thus meet a great and urgent need. Christian people are called to rise to the occasion, and attend to intercede for the sick and suffering ones, both in body and in soul.

The Clergy and Ministers are urged to take advantage of this remarkable prayer movement, and to make it known among their congregations. The services are interspersed with prayer, supplication and praise, bright singing and short inspirational addresses by leading men from different denominations. Results have justified the continuance.

The Watchword is 1 Samuel 12-23, "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you."

Send your requests for prayer—c/o Organising Secretary, Open-Air Campaigners, Scot Chambers, Hosking Place, Sydney.

English Church Notes.

Personalia.

The Rev. Dr. J. A. Hutton, of Belhaven Church, Glasgow, accepted the call to Westminster Chapel, London, in succession to Dr. Jowett. Dr. Hutton has been in his present church for sixteen years, and his reputation as a preacher is world-wide.

One of the most noted of Evangelical Church laymen of his day, Mr. Sydney George, has been called to his rest at the ripe age of 94 years.

The death is announced of Dr. John Venn, Sc.D., F.R.S., F.S.A., aged 88 years. Dr. Venn was a son of Henry Venn, the famous secretary of the C.M.S. The deceased was Senior Fellow and President of Gonville and Caius College, Cambridge.

Canon R. B. Girdlestone, an Evangelical leader of the last generation, passed away at the end of March. He was at one time Principal of Wycliffe Hall, Oxford and Hon. Canon of Christ Church, Oxford.

Kabarega, the ex-King of Bunyoro, has been released from his quarter-of-century of exile in the Seychelles, to which he was banished with Mwanga, ex-King of Uganda, and, at the age of 80, is to be allowed to return to his old country that he may end his days there in peace. He is now a very different man from the cruel tyrant of thirty years ago, and the story of his conversion is thus told by Dr. Stock: "To him his Christian son and successor, Andereya, sent a Bunyoro evangelist to teach him of Christ. With the result that in 1909 (Dr. Gregory) when on a visit to those islands, which are within his jurisdiction. A chaplain there, Mr. Pickwood, wrote that he was 'a dear old man.'"—C.M.S. History, Vol. iv. p. 86.

Prayer Book Revision.

At the meeting of the Church Council of St. Leonard's, Bilston, on January 16, 1923, the following resolutions were unanimously adopted, and were ordered to be laid before the National Assembly:—

1. That the legalising of distinctively Romanist Vestments to be used at the celebration of the Holy Communion, without the provision of any rubric specifically safeguarding the Church of England from the erroneous teaching which these vestments admittedly symbolise, will cause much mischief, and ought not to be sanctioned by the National Assembly.

2. That the proposed abbreviation of the 2nd, 4th, and 10th Commandments ought not to be sanctioned, for if the Ten Commandments are in truth the law of God, it is inexcusably irreverent to mutilate them; and if they are simply a Jewish code they ought not to be prefaced, if recited in the Communion Service, by the statement, "God spake these words, and said."

3. That the use, as an alternative service, of the Order of the administration of the Holy Communion re-arranged as proposed, is most undesirable; for

i. It will destroy by legal enactment the unity of worship in the Church.

ii. Like other alterations that have been suggested, the proposed alternative service has a distinctly Romanward tendency.

iii. This alternative service, if sanctioned, would undoubtedly be used as a point of departure for even more distinctly Romanish innovations.

4. That Reservation of the consecrated elements should not be sanctioned; for

i. There is no real need of it for the sick.

ii. There are abundant indications that the Reserved Sacrament would certainly be used for purposes of superstitious worship and adoration.

C.M.S. Income.

Friends of the Church Missionary Society will learn with profound thankfulness that the receipts for the financial year just closed were £473,490 as against £470,900 last year, an increase of £2,590.

The Cheltenham Conference was to be held on May 23 and 24. The general subject of discussion was Prayer Book Revision. Amongst the speakers were Rev. T. W. Gilbert, D.D., W. Guy Johnson, Esq., Canon S. G. Buchanan, Canon Thornton Piesbury, Canon Briggs, Canon Oakley and Canon J. A. Wood.

An Archbishop's Bad Example.

The Archbishop of Wales, speaking at the recent session of the Governing Body, is reported to have said with satisfaction and pride: "I do not take in regularly a single so-called Church newspaper." We do not hesitate to affirm that this is a very bad example for an Archbishop to set. If a leader of the Church is content to remain outside the current of Church life beyond the Welsh mountains, how can we expect the man in the pew to realise his responsibility to the Church corporate or to value the privilege of membership of a world-wide Church? One of the greatest obstacles to the progress of the work of the Church today is a lack of intelligent knowledge, and consequently a lack of interest in what the Church is doing in all parts of the world. The narrow vision, the flagging zeal, and the tepid enthusiasm of so many are due in no small measure to their parochial outlook and insularity.—C.F.N.

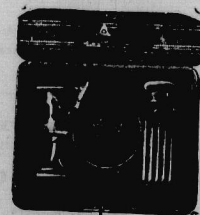
Young People's Corner.

DAVID LIVINGSTONE.

Away out in the land of Africa lived a tribe of people called Mabotsa. At one time those people were very much troubled by lions which destroyed their cattle, and the people thought that they must have been bewitched by another tribe living near by. The men of the tribe thought the only thing to do was to go out and kill all the lions. So one day off they all went armed with spears, but the men were not very brave so they kept too far away from the lions to do them much harm. The next time they went out a white man had arrived in the village, and as he wanted to help the people he said he would go out with them. This time they saw a lion standing on a hill near them and one of the natives threw a spear at him, but when the lion sprang at them, off they all went again. They were so afraid that they decided to return to the village, and just as they were going, the white man saw a lion crouching near him. He fired and was just loading his gun to fire again when the lion sprang at him and shook him like a dog would shake a rat. Fortunately for the white man one of the natives was a little braver than the others, because he ran up and threw a spear at the lion which made the animal drop its victim. The lion turned round to spring on the native when it dropped dead, killed by the bullet the white man had fired before he was attacked. The white man's arm was broken by the lion's teeth and the bone was crunched into splinters. Years

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MELBOURNE LETTER—page 10**The Church Record**

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JUNE 22, 1923

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Current Topics.

The Church Times has dubbed the Bishop of Exeter "the fearful Bishop."

Growth of the Party System. The paper is not pleased altogether with the policy of the said Bishop, for his lordship has been saying some straight things anent the propaganda of the "Anglo-Catholics." In his latest diocesan letter the Bishop deals, not by any means for the first time, with the "party system" in the Church. His words are of some interest as marking the extraordinary efforts that are being made by one party to capture a position of power.

The Bishop says:—

"There is a marked and steady growth of party system in the Church. Perhaps it is the inevitable result of the Church Assembly Act. In an Assembly an organised party has an advantage, and therefore persons who desire reforms are compelled to join parties. Perhaps it may be the natural love of the Englishman for a game. One scarcely likes the idea that Churchpeople shall so far have forgotten the seriousness of their calling that they should play a game with sacred things. But whatever the cause is, I think that this is clear. The Church of England now tends to be run on party lines."

"To many it is one of the disappointments of the after-war period that party was retained as an element of life. At present the Anglo-Catholics are the active party, but that is only a temporary phenomenon. Party always begets party, and organisation calls forth an opposing organisation. The organisation of the Catholic party has been improved; there is a certain monotonous repetition in the resolutions that are being passed all over the country that tell of a careful and efficient organisation. This condition will not continue, the other party or parties will organise themselves."

"If the party system is not definitely refused by the Church, I imagine the line of division will fall between the laity and the clergy, for the characteristic of our Church is that we have a High Church clergy and a Low Church laity. It will be some time before the counties are properly organised, but when they are I can imagine it will be a very unpleasant thing to be a parish clergyman. The party organisations will meet in London, the resolutions will be sent down to the various parishes to be passed by the Parochial Church Councils, and the various organisations will be set at work; there will have been a 'good Press.' The clergyman may argue against his parishioners, but the organisation will be too strong for him. Probably he will call on his bishop next day and he will find his bishop very sympathetic, and when he says, 'I think these party organisations, which divide my parish, make life intolerable,' the bishop will agree very cordially. 'Yes,' he will answer, 'I have long found that they make diocesan life detestable.'"

A correspondent has drawn our attention to an item of news by cablegram which appeared recently in the daily newspapers, and which is obviously of such importance that it demands publicity in the Church press. The cablegram was published in the following form:—

Sunday Recreation.

GROWING TENDENCY DEPLORABLE.
WARNING BY ARCHBISHOP OF CANTERBURY.

LONDON, June 5.

Dr. Davidson, the Archbishop of Canterbury, in a letter to the Secretary of the Imperial Alliance for the Defence of Sunday Observance, says he deprecates the growing tendency of holding Sabbath games. "Those responsible for the position," he says, "must have their eyes opened to the danger of the unintended progress from innocent recreation to the encouragement of great competitive games. A word of warning is gravely needed to the whole country, public bodies particularly. If Sunday," the Archbishop adds, "is devoted chiefly to pleasure-seeking the price will be deplorable."

Our readers will notice the Archbishop's words, "the danger of the unintended progress (!) from innocent recreation to the encouragement of great competitive games." Now, we have had the spectacle in Australia of Church leaders animadverting, even in grave public utterances, on the question of Sunday games and practically advocating them, within their own suggested limits of course, to the members of our own communion. We imagine that the youth and young and old manhood of our Church hardly require the suggestion of compromise with the worldly use of the Lord's Day that these utterances have given. Quiet recreation, consonant with the sanctity of the Lord's Day, is one thing, but the indulgence in games and pursuits which strip the day of all sanctity or separateness for holy purposes is quite another thing. "If we sow the wind we shall reap the whirlwind," and we are not surprised that some Church leaders are now calling, but vainly, for a halt in the wholesale desecration of the Lord's Day caused by the continuous and frantic rush after pleasure that is so characteristic of the largest section of our people.

Quite recently a Brisbane ecclesiastic was protesting against the openly expressed advice of a peripatetic Canon on the subject of the "Breaking of the Legal Nexus." We

support the protest and on other grounds as well. Dr. Bickersteth, in our opinion, overstepped the bounds of Christian courtesy, as well as sound common-sense, when he went out of his way in Goulburn and other places to suggest an earlier hour for Sunday Services in order to make provision of time for Sunday recreation. Evidently the idea that some men have of God and religion is completely different from that of our Lord and the Christians of those early days. Instead of men having impressed upon their minds and souls the need of adapting their lives, their times and their pursuits of pleasure to the claims of God and their duty to Him, they are being invited to the kind of religious

habit that regards God and religion as a sort of uncomfortable appendage to their lives to which they are of course bound to pay a certain attention, but as little as possible, and at times and in ways that will interfere as little as possible with the main purposes of their lives in relation to pursuits and pleasure. We profess to be followers of the Crucified One, and yet our religious calls must not be allowed to clash with our social or business engagements nor even alter the hour of our dinner. In the name of all that is true, let us cease this unworthy "playing at religion."

Our "Tasmanian Churchman" who rushed into our columns last issue must be rather in a puzzled condition of mind. The result of the Brisbane vote on the Nexus question is an additional indication that the heart of the Church laity of the Commonwealth is sound in complete loyalty to the Reformation character of our beloved Church. Even the most hot-headed supporters of the Determination of General Synod will be beginning to realise that the matter must be indefinitely postponed. We are glad that the unfair bogey of "disloyalty to the bishops and General Synod," raised in Tasmania, and again in Brisbane, did not interfere with the free exercise of a responsible vote. We venture an emphatic protest against such a method of seeking to drag on loyal-hearted and, in some cases, unsophisticated, laity into an abdication of a sacred responsibility. There are larger loyalties that loyalty to bishops and synod, and if ever these seem to clash the larger loyalties must at all costs be preferred. Every member of Synod, lay or cleric, must be free to use his vote and voice according to the dictates of his own conscience alone.

We remember one of our Australian C.M.S. Missionaries uttering the complaint that when missionaries returned from the field for furlough and looked forward to a time of spiritual refreshment in the fellowship of the home Church, they too frequently found to their dismay that they were required to spend a great deal of their furlough in seeking to arouse the home Church to a sense of its responsibility for the work abroad. It is interesting to find among the editorial notes of a recent issue of the "Guardian" the same kind of protest. It says:—

"Another question which arises is this: How long is the home Church going to depend for inspiration on a constant succession of missionary speakers sent to visit every parish year by year? This ceaseless deputisation work is a heavy task for men and women in the interval of strenuous foreign