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Current Topics.

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

We rather expect that that 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 DEPLORING. 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 deplors 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" 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 deputation work is a heavy task for men and women in the interval of strenuous foreign

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service. Some measure of it is to them a refreshment and a stimulus; and it is right that the Church should have contact with its working members overseas. What is wrong is that the support of missions provided depends on the supply of missionary speakers, for when the supply slackens the support is found to fail. Therefore missionaries have to forego needful rest or fulfurling studies which would re-equip them for their proper task; and the deputation work, which in reason is a joy, becomes a heavy burden. With all the care that can be exercised through good organisation, the cost of all this is a heavy charge on missionary funds.

The "Guardian" goes on to point out the duty incumbent on the home clergy to bestir themselves and, by keeping in interested touch with the work abroad, keep up the interest of their people in the great cause to which the Church is committed.

Prayer Book Revision.

General approval, with grave exceptions, has been given in the National Assembly to the committee's proposed Revision of the Book of Common Prayer.

The debate in the House of Bishops was in public, and was full of interest. There were three dissentient bishops. The following report from the Record of the Bishop of Liverpool's speech will give our readers a good idea of the main arguments against the present proposal. The Record reports as follows:—

The Bishop of Liverpool said he was going to vote for general approval of the Revised Prayer Book, but he took certain great and grave exceptions. He was going to vote for general approval because the Revised Prayer Book made, he was sure, for a valuable enrichment of our public worship. It brought the worship of the Church into line with modern thought, and it gave an elasticity to the services which at present they lacked. It represented the prayer, thought, and labour of seventeen years. He himself had been connected with the movement from the very first.

But he had three great reservations to make. In the first place, he objected most strongly to the method of an alternative Prayer Book. He objected to it on the ground that it was clumsy and was likely to make confusion worse confounded. He believed that it would make for the irritation of a large number of congregations. It would create friction where at present there was little, and would tend to deepen and widen their unhappy divisions. Therefore he intended to vote most strongly against the use of an alternative Book.

Secondly, he thought that the Revised Prayer Book, as it stood at present, upset the doctrinal balance of the book now in use. There were two great and mysterious subjects upon which the Prayer Book at present was completely silent. The one was Prayers for the Dead and the other the nature of the Eucharistic Sacrifice. The Prayer Book was silent on these subjects because the Scriptures were silent. It had always seemed to him that the great glory of the Church of England had been that it required its people to believe nothing but what could be proved by the most certain warranty of Holy Scripture. It gave wide opportunity for differences of opinion, but in its doctrine, as crystallised in the Prayer Book, it did not go beyond the Scriptural teaching. But the Revised Book introduced Prayers for the Dead—most beautiful prayers, but, still, beyond what the Prayer Book at present taught.

Next he came to the nature of the Eucharistic sacrifice. He could not follow his brother of Manchester in the somewhat difficult state-

ment he had just made on this subject. He would like to have time to read in print what Dr. Temple had stated and to think over it. But he thought there was no doubt at all that, according to the present Prayer Book, four sacrifices to God were offered in Holy Communion. These were: (1) The alms; (2) the unconsecrated elements; (3) praise and thanksgiving; (4) ourselves. The offering of the consecrated elements as a sacrifice to God was deliberately cut out of the Church of England in 1552 and was never restored. It was regarded as an embryo of the sacrifice of the Mass. But in the Revised Prayer Book this new view—or this revival of an old view—was brought forward. In this connection he referred to the matter of vestments. When this question came forward seventeen years ago he was, and still remained, in favour of allowing the use of a white linen vestment. He took that attitude, not because he wanted such a vestment himself, but because he knew some whom he honoured and loved, and from whom he differed, who honestly desired it to give dignity to the Holy Sacrament. He desired, however, that that white vestment should be the cope, and not the chasuble, for the latter was historically the sacrificial vestment, and in the bringing back of that sacrificial vestment the old doctrine of the sacrifice of the Mass was virtually brought back. Then, again, in the Consecration Prayer as revised, Cranmer's famous expression was introduced, having been brought thereto from the prayer after administration. In the place in which those words stood to-day they could not allude at all to the elements of bread and wine, but bring them back into the Consecration Prayer and one offered to God a sacrifice of the consecrated elements. Because this Revised Prayer Book in the Holy Communion Service, brought back again a doctrine which might be held, if one chose, as a private opinion, but which the Church of England had refused to hold because it could not be proved by the certain warranty of Holy Scripture, he felt bound to lift up his voice against it.

Then the practice of reservation for the sick was introduced. It was said that herein only a primitive practice was being brought back. That primitive practice was the practice referred to by Justin Martyr, he would vote for it with all his heart. He thought the practice of taking the elements from the church direct to the sick and to those who could not attend was a most beautiful and significant practice. Dr. Westcott had spoken of it as concurrent communion. But if the bread and wine were reserved in the church, let whatever safeguards they pleased be made, it would lead, sooner or later, to the adoration of Christ in those elements. The history of the past twenty years had shown that that was true. He instanced cases in the London diocese where, despite the attempt of the Bishop to safeguard reservation, the Sacrament was reserved in such a way that people were allowed to say their prayers before it. This practice could not be safeguarded. If reservation for the sick were allowed, and the elements were reserved in the church, it would sooner or later lead to that unscriptural and uncanonical—*he said "uncatholic"*—deliberately—custom of the adoration of Christ under the veils of bread and wine.

The great object of this revision of the Prayer Book was to bring back order and unity into the Church of England. If the advice of the Northern Convocation could be carried out, and the alteration of the Holy Communion omitted entirely from this Revision, except in so far as the enrichment of the first part of the service was concerned, by the addition of certain obligatory sentences, a very great source of opposition would be removed. In the diocese of Liverpool 300 of the clergy met together, and, speaking roughly, two-thirds of them voted against the proposed alterations in the Communion Service. Two hundred of the laity met together, and when

the matter of the reserved sacrament for the sick was brought before them, ten only voted for it, and when it came to voting on the alteration in the Canon, only four out of the 200 voted for it.

"I desire as an old man," said the Bishop in conclusion, "nearing the end of his course, one who has been brought up in the Church of England, and loves her, and is what he is to-day spiritually because of that Church, to urge upon my brethren that we should hand on to those who come after us this great Church of the West, with its great past and its still greater future, destined, if only we are true to our Church, to be the true missionary Church of the West and the means of the reunion of Christendom—that this Church should be handed on, united and ordered; only we must not compass order at the cost of truth. We have received a great inheritance, and must hand it on intact to those who come after us."

English Church Notes.

Varia.

Mr. R. L. Barclay, C.B.E., has been appointed treasurer of the C.M.S., in succession to Mr. S. H. Gladstone.

The Ven. E. H. Winington-Ingram, Archdeacon of Hereford, who is a brother of the Bishop of London, has announced that he will resign the archdeaconry (which he has held for thirteen years) on October 1. He will retain his canonry. Archdeacon Winington-Ingram, who is seventy-four years of age, was ordained in 1873, and has therefore been in Holy Orders for fifty years.

The Bishop of Bristol has intimated to the clergy of his diocese that he regards the proposal to film the Sacraments as quite repugnant to true spirituality, and he requests them to refrain from exhibiting any such film in Church.

Oddfellows throughout the Empire will be proud to learn that her Royal Highness Princess Mary and Viscount Lascelles have graciously consented to their son, Master George Henry Hubert, becoming an honorary member of the Juvenile Branch of the Loyal Earl of Harewood Lodge, No. 3,275, of the Manchester Unity of Oddfellows. This will form a new link in the long association of the Lascelles family with Oddfellowship.

Bishop Foss has resigned the See of Oaska, and returns home for a few months' rest.

Bishop L. S. Kempthorne, of Polynesia, left for Fiji last month.

On the occasion of the celebration of the diamond wedding of Prebendary and Mrs. Webb-Peploe, the following message was received from the King, through Lord Stamfordham: "The King and Queen have learned with much interest that on the 11th April you and Mrs. Webb-Peploe will celebrate your diamond wedding, and desire me to assure you of the pleasure that it gives them to send you their congratulations and best wishes on this happy occasion. Their Majesties trust that you are both in good health and will be spared for many years to the numerous friends who have made during your long ministry in London."

National Church League and Revision.

The National Church League has issued a statement of policy on Prayer-book revision. It is signed by Sir W. Joynson Hicks M.P., Sir T. W. H. Inskip, and the Dean of Canterbury. "The National Church League," it is stated, "has never opposed revision of the Prayer-book as such. On the contrary, it has more than once expressed the desire, very generally felt by Churchpeople, for such reasonable and moderate revision as should bring the Prayer-book into closer relation with the changed circumstances of modern days, without altering in any way its doctrinal character." The report of the Revision Committee "contains many features which should be welcomed," but apart from those "the scheme of revision contains many changes, which have already aroused the strongest opposition, and will meet with determined resistance. We, of the National Church League, shall oppose by every means open to us the legalisation of the Mass Vestments, the alteration of the Prayer of Consecration, and the Reservation of the Sacrament. We regard these changes as subverting in principle the work of the Reformation by giving a foothold to those who are striving to restore the Mass as the authorised service of the English Church, and to re-introduce the doctrine of a change in the elements of bread and wine as the result of the words of consecration pronounced by the priest." There are other changes which the League is also unable to support.

Annual S.P.C. Report.

The total number of missionaries on the Society's list is 1,308. There are also in various missions about 3000 lay teachers and 3200 students in the Students' colleges, and about 67,000 children in the mission schools. The total income of the Society in 1922 was £290,984, as compared with £318,473 in 1921. There were special contributions in the latter year which accounts partly for the drop.

Future of "The Times."

After Lord Northcliffe's death, Major Astor—a brother of Lord Astor—secured a large interest in the great newspaper. Major Astor has recently expressed his view that the paper should be used for national interests, and it should be beyond the power of any individual to use it for his own personal ends. He would regard "The Times" as a national institution, and so far as it was possible he was taking steps, with the help of his friend, Mr. John Walter, to put it beyond the reach of unworthy ends, and to maintain it as the independent, fearless, and truthful voice of England. Men of all shades of political and religious beliefs are rejoicing in the fact that under the new regime "The Times" has already largely regained its former supreme position among the newspapers of the world.

"This England."

(By the Bishop of Durham.)

"The nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it."—Rev. xxi., 24.

The final triumph of Christ is not secured by the abolition of national types, but by their purging and perfecting. Accordingly, the vision of redeemed humanity which the seer of the Apocalypse sets before us is intended to include that rich variety of national genius which history unfolds, and from which society draws its most vital and valuable characteristics. Not a dead level of uniformity—a tamed world lying passive under a beneficent despotism—but such a humanity as history has disclosed, infinitely various, full of strange paradoxes, swayed by diverse motives, swept along by wonderfully divergent ideals, yet now at last harmonised, set free from envy and selfish ambition, bound into that willing service of its Creator which is "perfect freedom"—that is the picture of redeemed humanity which shall surely crown the long Passion of the worthy Redeemer, and vindicate triumphantly the faith and patience of His Church.

It is not surprising, therefore, that nationality has nowhere flowered so richly as within Christendom; that is, where it has passed under the quickening influence of Christ's religion. Christianity was born into a world organised strongly against nationality. The Roman Empire had levelled the barriers between nations and reduced their characteristics to one uniform type. Even the local religions, which are ever the strongest buttresses of nationalism, had been brought under the yoke, and everywhere tended to a common level of faith and morals. Nationality stood out in an untamable self-assertion only in the case of the Jews, to whom the Christians looked as their spiritual ancestors, from whom after the flesh the Incarnate Himself had come, whose sacred writings were accounted inspired Scriptures. Into this world, thus anti-national in system and de-nationalising in tendency, the Christian religion was brought, and from the first began to operate as a power of enfranchisement. While the Empire stood, Christianity was unable to exert its full power; it was "cribbed, cabined, and confined" within the grooves of a political organisation shaped by ideas and influences alien to itself. The early centuries are filled with the dramatic conflict between the rival Empires of Christ and Caesar. But, when the Cross had triumphed, the unifying principle of the imperial system had failed, and it was not long before barbarians from without pressed in irresistibly on the enfeebled and dissolving empire. At first view Church and State appeared to have perished in a common ruin, but soon it became apparent that the tremendous disaster, "the foundering of a world," was the opening of a new and grander chapter of Christian effort, which was to record the creation of Western Christendom. Will any student of the facts deny that nationality grown to maturity under the influence of organised Christianity, is a richer, greater, more impressive thing than nationality outside the sphere of Christian influence? In the life of nations, as in the life of individuals, the religion of Christ has approved itself a force of invigoration and progress. Of itself,

as of the persons who compose it, the truth holds:—"In Him was Life, and the Life was the Light of Men."

The Most Distinctive National Type.

Of all the national types perhaps the English is the most distinctive. It is the fruit of a history which has been richly charged with Christian influences, and in many respects exceptionally favourable to the development of national character. We English folk cannot but regard it as a gift from the Creator, ordained by His sovereign wisdom to serve His righteous purpose for mankind. Whether it be considered in the light of English history, or in the actual effect which it has in the affairs of the world, or finally in itself as a variety of human nature, the English type of character is extraordinarily interesting and valuable. It has expressed itself nobly in the greatest of modern literatures, in the most widely-accepted of political systems, in the successful administration of an Empire of which the scale and variety, are without precedent or parallel in an even-handed and inexorable justice which moves the admiration of all civilised people; finally, as I will dare to add, in a version of Christianity which has reconciled more successfully than any other the claim of religious authority with the Divine right of the conscience and the intellect. To be born an Englishman is to enter into a great succession, to pass under the power of a mighty tradition, to come under the yoke of heavy responsibilities, to have the path of individual virtue lightened by illustrious examples of goodness and achievement. And all this implies the fact, the danger, and the obligation of privilege. The Englishman is born into a privileged position. To him as to the heirs of national privilege in the older time, the prophet's warning comes home:—"You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities." The religious student of history will be at no loss for examples of the Nemesis which sooner or later overtakes those nations and classes which misuse their advantages. Inevitably we seek the causes of revolutionary violence in the abuses of society, that is, of the privileged sections of society. The principal condition of social stability which experience discloses is social righteousness, itself the negation, not of privilege (which is woven into the web of life), but of the abuse of privilege. This is as true of national privilege, with which on this occasion we are most directly concerned, as of other and perhaps more familiar forms of distinguishing advantage.

The Relationship of Religion and Morality.

Nationality, we said, had flowered most richly within Christendom. Christ's religion proved itself to be historically the energising principle of national development. If it, then, an improbable consequence of the decline of Christianity, which so many sinister phenomena of our own time suggests, that national character will grow feeble, lose its distinctive virtues, and fail to resist the disintegrating influences to which it is now everywhere exposed? The religion of Christ and the morality which it requires are inseparably linked, for Christianity is unique in the position which it assigns to its Founder, as not merely the Revealer of Truth, but also the embodiment of the moral life which He requires from His followers. Accordingly the effect of Christianity is direct and most apparent in the life of the individual. National life is touched, and slowly transformed, indirectly through the influence of Christian men and women living on every plane of society. National character is the result of the presence within society of an everwaxing number of individual citizens whose personal behaviour is being governed and directed by Christ's law. This silent, indirect, but subtly prevailing influence is indicated by Christ when He described His disciples as "The salt of the earth." Banish Christ's religion from your public life, make sure that the young grow up in ignorance of its motives and sanction; stamp it on their minds in the receptive years of youth that virtue is a shifting convention, and duty an empty phrase; bind their mental and spiritual development within the pinched and meagre categories of materialism, and what harvest can you reap in the fields of national life? Beyond all other nations those which are organised as democracies are most dependent on the moral quality of individual citizens, and they least of all can afford to dispense with the motives and sanctions of religion. In the melancholy volumes in which the late Lord Bryce has reviewed the actual working of democracy in the modern world, he fastens on the connection between religion and the indispensable moral qualities which democracy assumes to exist in the citizens, but is itself so obviously unable to secure:—

Thus the question of the permanence of democracy resolves itself into the question whether mankind is growing in wisdom and virtue, and with that comes the question of what religion will be in the future, since it has been for the finer and more sensitive spirits the motive power behind morality. Governments that have ruled by force and fear have been able to live without moral sanctions, or make their subjects believe that those sanctions concerned them, but no free Government has ever yet so lived and thriven, for it is by a reverence for the Powers Unseen and Eternal which impose those sanctions, that the powers of evil have been, however imperfectly, kept at bay and the fabric of society held together.

Saddening Elements in English Life.

England is the ancient home of freedom. The name stands for all that is best and most stable in modern democracy. On English soil ordered society had in Christendom its earliest home. On English soil ordered liberty has its ultimate citadel. In England Christianity and democracy have from the first dawning of political life been inseparably linked. In our national calendar the names we most revere are those of men whose English patriotism was rooted in religion. The religious character of the English people is everywhere apparent. Dominus Illuminatio Mea ("The Lord is my Light") is the motto of our most ancient and illustrious university. On the Royal Exchange, in the heart of England's world-wide commerce, there is inscribed the significant legend, at once the rebuke of dishonesty in getting wealth, and the summons to responsibility in spending it: "The earth is the Lord's and the fulness thereof." Most impressively of all, above the high altar of Westminster, in the very place where the monarchs of England for many centuries have come to receive their famous crown there are written the words of the Christian seer:—"The Kingdoms of the world have become the Kingdoms of our God and of His Christ." Is the legend too bold? With the woeful memories of the Great War yet darkening our minds, and its unslaked ambitions yet wasting the world before our eyes, ought we not to replace it by some sad oracle of cynicism? Must the ideal be at length renounced, and the sustaining hope resigned? There are elements in English life which cannot but sadden and alarm the considering patriot. As we read the daily record of brazen vice and senseless luxury standing out in lurid emphasis against the background of economic disorganisation and social strife, we feel with Wordsworth that our English society also has been swept away by the tide of world-demoralisation. As Englishmen, conscious of our great record and our great possibilities, we are, like the poet—

Opprest
To think that now our life is only dress,
For show; mean handiwork of craftsman, cook,
Or groom!—We must run glittering like a
brook

In the open sunshine, or we are unblest,
The wealthiest among us is the best.

The Real England.

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Mr. W. A. G. Walter, B.A., P.M., has been appointed Chancellor of the Perth Cathedral by the Archbishop. By virtue of this appointment Mr. Walter becomes a Member of the Cathedral Chapter.

Personal.

TO OUR SUBSCRIBERS.

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The Bishop of Dornakal had a great reception in New Zealand. He was accorded a civic reception in Wellington and the Dominion Government gave him a free pass on the railways during his six weeks in New Zealand.

Rev. J. R. Hervey, vicar of Malvern, North Canterbury, who, several years ago, was assistant to the Rev. W. Fancourt at St. Thomas', Newtown, has been appointed to the parish of Temuka and Winchester, South Canterbury, N.Z.

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Correspondence

"An Appeal for Christian Service."

(The Editor, "Church Record.")

Sir,—There is widespread consensus of opinion among the clergy at the present time that the Church has received a great uplift and enlarged spiritual vision as a result of the recent Healing Mission. This must surely mean an awakening on the part of individuals to the responsibility of service for Christ and His Church. Many of the activities of Christian service have languished owing to the lack of consecrated men and women willing to take a share in some definite work of the Church.

It is with the hope that an interest in one particular branch of Church work may be aroused that this appeal is put forth. There can surely be no finer work for Christ in the homeland than that among orphan and needy children! Such work is undertaken by the various Church Homes at Glebe Point and Carlingford, and the extension of their work calls for an augmented staff. There are vacancies for Christian women who are prepared to devote themselves to the care and training of the girls and boys in these homes. Such workers should be prompted by a love for the young lives they would have under their care, while tactfulness and a realisation of the value of discipline are also indispensable qualifications.

Salaries, though possibly not equal to some to be had in commercial life, are adequate for those who do not ask for luxuries. If this appeal for Christian service amongst Christ's "little ones" should reach anyone anxious to follow in the footsteps of Him who came not to be ministered unto but to minister, will they communicate with the matron, Miss McGarvey, at the Glebe Homes, or with myself at the Carlingford Homes.

W. E. COCKS, Superintendent. Church of England Homes for Boys, Carlingford, June 14, 1923.

Spiritual Healing.

(The Editor, "Church Record.")

Sir,—At the present time many people are enquiring about spiritual healing, and are seeking to know more of our Lord's power and presence. Many also are finding deliverance from sickness and disease, when they go to Him in simple faith and true penitence.

May I mention a few books recommended by Dr. G. F. C. Searle, Lecturer in Experimental Physics at Cambridge University, which may help those who desire to study the subject more fully.

1. A Handbook of Divine Healing, by the Rev. J. T. Butlin (Marshall Bros., Paternoster Row, E.C., 5/-). The late Sir Henry Butlin, President of the Royal College of Surgeons, was a brother of the author. The Rev. J. T. Butlin has seen hundreds healed by the Lord, and many healings are recorded in the book.

2. Healing by Faith in Christ, by W. H. A. Pritchard (J. P. Copland & Son, Godliman House, Godliman Street, London, E.C., 2/-). 3. Divine Healing and Demon Possession, by R. Howton, Beth Rapha, Glassop, Derbyshire (1/4, from the author).

4. Signs and Wonders, by Mrs. Woodworth-Etter (3/-, from Mr. P. St. George Kirke, Parliament Mansions, Victoria St., London, S.W.). 5. The Living Touch, by Dorothy Kerin (G. Bell & Sons, 2/6). This record of the wonderful healings of the authoress has been used to bring help to many.

Dr. Searle says: I should be more than ungrateful if I did not record that it was used in 1914 as a starting-point in my own deliverance from an illness lasting several years.

The "National Labor Tribune," Pittsburg, Pa., U.S.A., of January 19, 1922, was entirely devoted to recording miracles of healing. This large paper of eight pages contained no other news. A monthly magazine, "Miracles of Healing," sent out by "Miracles of Healing Publishing House," P.O., Nayabganj, Gonda District, U.P., India, records many miracles of healing. The subscription is 5/- per annum in England.

W. P. F. DORPH.

13 Jamieson-st., Sydney.

Holy Baptism.

(The Editor, "Church Record.")

Sir,—The administration of the Sacrament of Holy Baptism leaves much to be desired. Is there one of us who would have the temerity to dispute this statement? Is it not

nearer the truth to declare that the clergy are sensible of a great reproach connected with the observance of this Sacrament, and yet feel, in most cases, their utter inability to bring about a better state of things? Is it stating the case too strongly to say, that 80 per cent. of those bringing their children to the font, view what should be a covenant act as a piece of spiritual legerdemain, by means of which their offspring are safely started on their eternal journey? How few bring their Prayer Books and intelligently follow the service! How awkwardly, after being told, do most kneel! Of course there may be truth in the statement that the clergy should more carefully instruct. But how and when are they to do this, unless the rubric that the Sacrament should be administered "when the most number of people come together" is observed? When the Holy Communion is celebrated in an average congregation, of what ever school of thought how reverent and orderly is every movement! And, usually, how much time is devoted to explaining, according to views, the meaning of every detail? Contrast this with the ignorance, confusion and absence of joy that should accompany the reception into the Fold of Christ the lambs for which He died. The Holy Communion is a deliberate act of pious souls. Holy Baptism is a rite to be hurried through with as little attention as possible to the details prescribed. So one would think from the ordinary methods of administration. Is this fundamental rite one to be ashamed of that it should be generally treated in "a hole and corner fashion"? The Baptists are wiser. They make the baptism of adults an occasion for glorifying the rite, and floor and galleries are crowded. With our more scriptural view we actually depreciate the Sacrament of initiation by neglecting the golden opportunity to explain and enforce the teaching of our Lord and His Apostles. Seldom are the proper sponsors provided. Few infants are ever dipped into the water. When that is not done sprinkling is too often substituted for pouring the water on the child. The relative sense of the importance of the two Sacraments is well illustrated by the space given to the consideration of the Holy Communion and Holy Baptism in "The Parson's Handbook," compiled by Dr. Dehmer. He devotes 32 pages to the former and only seven to the latter. Yet the foundation is, for many reasons, more important than the superstructure. We are not wise master builders. We prefer the sand to the rock. Hence the insecure religious life of many who are only, as someone well said, "baptized heathen." Hence misleading statistics: Church of England people set down by hundreds of thousands, out-totalling all other ecclesiastical population, but when we only count effectives, by hundreds. Can any of your numerous readers suggest a remedy? Will they keep on writing until, for very shame, something is done?

FREDK. WEBB.

Holy Trinity, Adelaide, S.A., June 16, 1923.

President Lincoln wrote, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My wisdom and that of all about me seemed insufficient for that day."

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No. 48 can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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The Church Record.

JUNE 22, 1923.

A GREAT TESTIMONY.

In striking contrast with the older policy of the British rule in India comes the story of the fine heroism of Mrs. Starr, widow of Dr. Vernon Starr, who was a medical missionary in the N.W. Provinces of India, and who was murdered at his post in 1918 at Peshawar.

In April last there came the startling news from India of the murder of the wife of Major Ellis, of Kohat, on the N.W. frontier, and the abduction of his daughter. Miss Ellis was hurried under terrible and terrifying conditions into the hill country by her mother's murderers, and all trace of her was for a time lost. Quite unexpectedly a message came from Government House requesting Mrs. Starr to call upon the Governor at once, and the result of the interview was the hurried departure of Mrs. Starr at Sir John Maffey's request, disguised as an Afriidi woman, with only friendly Pathans for companions, into the wild hill country from which news of Miss Ellis had just arrived. Sir John explained that there was a military force sent it would only lead to ill-treatment and more dangerous conditions for Miss Ellis. Surely it was a fine testimony to the value of the medical missionary work and to the Government appreciation of its influence that one of our missionary nurses was called upon for so heroic a task. We are indebted to a friend for an account by Mrs. Starr of the journey and its successful issue. The India "Civil and Military Gazette" published the statement in full, but exigency of space forbid us to give more than some extracts.

After getting into touch through her

escort with the murderous gang, a parley took place in order to discuss terms of surrender. Mrs. Starr's interesting account goes on as follows:—

"After dark that night the Mullah accordingly sent his own Sheikh to Ajab's house, eight miles away, with the demand that Miss Ellis should be brought to him at once. Unable to disobey the Mullah's orders, Ajab and his associates aroused Miss Ellis at about 10 p.m., and brought her down on men's backs and arrived at 3 o'clock in the morning at Khanki, where they lodged her in the Mullah's house. No information of this reached me till 5 o'clock in the morning and even then I was not allowed to see Miss Ellis, or to go to the Mullah's house till 7 a.m. At this hour my impertunity achieved success and I was taken to the Mullah's house, where I found Miss Ellis lying on a charpoy. A gang of about six men were in the room, including three of the four men who had composed the murderous gang, and Khan Bahadur Kuli Khan. Her arrival in Khanki was the culmination of exceedingly clever manoeuvring by Risaldar Moghal Baz and Khan Bahadur Kuli Khan and one realised then the true significance of the Risaldar's phrase, "now we make trick," in describing what he hoped to obtain by the jirgah the night before.

Members of the Gang.

"I need not describe the feelings of the moment when at last I found Miss Ellis. She was lying on a charpoy looking white and played out, though physically absolutely uninjured and scarcely even bruised. She was wonderfully fit and brave when we met after all she had been through during the last eight days. She indicated to me the members of the gang, who sat and stared at us while we talked and had tea together. Ajab Khan, dark for a Pathan, with a hooked nose and black beard, was somewhat detached in attitude. His brother, Shahzada, however, with typical Pathan features and light complexion, a cunning expression and hard quick eyes, was very evidently the leader and the actor. He had shown himself to be the dominating spirit of the gang throughout the retreat from Kohat and his was the hand that had committed the dastardly murder. I wished at this time to take Miss Ellis back with me to the house of Azimula, who had proved himself to be our genuine friend. It was decided, however, that we would be safest where we were. The neutral ground of the Mullah's ziarat afforded the complete sanctuary. I put Miss Ellis to bed and gave her a sleeping draught, rest being her greatest need, and after a time she fell asleep. The next few hours passed without incident. The Risaldar and Kuli Khan were engaged in discussions with Mullah Mahmud and presently the members of the gang left us and joined them.

Intrusion of Murderers.

"Suddenly, at about half-past 3 o'clock in the afternoon, a curious incident occurred. I was sitting with Miss Ellis in our room when suddenly the door was thrown open and four murderers pushed unceremoniously into the room. Shahzada stridently announced that a lashkar was attacking their homes and demanded in a threatening manner that I should write a letter to turn it back. The explanation of this intrusion, which I learned later, was that Khyber Afridi jirgahs were advancing on Ajab's house with the object of destroying it. I had a short and heated conversation with Shahzada, who was angry and refused to come outside Miss Ellis's room and discuss the matter quietly, while he refused to discuss it till he did. With a bullying manner he said we were under his orders, and declared that he would separate me from her. He said that I was the cause of his trouble. He pushed me roughly towards the door of the room behind us, leaving Haidar, the fourth of the gang, in charge of Miss Ellis, and said that I should not go back to her. The Risaldar and others whom I had summoned then hurried over indignant at the treatment we had received. He sent Ajab and his associates away and arranged that they should not be allowed to molest us again. We did not see Shahzada any more.

The Mullah Angered.

"Kuli Khan shortly afterwards came up and told me that Shahzada's outburst had actually served us well, since it had greatly angered the Mullah, who had therefore turned him out of the precincts of the ziarat. We were after this definitely free of the gang's control and had no more trouble from them. Later in the afternoon Mullah Abdul Hamid, the elder brother of Mullah Mahmud Khan, than whom, however he is held in less reverence, asked me

to visit him. I found him suffering from a bad ankle, which I attended as best as I could with my limited materials, and he produced six women and children of his household who had minor ailments. He handed me a ten-rupee note, bade me a friendly farewell, and asked me to come up again with a full equipment of medicines, promising to guarantee my comfort and safety. I was able to give temporary treatment to some 30 persons during my stay in Khanki, including two of the Mullahs. It seemed to be generally appreciated, and Mullah Abdul Hamid sent one of his close relatives down to Peshawar with me to take back more drugs.

Memento for Miss Ellis.

"The ensuing evening and night passed without incident, and on the next morning, the 23rd, we set out on our return journey to Shinwari, having been assured that two prisoners of minor importance, whom we had agreed on our side to release, were well on their way to freedom. We believe we left the valley more friendly than we found it, for even the fanatical Mullah Mahmud gave Miss Ellis a gift which should become an heirloom—a gold Pathan necklace of Turkish coin. The return journey of nearly 80 miles to Shinwari was accomplished in 11 hours. Through the heat of the day Miss Ellis travelled comfortably on a stretcher, but she also rode some miles of the journey. Sir John Maffey and friends met us a mile north of Shinwari Fort, which we reached by 9 p.m. Next day, the 24th, we motored through to Government House, Peshawar. The promptness with which the Chief Commissioner's splendid scheme was carried out, and the fine work of the Indian officers, were great factors in the success we achieved; but the complete fulfillment of all our hopes, in spite of real difficulty, was due, if last, yet far from least, to that force of prayer which lay behind us, of which we speak but little yet know to be the secret of all strength. Thus was secured the release of Miss Ellis, of whom almost all hope had been lost. But retribution for the foul deed is still to be exacted. In this our hands are entirely free."

Our readers will be interested to learn that the King and Queen sent a message of appreciation of Mrs. Starr's heroism to the Viceroy of India, and Mrs. Starr has been awarded the Kaiser-hind gold medal. The Westminster Gazette says that her action has placed her in public estimation among such women worthies as Florence Nightingale, Grace Darling and Nur'e Cavell.

There was a time when Indian Governors looked upon missionaries with disfavour and almost distrust. But Christian missions have long ere this been vindicated even from the Imperial point of view. It is an inspiring fact that the servant of Christ succeeded because of her calling where a regiment of British soldiers must have failed.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Notes.

The annual demonstration of the New South Wales Branch of the Church Missionary Society will be held on Thursday, 5th July. The usual service will be held in St. Andrew's Cathedral at 4.30 p.m., when the preacher will be the Rev. G. E. Weeks, M.A., B.D., LL.D. On the same evening, at 7.45 p.m., a great Demonstration will be held in the Sydney Town Hall, at which the Chairman will be the Most Rev. the Primate, and the principal speaker will be the Right Rev. V. S. Azariah, LL.D., Lord Bishop of Dornakal.

The Rev. S. Denman will also speak. The Rev. S. Cocks, B.A., arrived in Sydney from India on Saturday, 9th June. Mr. Cocks has resigned his position as Warden of the Church Missionary Society Hostel at Lucknow, and on his return to India will commence his new duties as Chaplain of Holy Trinity, Allahabad.

The Annual Business Meeting of the New South Wales Branch of C.M.S. was held in the Chapter House, Sydney, on Monday, 11th June. The report of the year's work

presented several notable features, by no means the least satisfactory being the fact that the receipts of the General Fund for the year just concluded amounted to £15,707. This was largely due to the strenuous effort made during the year to extinguish the large accumulated deficit with which that period opened. The result has been that the indebtedness of the Branch has been reduced from a little over £5,000 to £2,000.

The following lists of amounts received from the various dioceses presents a situation which might well cause the country dioceses to pause and think:—

Sydney	19,402
Bathurst	356
Crafton	207
Goulburn	151
Riverina	—
Brisbane and N. Queensland	430
Newcastle	508
Armidale	248

Arrangements are being concluded for the holding of a large Missionary Exhibition in connection with C.M.S., to embrace the parishes of Chatswood, Willoughby, Naremburn, Suspension Bridge, Lane Cove, Greenwich and Milsom's Point. This will be held from the 28th to 29th June inclusive, in the large parish hall of St. Cuthbert's, Naremburn.

In connection with C.M.S. propaganda, a Missionary Film on Work in China has been ordered from London, and should be delivered in Sydney during the month of July. So far the Branch has not purchased a cinema machine with which to show the film, but a number of subscriptions have been received for the specific purpose of providing such a machine, and it is hoped that one may be purchased in the near future. Members of the Committee have felt a keen desire to purchase this machine, which will cost upwards of £100, without drawing upon the general funds subscribed for missionary work. At the time of writing, Committee members themselves have given the sum of £30 and doubtless others who read this paragraph will follow their example.

"A Threepold Cord."

"In a striking way this parish is closely identified with the Mission Field. The Blind Boys' School at Fochow is unique. The Blind Boys' Band has just returned from a most successful tour in England where they performed before the King and Queen. This school is the work of Mrs. Wilkinson (nee Miss Amy Oxley of Kirkham) and the Government of China has decorated her with the highest order yet bestowed upon any foreigner. Then the Hospital at Fochow is under the charge of Dr. Matthews whose life was born at Cobbitz. And in Cairo there is the extensive and splendidly equipped "Ethel Pain Memorial Hospital" in memory of the first wife of Dr. Pain who was also born at Cobbitz. So that in the vanguard of the Church we have somewhat of a record to keep up. Let us be constant in asking to be shown how to carry out this privilege and obligation."—(The Rector of Cobbitz's Letter.)

The Cathedral Quartette.

An enjoyable concert was given in St. Paul's Memorial Hall, Wahroonga, on Wednesday, 6th inst., in aid of the Electric Lighting Fund. There was a large attendance. St. Andrew's Cathedral Quartette rendered several beautiful quartettes—"Annie Laurie," "In Absence," "There are Women," and others. "Annie Laurie" proved to be a charming setting as a solo with humming accompaniment. Mr. Pick singing the solo. This was beautifully rendered. Several humorous quartettes were loudly applauded and appreciated by those present. Mr. Pick also used his voice to much advantage in the song "Tommy Lad," and responded to applause with an encore. Mr. Batty sang the beautiful tenor song, "Take a pair of Sparkling Eyes" with good effect, and Messrs Pick and Batty sang the duet, "Watchman, what of the night?" the voices blending well. Misses Hall and Jeffrey sang a duet and each sang a solo, both ladies acquitting themselves well. Miss Wride won much favour with two monologues. Miss Gadsby provided two pianoforte solos and proved herself an accomplished young player. Mr. Rowe played two violin solos and won much favour. At the conclusion of the concert Rev. S. Taylor thanked all the performers, especially the quartette party, for the beautiful music and expressed the wish that they would visit Wahroonga again.

New Church Buildings.

The foundation stone of the new parish church of St. Alban, Epping, was laid by the Archbishop of Sydney on Saturday afternoon. Among the visiting members of the

clergy were representatives of the Congregational and Methodist Churches.

The building is to be of brick with stone dressings, and large enough to accommodate 500. The entire cost will be about £8,000. The portion in course of erection will cost £4,000.

At St. Stephen's, Normanhurst, a new School-hall was opened by E. J. Loxton, Esq., M.L.A., on Saturday week, in the presence of some 250 parishioners. The total cost of the building, in fibre cement, and furnishings, was about £450.

VICTORIA.

MELBOURNE.

Mission to Chinese.

The Victorian Committee of A.B.M. in conjunction with the C.M.S. of Victoria, Reformed, has arranged for a Chinese priest to take up work amongst the Chinese in Melbourne. Six members will be appointed by the Victorian Committee of A.B.M. to work in conjunction with the Committee of C.M.S. of Victoria, Reformed, and expenses will be shared equally by the two Committees named. The building at present in use, known as the Mission of the Epiphany, will be rented by the combined Committee at a nominal rental.

The priest engaged is the Rev. Paul S. Tso, and he has been promised £250 per annum and quarters. Quarters are available in the Mission buildings. In addition, passage charges will be shared.

The Archbishop of Melbourne is willing to finance Mr. Tso, subject to a letter of commendation from the Bishop of Victoria, Hongkong. A cable has been sent asking for this commendation, and the Minister for Home and Territories has promised an exemption.

No financial difficulties are expected, as the C.M.S. of Victoria, Reformed, owns property valued at £20,000, with an overdraft of only £272/1/8. Two shops attached to the Mission building are let at rental of £5 per week and rates. It is hoped that Mr. Tso will arrive in Melbourne in June.

Ridley College.

Annual Meeting.

The annual meeting of Ridley Theological College was held on Saturday, June 9. There was an excellent attendance both of friends and of the College and also of the clergy. His Grace the Archbishop of Melbourne presided. Associated with him were the Bishop of Wangaratta, the Bishop of Gippsland, the Principal of the College (Rev. E. V. Wade), Canon Baglin and Canon Lambie, and members of the College Council.

The Principal (Rev. E. V. Wade) read the annual report, which showed that there were now 18 men in residence; and as the College was now full it was highly desirable that some friend of the College should assist the completion of the new wing. At Trinity College the Horsfall Chapel, and the Clarke Wing, bear the name in each case of the one by whom the building was erected. Ridley needed benefactors who might build the Chapel and complete the wing. Their names would be linked to the College for all time.

The scholastic record of the College for the year was very good. With one exception, all the students who sat for the annual Th.L. examination were successful. At the University, too, Ridley men had passed their examinations with merit.

The Archbishop, who is President of the College Council, in his address to the gathering, drew attention to the increased opportunity for service that the College now had. Four-fifths of the Bishops of the Province now officially recognised Ridley as a training college for those seeking Holy Orders. Ridley represented a great movement in the Church, and while the College stood firm for certain great ideals it was in no sense to be considered as sectarian within the Church. In no respects did it stand for mere partisanship. In drawing attention to the fact that the College grew out of the great movement known as the Reformation, the Archbishop pointed out that that movement could be well understood under the heading of three great ideals. In the first place the Reformation stands for the ideal that no man had the right to stand between a man and his God. The priesthood was not for the few, but was the privileges and responsibility of the whole Church.

Again, the Reformation stood for the ideal that no man had the right to stand between the individual and truth. Truth was progressive and was to be progressively attained. Spirituality and intellectuality went hand in hand. God was still working in the world and leading earnest men and women

to newer and fresher visions of truth. The "Papacy" of the Professor was no less to be denied than the papacy of the Pope.

Then the Reformation stood for the principle that no man has the right to stand between the individual man and his fellow men. Christian service was no prerogative of any hierarchy; it was essentially the privilege and responsibility of every member of the Christian Church.

The Archbishop urged that men should be proud of Ridley, and should go forth from the College spreading by every means, direct and indirect, a great message.

The Bishop of Wangaratta in his address said that he was glad to be so closely associated with the College as to be a member of its Council. His diocese, like several others in the Province of Victoria, had a diocesan college for the training of men for the Ministry, but he considered the training there received—though the best that could be provided under the circumstances—incomplete. Ridley College was a powerful help to the Bishops. Not only was there an urgent call for more clergy, but there was a great need, too, for better prepared clergy. Good intentions, while no doubt essential, to those who entered the ministry, were not at all sufficient for the great need of effective witness. Ridley, too, afforded ample opportunities for men to come into contact with one another and in so doing have the rough corners rubbed off. Even Bishops, and for that matter Archbishops, found it difficult to correct the faults of men who seemed to themselves to be perfect. Contact with other men in the college was the best remedy for "swelled head"; for students could take even more drastic measures with defaulters in that respect than Bishops. The ministry was a great, perhaps the greatest, call to service and sacrifice; and of all the human virtues, the ideal of service was the most Christian.

The Rev. J. H. Raverty, an old Collegian, in his address claimed that the growth and success of the College should be attributed first of all to the faithfulness of the Prayer Band associated with the College. Then came the generous financial backing of many who had sacrificed to support Ridley men, and erect its fine buildings. He deplored the fact that so few from our Church Schools entered the ministry. He urged those who had money to provide the wherewithal to support and pay for the training of suitable men. The magnificent efforts of the Rev. R. G. Nichols had done a great deal to bring the College along the road to success financially.

Ridley owed its success also to the type of men who came from the College. Big-minded and broad-minded men were characteristic of Ridley. It was not the men who

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"sat on the fence" who were dangerous. Those who most easily retarded great movements were mostly men who were "over the fence." As in music so in their Ridley movement, each should play his own part, and the best contribution was not where all played the same tune, but where all played in harmony. Unity in diversity, harmony not union, were the truest ideals.

In closing the meeting, Archbishop Lees said that while many talked of labels and some use them, the only label which he recognised was that one which asked, is he a live man?

Canon Lambie and Mr. Dexter Homan briefly thanked the Archbishop, the Bishop of Wanganata, and the Rev. J. H. Raverty for their presence at the meeting and their inspiring addresses. Afternoon tea was served to the visitors, and many availed themselves of the opportunity of friendly conversation and of inspecting the college buildings.

QUEENSLAND.

BRISBANE.

The Christian Healing Mission.

Mr. Hickson is now engaged on his Brisbane Mission. The Archbishop made the following reference in his Synod Charge. His Grace said:

"Two weeks hence we shall be in the midst of the Spiritual Healing Mission. To continue to say that we are deluded in having accepted Mr. Hickson's offer to come to our diocese, and that no good can come of it, seems to me to close one's eyes to plain facts, in view of the overwhelming testimony to the vast amount of spiritual and bodily blessing that has resulted from all of the many healing missions that Mr. Hickson has now held in Australia. The time has come to say that those who continue to close their eyes to all this mass of testimony and thankfulness for blessing received, are the stupid ones and not we. For my part I am looking forward to it with high hopes, and I do not expect for a moment to be disappointed. The testimony of sane, intellectual, high-charactered men, who have personally witnessed the missions, with whom I have had much conversation, and whom I can entirely trust, is good enough for me. But a great mass of prayer—concerned, individual and increasing—must go up to God, if our city and diocese is to be blessed as we hope, and if the sufferers are to receive the extent of the relief for which they are longing. I believe that Mr. Hickson has been sent by God, not merely to be the means of bringing spiritual and bodily blessing to a certain number of people who come to him in a certain number of places, but to revive in our Church the neglected and undervalued gift of healing, which Jesus Christ undoubtedly committed to His Church. It may be that some of us will find that to us have been given gifts of healing. I trust that after the Mission is over we shall be able, as never before, to bring the sick and suffering into contact with Christ, by the means of prayer, by the means of laying on of hands, by the means, if desired, of anointing with oil according to the precept of St. James. The present intention is that all the Bishops of Australia shall be summoned to meet late in the year in Sydney, that we may take concerted action and devise regulated methods on the lines laid down by the Lambeth Conference; and the Lambeth Conference, it may be remembered, urged the recognition of the ministry and gifts of healing in the Church, and that these are to be exercised under due license and authority; and also it urged the revision of the Office of the Visitation of the Sick, or the provision under due authority from the national or provincial churches of an alternative office, containing recommendations and regulations for laying on of hands with prayer for recovery, with or without unction as may be desired. It is the present intention of the Bishops of Australia to act in accordance with these recommendations late in the year. But it is important

that we should not wait until late in the year. Pending that time, each diocese is expected to carry on the work of exercising the ministry of healing in the best way it can devise. My prayer is that this Mission may not be a temporary thing, with results only for those who shall attend it, but a thing that will set on foot spiritual work that will have abiding results throughout the whole church."

WEST AUSTRALIA.

PERTH.

Extracts from Archbishop's Letter.

"Last month I spoke about changes in the work of the clergy. I have yet more to announce. The Rev. G. O'Halloran has taken charge of Queen's Park, and his place has been filled by the Rev. R. J. Smith, of Goomalling. The Rev. G. S. Stubbs is going to Armidale. I have also agreed to an exchange of work between the Rev. A. Burton, of the Swan, and the Rev. E. Saunders, of Beverley.

I regret to hear that both Canon Marshall and Canon Grosier have been ill. They are, however, on the road to recovery. We hope Mr. Grimes will benefit by his voyage home.

"I am engaged in completing the building of the Cathedral. Thirty-four years ago the foundations of the Chapter House and the North-east Porch were put down, and since then nothing has been done. It was suggested that if this was completed it would be a fitting place in which to put the War Memorial. The work is in progress, and I hope the roof will be on in a few days. Next month I will tell you all about what we are doing, the present position of the funds."

Forrest River Mission.

Rev. E. R. Gribble, writing on February 26th, says: "We have had 37 inches of rain since October 1. The heat, however, has been intense. Farming has been the order of the day, and the village compound beyond the church has been ploughed and planted with cotton and peanuts. We have seven acres of cotton, and an acre and a half of peanuts. Cassava is also planted out in large areas. Pineapples have been planted. Mangoes were ripe this season, also oranges and lemons, whilst paw-paws are abundant."

TASMANIA.

C.M.S. Annual Meeting.

The annual meeting of this branch of the C.M.S. was held last month in Launceston. Mr. R. C. Kermode presided over a good attendance. Revs. W. Greenwood and D. Ross Hewton took part in the proceedings. Rev. T. Outley, Hon. Sec., read the report. The branch has now three missionaries in the field, and shares in the support of several others. The total amount raised for the year was £1021. Rev. C. F. Pargiter gave an interesting address on the work of the missionary and the conditions of the people in India. A collection of £40 was taken up at the close of the meeting.

NEW ZEALAND.

The Congress.

The congress has been a big success. At the opening services the Bishops of Willochra and Goulburn preached at the Cathedral on Whitsunday, and Bishop Sadler, Canon Bickersteth, and others were at various city churches. On Tuesday in Whitsun-week, the Cathedral was "packed" at 9.30 for the opening Eucharist, and the Archbishop gave one of his characteristically sane warnings against expecting too much of the congress in the way of solving problems. What they were to expect was an illumination and inspiration from the Holy

Spirit, by means of which they would be helped towards the solution. The text was 1 Cor. ii. 9.

The Bishop of Goulburn, who was one of the chief speakers, writes in his diocesan paper:—

"It is no use trying to report the proceedings of the first New Zealand Church Congress. . . . Here I can only sketch the programme. The four mornings were given to big subjects—The Gospel Message, the Christian Moral Standard, the Authority and Use of the Bible, the Worship of the Church. The afternoons were given to problems of church work—Spiritual Healing, the Church and the Children,—on the third afternoon there were sectional meetings, the C.E.M.S. and the Church's Call to Men, Mothers' Union, Girls' Friendly Society,—on the fourth, Evangelisation in Town and Backblocks, Special Work amongst Girls.

The evenings were devoted to more public gatherings and a series of addresses without discussion—Christ and the New Age, Christ and Citizenship, Christ's Appeal to Youth, Christ and Non-Christian Lands. The meetings of the Congress were held in the buildings of Christ's College, the famous great public school of New Zealand; the public meetings at night in the Cathedral, except the separate meetings for women on citizenship and on the appeal to youth, which were held in a public hall. It fell to me to be the first speaker on the Bible, on Worship, on Spiritual Healing, on the C.E.M.S. and the call to men, and on Christian Citizenship. My fellow-speakers on Spiritual Healing were a doctor and a nurse; on Christian Citizenship, a prominent Labour leader, who is also a keen and faithful churchman."

The Marsden Church House.

There was a very large attendance at the Marsden Church House, Nelson, on May 16th, when the building, which is the gift of the late Miss Marsden to the diocese of Nelson, was formally opened and dedicated.

The first portion of the ceremony was performed in the upper hall, which was effectively set out for the Festival tea held in the evening. During the singing of the opening hymn the Bishop and Clergy proceeded to the platform at the end of the hall, where an appropriate service was conducted by the Bishop of Nelson, the Bishop of Goulburn, and Bishop Mules.

In the course of the ceremony the Bishop of Nelson handed a key to Mr. J. W. Marsden, who declared the building open.

During the singing of the second hymn "The Church's One Foundation," the Bishops, Clergy and people proceeded through the library, the Board Room, and the Bishop's Room, in each of which rooms a portion of the dedication service was conducted.

The Mission of Healing—What Next?

(A paper read at a Clergy Conference in Sydney by Rev. H. G. J. Howe, L.Th., Rector of Gladesville, N.S.W.)

The Hickson Mission is easily the most striking experience since the war. The whole community has been stirred to its depths; whilst the Church has been shaken from centre to circumference. Nothing before has so deeply moved the Church as this mission. It almost seems as if we had received a fresh baptism of the Holy Ghost, and that a revival has begun. Critics and sceptics there are in plenty, both in and out of the Church. But the evidence of undoubted cases of healing confounds criticism and dissolves doubt. Many have said or could have said as was said by beholders of our Lord's miracles—"we have seen strange things to-day (Luke v. 26).

The startling manifestation of Divine Grace—in healing both functional and organic diseases, and in bringing men and women to Jesus Christ—in conversion and in the great spiritual uplift that has come to so many as a consequence of this mission is without parallel in the history of the Church in Australia and we thank God for His wondrous grace and mercy so patently manifested.

The Church needed waking up and the Hickson mission has effected that—we must not go to sleep again.

The Church has got into a rut, and ritualism, it has been said, is even worse than Ritualism. She has been jolted out of the rut of orthodox conventionalism and was learning the value of services quite unorthodox and unconventional in the sacred precincts of the Cathedral. Services have taken place for which no rubrical warrant could be found, but which in reverence, devoutness and undoubted spiritual power far eclipsed

any formal services ever held within its walls. Let us keep out of the rut now that we are out of it. These services met and satisfied an imperative need; the need still exists; it is our privileged task to meet it. It would be a calamity were we to regard this mission as something unique and abnormal. Certainly both these adjectives fittingly describe the occasion, but our eyes have been opened to see that experiences such as we have passed through should have been the usual and normal condition of the Church. We dare not go back to the status quo ante mission—we must go forward. Our buried talent has been dug up for us by Mr. James Moore Hickson and taken out of the napkin of neglect and forgetfulness in which it has lain so long, and now we surely are going to use it to the fullest extent else we may become "wicked and slothful servants."

"Carry-on" is undoubtedly the slogan for an awakened Church. We Clergy are the spiritual leaders of the people and must lead them unto living fountains. We dare not, through conservatism, prejudice, or caution, or fear of man, keep them back from all the fullness of the blessings of our Lord's redemptive work.

We have in the past been content to hand over to the care of the surgeon those who should have been brought under the sword of the Spirit. The prayer of Faith is surely more potent than the physic of the pharmacist; and the laying-on of the hands of the Elders more efficient than those of the medical fraternity. Much as we value the brotherhood of St. Luke and the British Pharmacopoeia we must place above them the Divine directions as to the treatment of the sick. Our Lord Jesus Christ is still the Great Physician—the I AM, not merely the I WAS. He is the Living One whose word and touch, ministered by His Church, has still that ancient power.

Some 15 years ago one of my Sunday school teachers at Chatswood asked me, "Does God send sickness?" My answer was,—"I do not think He does, but I will look into the question and find out." At the same time I quoted these Scriptures as justifying my answer, which however was then but an opinion. "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good—healing all who were oppressed of the devil."—Acts x. 38. "Ought not this woman whom Satan hath bound lo, these 18 years be loosed from this bond on the Sabbath day?" Luke. "By one man sin entered the world, and death because of sin."—Rom. v. 12. "He might destroy him that had the power of death that is the devil."—Heb. ii. 14. These Scriptures seemed to me then and they do so still, to imply that the source of sickness is Satan, and that in some way sickness is the result of sin—either the sufferer's or someone else's.

My opinion has since then ripened into a strong conviction as the result of prayerful study of God's Word, and no little reading on the subject. Further, I am convinced that "Healing is of God;" that our Lord's ministry was as much healing as preaching; and that the atonement for sin was in the Cross covers the whole scope of Satan's mischief. And that while He bore our sins in His own Body on the tree;" so also, "He Himself took our infirmities and bare our sickness." (Matt. viii. 17.) And that with His stripes we are healed—that is to say—The Redemptive work of Jesus Christ is concerned with the whole man, Spirit and Soul and Body.

Further, I firmly believe that our Lord gave to His Church the same commission He had earlier given to the Twelve, and to the Seventy—authority and power to preach the Gospel and to Heal the Sick. This dual ministry we see in operation in the Acts c. the Apostles and the history of the Church clearly shows that right down the Christian age, wherever men and women had faith enough and enterprise enough to exercise this dual ministry, in the name of the laying-on of hands, the prayer of faith, and the anointing with oil in the name of the Lord, I have done all three at different times with undoubted signs of healing following.

Apart from the Scriptural aspect of the question, which calls for the continuance of the ministry of healing, the activities of Christian Science and other cults of healing make it imperative that the Church of Jesus Christ, to which this ministry was given, should faithfully and adequately discharge this responsibility. It is reasonable to assert

that Mrs. Eddy would possibly never have gained such notoriety, had her cause such popularity had the Church not passively (if not actively) assented to the dictum that the ministry of healing was only for the Apostolic age and merely for the purpose of giving the primitive church what is called "a good kick off."

Rev. A. B. Simpson, a convicted and experienced believer in the Gospel of healing, writes:—"It remained in the Church for centuries and only disappeared gradually in the growing worldliness, corruption, formalism, and unbelief of the early Christian centuries.

With a reviving faith, with a deepening spiritual life, with a more marked and perpetual recognition of the Holy Spirit and the Living Christ, and with the nearer approach of the returning Master Himself, this Blessed Gospel of Physical Redemption is beginning to be restored to its ancient place, and the Church is slowly learning to reclaim what she never should have lost.

The question we have now to face is "How best to carry-on this recovered ministry of healing." We are here to discuss that aspect of the matter, for carry-on we must. The supplementary Healing services were, in fact, but a beginning of our forward movement in that direction. Mr. Hickson has left behind him not only an impassioned appeal for us to do so, but also some machinery for that purpose in the suggestion of the formation of Prayer Circles and regular meetings for prayer, specifically for the sick.

Personally I feel we ought to take steps to secure the official recognition of this ministry by the Church, the drawing-up of a form of service, both for anointing with oil and the laying-on of hands, such laying-on of hands to be done by the ordained ministry, whose duty to do so is inherent in the commission they received at their ordination. Laymen and women specially selected and trained should also be given authority to exercise such a ministry.

My own view regarding Healing Services is that these should form part of our regular Sunday Service—say once a month where sick ones, after due preparation, should come or be brought to the Parish Church and receive the ministry of laying-on of hands in as solemn a manner as that in the recent mission.

We Clergy need to prepare ourselves for this privileged task, both by study, prayer, and fuller consecration of ourselves to our Lord Christ. The study of the subject of Divine Healing in the Holy Scriptures naturally should come first, then the literature on the subject should also be read. By Pakenham Walsh's book "Divine Healing," is helpful; so also are books by Andrew Murray, Gordon Wigram, Dr. Pierson, Rev. A. B. Simpson. Much time and thought should be given to prayer—remembering our Lord's words—"this kind goeth not out but by prayer (and fasting). Further we must seek to get more closely to our Blessed Lord, to be led of the Spirit so that we may be full of faith and of the Holy Ghost. Then shall our ministry be like that of Stephen, who, similarly equipped, full of faith and power did great wonders and miracles among the people. Philip, another of the first seven deacons, preached the name of Jesus and miracles and signs were done.

THE NEW LECTONARY.

June 24, 4th Sunday after Trinity (Nativity of 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.

July 1, 5th Sunday after Trinity.—**M.:** Pss. 26, 28; 1 Sam. xvii. 1-54 or **Wisd. i.;** Mark vi. 53-vii. 23 or Rom. xiii. **E.:** Pss. 27, 29, 30; 1 Sam. xv. 1-17 or xxvi. or **Wisd. ii.;** Matt. vi. or Acts xiv.

July 8, 6th Sunday after Trinity.—**M.:** Pss. 31, 32; 2 Sam. i. or **Wisd. iii. 1-9;** Mark vii. 24-viii. 10 or Rom. xiv. xv. 7. **E.:** Pss. 33, 36; 2 Sam. vii. or xii. 1-23 or **Wisd. iv. 7-14;** Matt. vii. or Acts xv. 1-31.

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Notes on Books.

John Dunmore Lang, a Fighter for the Right, by Thomas Tait, M.A., B.D., Minister of the Scots Church, Sydney. (Our copy from the publishers, Messrs. Angus and Robertson, Sydney, price 3/-.) "This book has been written primarily at the request of a committee of the Presbyterian Church of N.S.W., in connection with the celebration of the centenary of Dr. Lang's arrival in Australia." Mr. Tait has done a service not only to his Church, but to the whole Christian Church of the Commonwealth in giving forth this fine, though brief, description of the life-work of one of those sturdy pioneers to whom our common Christianity and our whole common life owes so much. "There were giants in the land in those days," men who were great in their rigid stand for righteousness and their intense desire to serve at any cost to themselves. John Dunmore Lang was one of them.

The Expectant Mother and Baby's First Month, by F. Truby King, C.M.G., M.B., B.Sc. (Public Health), Edin. (Our copy from the publishers, Messrs. Angus and Robertson, Sydney, price 2/6.) Dr. Truby King is well known as a specialist in this important branch of study and life, and we earnestly recommend this book of careful counsel and instruction to parents and nurses, for whom it is specially written. No home in which young children are expected should be without it or some equally reliable and clear guide.

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Our Melbourne Letter.

(From our own Correspondent.)

King's Birthday! The rain came down in slanting lines, and it was freezing cold; but about 400 men of the C.E.M.S. met for their Corporate Communion in the Cathedral at 8 a.m. In these days of the cult of the motor-car and the week-end habit, that such a number should assemble on a Monday—public holiday—morning is a fine tribute to the strength of the C.E.M.S. After the service all adjourned to the Chapter House, where breakfast was laid. Our Archbishop was unable to be present, owing to an engagement made many months before to conduct a retreat of the clergy in the diocese of Queensland. Bishop Long received an ovation that clearly demonstrated his popularity in Melbourne. As National President his address very suitably struck the big note of an Australian outlook. "As Churchmen, we must learn to look at our problems in a broad and comprehensive way." As the national Church had built the nation of England, so must our Church in Australia do. She was the truly national Church here. Other bodies were more or less selective in their spheres of operation; our Church was to be found in every corner of the way-back.

Mr. F. L. D. Homan, who was heartily congratulated on his recovery from the effects of his serious accident of many months ago, gave an address of high spiritual tone on "Men and Missions." The Church could do with

more men of the stamp of Mr. Homan. One clergyman remarked to me when his address was over, "The Church can be proud of her laymen."

The Bishop of Gippsland said that the three reasons why the C.E.M.S. had grown were that it stood for Spirituality, Prayerfulness and Fellowship. Mr. W. C. Clegg, of Sydney, was the next speaker. He is nothing if not an enthusiast, and as the tide of his enthusiasm rose so did his voice, until at last one felt sure that he must have made his voice to be heard in the street below. His theme was the social work of the C.E.M.S. in Sydney.

The Australian Nurses Christian Movement, at its annual conference in Clyde House, Collins Street, elected Mrs. Harrington Lees its President. This movement commenced in 1913 and has steadily grown until now 25 Bible Classes, with an average attendance of 400, exist in Victoria. At least 30 nurses have taken up special work in the home or foreign field, and 16 are in training at the present time with this object in view. At the evening session of the conference the Archbishop gave an inspiring address on Serving Christ in Special Circumstances.

The annual conference of Evangelical Churchmen will be held at St. John's Hall, Latrobe Street, on Tuesday, June 26. It will commence with a celebration of Holy Communion at 10.30 a.m., and will comprise morning and afternoon sessions. The subject will be "the Evangelical Position." The Rev. Principal Wade will be chairman and two papers will be read—one by Rev. E. W. Hadwen on the His-

torical and Doctrinal Bases of the Evangelical Position, and the other by Canon Haultain on Its Call and Difficulties.

A special session of Synod, to consider the Nexus Question, has been convened by the Archbishop for Thursday, June 28.

George Singleton, the native preacher from Yarrabah, created great interest at Christ Church, Brunswick, where he occupied the pulpit a few Sunday evenings ago. There was a crowded congregation and the simple but powerful message of the visitor was listened to with almost breathless interest. The aborigines are said to be one of the lowest types of the human race but "George" is a striking example of the transforming power of the Holy Spirit.

Melbourne is soon to have a visit from another notable native Christian, Dr. Datta who is visiting Australia on the joint invitation of the National Committee of the Y.M.C.A. and the Student Christian Union, is a distinguished Indian educationalist, and is one of the National Secretaries of the Indian National Y.M.C.A. He is a B.A. of Oxford, and also a Doctor of Medicine. He is well known in missionary circles as the author of the text book, "The Desire of India." He is reported to be an excellent speaker, and as much at home with a Western as with an Eastern audience. Associated with others, he has started "The Calcutta Guardian," a weekly journal the aim of which is to deal with public, Indian and international matters from the Christian standpoint. He is to arrive in Melbourne on Wednesday, 20th inst. and in the evening will be welcomed by representatives of the Churches, Student Christian Union, Missionary Council, Y.M.C.A., at the Independent Church. The Rev. F. Paton will preside. The following evening he will address a combined meeting of the Y.M.C.A. and Y.W.C.A. in the rooms of the latter. On the Friday he will address a gathering of University students at the Melba Hall.

Journalings from the Motherland.

(By the Rev. E. A. Colvin.)

The month of May always brings a wonderful change in England. Summer is ushered in in real earnest. We leave the cold, dull skies behind, and we go so quickly into a new world. A world of brightness and cheer, a world of marvellous growth and variety, for the flowers have come again, and in garden and wood the trees are covered with blossom, and such a wealth of green. Those who have never been in the Motherland cannot realise it all. Unlike Australia we have had abundance of rain,—more than enough—for the last half year, and the result is a greenness so wide and deep as has not been seen for years. Then the birds are a great factor in the English summer in the country. The nightingale and cuckoo are the favorites, although the thrush, the robin, and the blackbird are real English birds. For the first time in my life, this summer, I have heard the nightingale sing. And it is worth hearing. It would be difficult to over-praise its almost perfect song—the king of all feathered melodists. "This tempestuous song, this wild melody, the triumphant song of Nature herself, pierces beyond the ear, right to the heart of the listener." One night, at 10.30 we heard the nightingale's song out of the dark, in the park opposite our house, and every night since (now 10) it has delighted us. "A song out of the darkness"—a beautiful illustration of what a real Christian life should be. It is the only bird ever known to sing in a fog! It is surprising that 99 people in England out of every 100 have never heard nor seen a nightingale. It has been believed for centuries that it only sang at night, but this is not true. My wife and I last Sunday afternoon, at 4 o'clock, went into the park, and, lo! a nightingale singing and there on a branch it sat and sang

for fully 10 minutes, while we watched, listened, entranced. This glad bird is about six inches in length with underparts a greyish white, and back and wings a tawny-brown. It arrives here at the end of April and leaves again in August. They only sing while building their nests, laying and watching their eggs, for when the young appear they require all the parents' care and they get it—a lesson, indeed, for human parents.

In the Human World.

It is not only in the natural world that May month brings life and activity, but in the great world of men, women and children. After the long and dreary winter they just revel in the sunshine. The contrast is so tremendous. Those who have cars have the great advantage, and English roads are full of cars, one might say, rushing up and down all over the land. The English roads are so good, and cars to-day are comparatively so cheap. I saw a fine "Ford" for £110. If I could drive myself I would indulge to-morrow.

Then in Church life May is memorable. The "May Meetings," as they are called, are held in London practically every day of the whole month, because the different societies are so numerous, and each has its annual meeting this month. No other nation in the whole world has so many organisations for the production of good works as the English nation. The meetings are all well attended and full of interest, the speakers being drawn from all quarters.

The Church Missionary Society.

The C.M.S. Annual Meeting has just been held and I rejoice to say its income (£472,000) shows an increase over last year's in spite of all its troubles. A great children's service was held in St. Paul's Cathedral on the Saturday evening. Summer-time makes this possible. The time-honored service, always held at St. Bride's Fleet St., took place on Monday, when the Dean of Bristol preached, and the annual business meeting on Tuesday (11 a.m.) at the Queen's Hall, Langham Place. The closing public meeting in London's great Albert Hall in the evening was an inspiring sight, and told of enthusiasm, and power as great and true as ever in the grand old C.M.S.

Some Wanderings.

Our boy, Sydney, who is now 13, is kept so closely at school work all the week, including the whole of Saturday, that we decided upon a fortnight's real change—after two years' absence from school, while we were in Australia, he has managed already to get to the top form, and at last term's sports took eight prizes, and the "Victor Ludorum."

Mrs. Dyce Alexander, whom I have mentioned before, pressed us to spend a week at "Copsley," her lovely home. This is where the rector of Dulwich Hill first met his beloved partner, and where the Archbishop and Mrs. Wright spent some time on their last visit to England. It is the home to which many Australian officers for several years of the war found the rest and refreshments they needed in their convalescence. During our stay there were no less than nine guests—think of that for a private home in Australia! And, as a rule the guests are earnest Christian people. Certainly on earth there is no place more like heaven itself than a real Christian home, while a prayerless and godless home is a very sad affair.

The second week we spent in Kensington, London. We were quite near the extensive Kensington Park, and enjoyed several walks there. There is a beautiful statue of Queen Victoria with the date 1837, and the following inscription on it, referring to the Palace—"Opposite the house where she was born, and where she resided till her accession." Only a portion of the Palace is occupied by some members of royalty, and at present is the residence of Princess Beatrice and Princess Christian and her two daughters and others. It was here where the Archbishop of Canterbury, and the Lord Chamberlain came at 5 a.m. one morning to inform the young Princess Victoria that she was now the Queen of England. She appeared with a shawl thrown over her dressing gown, her feet in slippers, and her hair hanging down her back. The public are admitted on payment of 6d. to the unoccupied portion of the Palace, where many fine pictures are to be seen, and dumb-bells and other things used by Queen Victoria when a child.

We spent a happy afternoon with the Rev. and Hon. Talbot Rice and Mrs. Rice, and had the latest news of the Dulwich Hill rectory family. We were glad to hear Mrs. Chambers has recovered. Another whole day was spent at a beautiful home near Richmond Park, with some old Redhill friends

who have lately moved there. The husband is over 70 and not long ago he told me he had just distributed over £10,000 amongst different Church and charitable institutions. I think one finds this sort of thing far more common in England than in Australia. We joined Miss Dove, sister of Rev. P. Dove, in a visit to the London Zoo, and had made up his mind there was no thought of turning back. I must pass quickly over the next few years. I never got a penny except what he earned himself and yet he went to the Glasgow University and became a doctor. One evening in London he went to hear a great missionary named Dr. Moffat speaking and he was much thrilled by his story of Africa. David really had made up his mind to go to China, but the way did not open up for him to do that. After all God knows best which is the proper place for each one of us. David asked Dr. Moffat if he would go for Africa. "Yes," said the Doctor, "if you won't go to an old station, but push on into the great unknown districts to the North, where, on a clear morning, I have seen the smoke of a thousand villages where no missionary has ever been." David at once offered himself to the London Missionary Society and they asked him to come and see the committee in London. It was a great thing for him to go to London for the first time and see the sights.

One day he went into Westminster Abbey where all the great heroes of Britain lie buried. He would think as he looked at the many monuments how splendid it would be to have done such wonderful deeds as some of these men. He did not know, nor would anyone else have imagined if they had watched that young man standing there that one day the great place would be packed with people in every corner, all the greatest men in the land, while the whole world would mourn for Livingstone himself as he was carried there to his last rest under that very roof.

David was accepted as a missionary and so it came to pass that one November he travelled back to his home in Blantyre to say farewell. He could spend only one night there before he sailed. "Let us sit up all night," said David. "No," said his mother, "You must rest." At five o'clock on the next morning, 17th November, 1840, the family got up. After breakfast David took the Bible and read the 121 Psalm to cheer his father and mother.

"The sun shall not smite thee by day, Nor the moon by night— The Lord shall preserve thy going out and thy coming in From this time forth, and even for evermore."

David said farewell to his mother and sisters. His father started out and walked all the way to Glasgow with David. On the Quay the father and son said good-bye.

The father turned back to Blantyre, the son walked firmly up the gangway on board ship. They never saw each other again.

Young People's Corner.

DAVID LIVINGSTONE.

Last time I was telling you about David when he was a boy and how he made up his mind to give his life to Jesus. Just let me tell you what his father and mother were like. Neil Livingstone, his father, was a very good man indeed, but I fancy, boys and girls in these days would say he was very strict. The cottage door was always locked at dusk and all the children had to be in by then. I wonder how we should like that. Still they used to have very happy evenings together reading their books and listening to interesting stories told by their father and mother. One day David came home late, after the door was locked. He knew it was no use asking his father to unlock the door so he begged a piece of bread from a neighbour for his supper and prepared to spend the night on the step where his mother at last found him and let him in.

You would, I am sure, have liked and kind and it would have been hard to find a cleaner house or a brighter face than hers though she was often tired out. Now David had to work very hard in the factory, but he never neglected his study. He would very often put a book in front of him while he was watching the machine and learn a few sentences like that. On a holiday David and his brothers would go off on a long scouting ramble clambering over rocks, along the river bank to search for ferns or mosses, jumping down into quarries, collecting shells, or strolling along the river side bathing or fishing. Let me tell you of a funny thing David once did. He and his brother had been fishing and David caught a salmon. It was against the law to keep it, but it looked so nice that he could not bring himself to throw it back into the river, so he slipped it down the leg of his brother Charlie's trousers. As they went home the people at Blantyre thought the poor boy had met with an accident and they were very sorry for the boy with the poor swollen leg. David and his brothers enjoyed this scouting all over the hills and valleys around Blantyre. He would have made a splendid "scout." These walks helped to make him strong and able to walk a long way without getting tired. You can understand what this meant to him later on. I suppose every boy has a hero and often thinks he will try to be like him when he grows up. Well David had a hero, one who had come to the people on earth as a great healer and a Missionary. David had been taught all about his great Physician. He had learnt to say His name as he knelt at night by his mother's knee. Now he had become older, soon to be a young man, David felt that the finest thing in the

whole world would be to follow in the same way and become a medical missionary. Wouldn't it be a splendid thing if all our boys and girls would do as David did. Take Jesus as their hero and make up their minds to follow Him. We may not all be called to go out like David Livingstone, but we can follow Jesus just where we are. Once David had made up his mind there was no thought of turning back. I must pass quickly over the next few years. I never got a penny except what he earned himself and yet he went to the Glasgow University and became a doctor. One evening in London he went to hear a great missionary named Dr. Moffat speaking and he was much thrilled by his story of Africa. David really had made up his mind to go to China, but the way did not open up for him to do that. After all God knows best which is the proper place for each one of us. David asked Dr. Moffat if he would go for Africa. "Yes," said the Doctor, "if you won't go to an old station, but push on into the great unknown districts to the North, where, on a clear morning, I have seen the smoke of a thousand villages where no missionary has ever been." David at once offered himself to the London Missionary Society and they asked him to come and see the committee in London. It was a great thing for him to go to London for the first time and see the sights.

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MELBOURNE EVANGELICAL CONFERENCE, 1923.

(Formerly "ISLINGTON.")

The Annual Conference of Evangelical Churchmen will (D.V.) be held at St. John's Hall, Latrobe Street, Melbourne, on Tuesday, 26th June. The Conference will commence with a celebration of Holy Communion at 10.30 a.m., and will comprise Morning and Afternoon Sessions. This should prove a splendid opportunity of fellowship and inspiration. Lunch will be arranged at a convenient centre, if a sufficient number notify the Hon. Secretaries of their desire for such provision.

Subject for Conference—"The Evangelical Position."

Chairman: Rev. Principal Wade, B.A., B.D.

AGENDA.

Morning Session.

- 10.30—Holy Communion.
- 11.15—Paper—"The Evangelical Position, its Historic and Doctrinal Bases." Rev. E. W. Hadwen, L.Th., Warden Bendigo Theol. Hostel.
- 11.45—Discussion—Led by Revs. F. E. C. Crotty, B.D., and J. A. Schofield, M.A. LUNCH—ONE O'CLOCK.

Afternoon Session.

- 2.30—Hymn and Prayer.
- 2.40—Paper—"The Evangelical Position, its Call and Difficulties." Rev. Canon Haultain, L.Th., St. Paul's, Sale.
- 3.10—Discussion—Led by Revs. Canon Lambie, Th.L., and J. J. Booth, B.A.
- Ch. L. HEDLEY RAYMOND, ARTHUR M. CAPPER, Hon. Secretaries.

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Current Topics.

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

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

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

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

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

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

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

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

The review columns of English pa-
pers are giving great prominence and
a general chorus of praise
A Modern to the new "Story of Jesus"
Saul of by Giovanni Papini, the
Tarus. young and brilliant Italian
whose conversion and book
have stirred up the greatest interest,
not only in Italy, but throughout the
Christian world. The erstwhile infidel
who was using his brilliant intellect
and literary genius in an attempt to
pull down the Church of God, has ex-
perienced almost a similar revolution
of life and thought to Saul the ruthless
persecutor of the early Christians. The
whole current of his life has been
changed, and his genius has been con-
secrated to the service of his Saviour