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Current Topics.

There is not the slightest doubt that the preparation work for the Christian

Healing Mission now in process in the several dioceses in Australasia, will be fraught with untold blessing to the Church. We are not just

now thinking primarily of physical healing, but rather of the spiritual aspect of the work. It is being stressed by those prominent in the matter, that patients and their friends should be faithfully prepared for the mission. This preparation will take the form not only of special services in Church, with instruction, but also private and personal dealing in people's homes. There will be call to penitence, and repentance; the call to faith and the adjustment of people's wills to God's will; the call to amendment of life and the steadfast endeavour to live well—pleasing to God in every particular. Surely such a course earnestly and prayerfully pursued, will, by the operation of God's Spirit, be of inestimable benefit to the life of the Church. After all, the Church is comprised of individuals and if they, one and all, seeking Divine blessing at this time, confess their sin and take their place at the foot of the Cross for pardon and peace with God, spiritual results of far-reaching import will come about. And then, if they go on to dedicate themselves to God—their time, their powers, their example, their influence to His Holy Purpose in the world, the result will mean untold blessing to their lives and the Church as a whole.

Already there are those pressing to the front who look upon Mr. Hickson as a sort of wonder

worker. Such people will try by all sorts of means to get an entrance to the

Healing Services, merely for the purpose of curiosity. Then on the other hand, we still have (even in these days) those who seek after signs, and no doubt there will be many who will seek a sort of "eleventh hour" admission into a special service, only in the frenzied yet half doubting desire to see something amazing take place and thus secure healing. We know that great care is being taken by the authorities in this direction, and that strong re-iterated emphasis is being laid upon necessity of adequate spiritual preparation of all concerned. But in spite, we venture to urge very great care on the part of all parochial clergy. We only know too well how this one and that one will expect the clergy to just attend to their case, leaving aside all other considerations. Hence the conferences of rural deaneries and in the centre of each diocese are all to the good.

One thing we would lay stress upon is the call to Intercession. The whole movement must be built up and sustained by individual and corporate prayer. This is of vital importance, and in the hurry and excitement of organisation should not be allowed ought of sight and practice.

Then again there will be the bands of intercessors for the actual services. These should be known beforehand as praying people. Their presence and the atmosphere engendered at the time will mean much. However, it can be seen how much is involved. We are one in the work in its truest sense, and desire most fervently that lasting and accumulating blessing may come down upon God's people. It is most inspiring to know that ministers of other denominations can help in preparing their people for healing.

The news from Hobart is consistent with the reports that have come overseas. The "Church News"

had a very sane leading article by way of preparation for the Mission. It says:—

"Of one thing there can be no doubt, and that is that the attention of our people is almost entirely centred on the physical healing part of the Mission. They are expecting, hoping, praying for visible results, and we do not for a moment doubt that they will get them, but we desire to make it quite clear, that it is neither possible nor probable that every case of sickness or trouble will be instantaneously or subsequently cured. Mr. Hickson gives no such assurance. All through his addresses and writings, he deprecates the idea that the most important part of the Mission is the healing of the body. What he does say is that, as sickness and disease are as much opposed to the will of God as sin is, if we, by repentance seek for and obtain the remission of our sins, so in like manner, if we manifest our entire belief in our Lord's promises to His Church we may confidently look for the healing of our bodies and the freeing of them from physical evils."

"It amounts to this—we are called upon to believe that God does not change—"God was in Christ reconciling the world unto Himself" and that the reconciliation begun in Christ will go on. That reconciliation was effected outwardly in the bodies of men as it was inwardly in their souls. It is God's will that we should be perfect—perfect in body as well as in soul, but obviously spiritual healing must stand before that of the body. The Healing Mission includes both soul and body, but it emphasises the fact that the spiritual element should be supreme in human nature. We must not therefore expect too much in our own particular case. The effects of the Mission will have to be judged by far greater and more lasting results than the healing of the body. That healing of diseases does follow, we do not for a moment doubt, but we must not be disappointed if it does not happen that every case is cured, when probably some even greater gift has been bestowed."

"One thing is quite certain and that is that something more than faith is required. Spiritual healing must be brought about by spiritual methods, and the healing power of Christ must be met not only by faith in that power but by sincere repentance of sin as well. This is obvious, for we know that many physical and mental troubles are due to impenitence and unforgiveness sin. This is the reason why we are bidden to lay the very greatest stress on the spiritual

preparation of all those who desire to receive the laying-on of hands. The extent of the healing influences will depend very largely on this preparation, which aims at freeing the conscience from unconfessed and unforgiven sins and also at imparting a necessary degree of hopeful faith and expectancy in Christ's promises.

"There is one more point which we think ought to be made quite clear, and that is that Mr. Hickson makes no claim for his own personal powers. No doubt he is possessed of a strongly sympathetic nature, and is therefore, what we may describe as intensely psychic, but he distinctly deprecates the idea that he is anything more than an instrument or agent in God's hands to communicate His Will and Blessings to His people."

The announcement through the cables in the Press this last week of the death of King Khama in South Africa not only brings to mind the record of the most famous of

Native Princes there, but recalls a notable triumph of Christianity and reveals once again the power of Christ in a man's life. Sixty years have elapsed since Khama as a young man embraced the Christian faith, and ever since he has stood for righteousness and Christian principles through what has been a long and honourable life. He comes prominently on the scene in North Bechuanaland in the late seventies, being appointed leader of the Bamangwato. Those were stormy days in that province's history. It was a hotbed of war and tumults, but when Bechuanaland was later on handed over to Cape Colony "it was as safe to travel in as any part of England."

Khama had not a little share in this peaceful settlement. He had wholeheartedly accepted Christianity. He was greatly attached to the missionaries working in that sphere. And although he had much to put up with owing to the schemings of a crafty old father and a half-brother, and the trouble they caused, he never lowered his standards. He was wise and forbearing in dealing with their plots, his own followers all the time remaining staunch and true. It was a great day when he sailed across the seas to visit and pay homage to Queen Victoria and to thank her and her great Christian country for the enlightenment, and hope which the messengers of the Cross brought to him and his people. Now, full of years, he has gone to his reward, leaving behind the testimony of a good Christian man—a signal triumph to the redeeming and ennobling power of the Christian Religion.

"This company," said a Judge in the Full Industrial Court of Sydney last week, "has made great profits in the past and possibly will make great profits in the future. I feel a certain surprise that the

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company professes itself willing to enjoy those profits, knowing they were rendered possible by under-paying workers. I should have thought that the shareholders would insist on making it up to the men." We wonder whether these strictures will be seriously pondered in the community. They certainly give food for much reflection. The bane of our life as a people is the selfish, grasping spirit, and it reacts on every section of the community. On the one hand an eager, feverish hunger for wealth by hook or by crook, on the other hand a readiness to accept big wages and go slow and do as little as possible in return. These things ought not so to be. But we wonder how in this age which professes to be so humanitarian, elementary justice and fair dealing seem so much at a discount. Very glibly frequently, we hear the trite saying of "doing unto others as you would be done by," but we fear it finds little practical exercise. We only wish that shareholders and company managers and wage earners in general could come up face to face with the principles and injunctions of our Lord's Sermon on the Mount, and allow His words therein to burn into their very consciences, and may be blessing and good would come about. There is something radically wrong in life's early training. The grasping spirit, at the basis of which lies bad old human nature, needs to be rooted out. There is only one way and that is by the regenerating and transforming grace of God in men's hearts. Are we as a Church, earnestly seeking this in our God-given work? We are afraid the voice of the Church is not outspoken and clear enough in the midst of so much unsocial and unrighteous conduct in the world of commerce and industry.

The return of the stalwart champion of Prohibition, Rev. R. B. S. Hammond, rector of St. Barnabas', Sydney, from his recent world-tour, and the remarkable meeting of welcome given him on February 20, have forcibly brought before people's minds the pressing matter of Prohibition. Mr. Hammond, in his memorable address, did not fail to marshal some telling facts as to the blessing of Prohibition in U.S.A. and Canada. He showed conclusively that in the opinion of statesmen and officials who really count, that Prohibition is making for betterment and uplift in every direction, and so convinced are the leaders and social workers in America of the incalculable gains, there will be no going back with regard to this reform.

It is important to note that in the reports now reaching Australia of the recent conference held in Paris, of the Permanent Committee of the Bureau International d'Hygiene Publique, the Polish delegate, Dr. Chodzko, read an important memorandum on the effect of prohibition of alcohol on psychic disease during the war. This contribution showed the favourable results of the prohibition of alcohol both in the abatement of disease and the lessening of crime, results which would be endorsed by mental experts, as well as by medical men in all countries.

The Prohibition leaders in this land are hoping for a big movement forward at an early date. That there is need is the deliberate opinion of all thoughtful people!

Some nine years have gone by since the Church Congress was held in Brisbane, and on many sides it is being felt that the time is ripe for another such congress in one of the Australian capitals. There is no doubt that lectures and discussions on matters of Faith and Practice have a wide-spread value. People feel the onslaught of unbelief and other thought vagaries, and the deliberation at Church Congresses not only enheartens the faithful, but tends to hold firm the wavering. Then there is the practical side of Church activity. Anything that tends towards efficiency in Church-life and organisation is of supreme value and is calculated to help very greatly the clergy and their parochial workers. The Church must be constantly exercising her witness in various and manifold ways. There are our ordinary Synods and the regular activities of the Church, but something more is needed. That something is supplied by a Church Congress. Wisely planned, well organised, and big visioned, a Congress would have far-reaching influence for good at this juncture in Australian life and history.

There is every need for a spiritual revival in the life of the whole community. In England the same need is being felt, for the subject under consideration at the January Islington Evangelical Conference is that of Revival. Besides, on all sides many earnest people are praying that God will come down and work in the hearts of people and create a strong and fervent desire for the things of the Spirit. It is very evident that vast avenues and opportunities of service await the Christian Church, but there seems to be about us such a paralysing sense of helplessness in face of these calls! Sometimes it is felt that there is a sort of sad drift abroad, others think that many of the youthful members of the community are getting altogether beyond the control of real religion, that there is so much that is spiritually tragic in human life as we see it today! Be that as it may, misgiving does fill the hearts of many who do care for the true weal of our land. What is to be done? That there are those who are deeply concerned is a hopeful sign. But there must be action. Could not groups of people get together to pray about and seek Divine leading on the question? One day there will burst in upon the world like a flood, the power of God in the lives of people, and many who ought to have been ready will be quite unprepared. We venture to suggest that God is speaking to His people to be up and doing. We ought to be searching every avenue whereby the Church can rise to the height of her responsibility. We dare not stand idly by, but by

prayer and searching heart and conferences together seek to learn the Divine will and hasten the day when He will open the windows of heaven and pour out untold blessings on a spiritually barren and hungry world.

It would be a great gain if the work of the "World Alliance for Promoting International Friendship through the Churches" was not only widely known but energetically fostered in Australia. The president is the Archbishop of Canterbury, while the chairman of the British Executive is the dean of Worcester. Representatives, clerical and lay, of all Churches (other than Roman) in Europe and America are on the Council, and a work of a very constructive character is being done. Recently the World Alliance held their third international conference at Copenhagen, when 200 delegates were present representing 25 nations, including Germany and France. Some notable addresses were delivered and much accomplished in the way of world co-operation and good-will. The object of the Alliance is:

"I. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the peoples, Parliaments, and Governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilisation, they may reach that universal goodwill which Christianity has taught mankind to aspire after."

"II. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace, and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect."

It is good to feel that the belief is growing throughout the world that the fratricidal and destructive passions which move amongst different nationalities can be damped down and kept under until they become atrophied in the atmosphere of the growing goodwill and better understanding of the nations.

It is interesting to learn that a great deal of attention is directed in England to movements for the conversion of the Jews. Some of the greatest names amongst evangelicals of a past generation have been connected intimately with these endeavours. A new departure has been made in the formation of a "Messianic Fellowship," the objects of which are stated as being "to assist Christians to know Judaism sympathetically, and to assist Jews to know Christianity sympathetically; to unite Jews and Christians in fighting unbelief and unrighteousness everywhere; to bridge the gulf between Church and Synagogue." The aims of the movement will be promoted by

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the formation of "Fellowship-groups" of Jews and Christians; by the provision of a neutral platform on which Jewish and Christian scholars may expound their religious views constructively and controversially; and by the publication of literature bearing on Judaism and Christianity.

The aim is of the best and the movement will be watched with interest. The Church in Australia has been sadly lacking in enthusiasm for this special work, which, considering the land from which has issued the great blessings of the Christian Gospel, should have a very special interest for all true disciples of the Christ of Bethlehem. In Melbourne and Sydney small efforts are being made, but these are not at all commensurate with the urgent importance of the matter.

English Church Notes.

Personalia.

The Bishop of Salisbury has been elected an Hon. Fellow of Magdalen College, Cambridge, of which Dr. A. C. Benson is Headmaster. It may be recalled that the Bishop's elder brother, Dr. Stuart Donaldson, was Master of the College from 1904 to 1915. The Bishop of Salisbury, as chairman of the Missionary Council of the National Assembly, is already wielding a powerful influence in stimulating the missionary work of the Church.

Mr. Edward Pearce, of Lagarie, Cheltenham, Glouce., late of Wellington, New Zealand, who died on October 13th, left £23,412. The testator gives £50 to the Cheltenham General Hospital, £100 to the Church of St. Peter's, Wellington, £100 to the Bishop of Wellington for church purposes, £50 to the vicar and churchwardens of St. Mark's, Cheltenham, and £10 to Stanley, hall porter at the Oriental Club, Hanover Square, W.

The General Committee of the Church Missionary Society have appointed Mr. G. A. Western as acting treasurer in the place of Mr. Gladstone, who has resigned that post because of his disagreement with the Society's policy.

Rev. F. H. Gillingham, the well-known cricketer, has been preferred to the living of St. Margaret's, Lee, which is in the gift of the Lord Chancellor. Mr. Gillingham has been rector of Bermondsey since 1914.

Dr. Headlam's appointment to Gloucester has been generally well received. The "Guardian" says, "If all the Episcopal appointments of the new Government should come, in point of quality, within measurable distance of that of Dr. Headlam to the See of Gloucester, the Church will have full reason to be satisfied with their administration of ecclesiastical patronage. At Gloucester one learned divine succeeds another; but Dr. Headlam is not only a man of great learning and conspicuous ability, but a practical man of affairs."

American's Gift.

Another evidence of the love of Americans for Westminster Abbey is afforded by the gift of a processional cross by Mr. Rodman Wanamaker. At the evening service on Christmas Eve, the gift was formally handed over to the Dean and Chapter by Col. W. E. Wood, Chief of the Staff to Mr. Rodman Wanamaker. The cross was received by the Dean, who dedicated it in the following terms:—"In the Faith of Jesus Christ we dedicate the cross to the glory of God and as a pledge of Brotherhood among English-speaking peoples. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"A Good Confession."

The Rev. Christlieb Traugott Lipshytz, Director and Superintendent Missionary of the Barbican Mission to the Jews, of Goringe Park House, Mitcham, Surrey, who died on November 6, in his 64th year, left £4005. The will reads:

"In a spirit of humble gratitude to God, disclaiming any personal merit, and without suggestion of carnal complacency, I place on record my deep sense of the Divine Goodness and Mercy whereby I was brought forty years ago to the knowledge of the Lord Jesus Christ as my personal Saviour and Redeemer. While my people, the Jews, as a race have disowned the Revelation of God in Christ and thus have set at naught the Incarnate Son, by whom the Invisible Father was declared among men, it was

graciously given to me to realise in Jesus of Nazareth the Messiah promised to Israel and expected during long ages, and I rejoice that in the year 1878 there was granted to me strength of purpose to confess in Holy Baptism the Saviour thus found and to devote my life forthwith and without reserve to His Blessed Service. In that service I hope to continue till my life's end, and by the help of God, as a humble Minister of our Lord Jesus Christ among my brethren, I will finish my course with joy. Resting on a crucified Christ, I have peace with God. My only trust and hope for eternal bliss is in the blood and righteousness of Christ. 'God forbid that I should glory save in the Cross of Our Lord Jesus Christ.' In the event of the failure of certain trusts I leave the residue of his property to be held in trust:

"To found scholarships to assist in their studies such converts of the Barbican Mission to the Jews as may have given evidence since their Baptism of a good Christian character and of being called by God to the Ministry of His Word, in work, at home, or abroad among Jews or Gentiles."

Our Melbourne Letter.

(From our own Correspondent.)

The Church here is on the eve of great events. The Healing Mission to be held in St. Paul's Cathedral next month is being diligently prepared for. The organising secretary has been busy in his office on the second floor of the Cathedral for some weeks. Every detail is being carefully thought out, and every conceivable contingency prepared for. Mr. Hickson himself, with his long experience of these Missions, has been able to give valuable advice. The second stage in the preparations was reached on Friday, 9th, when Mr. Hickson addressed the clergy and workers. This was to have been a meeting in the Chapter House, but half an hour before starting time the Chapter House was overflowing, and we all adjourned to the Cathedral. The Chapter House will only hold 300, about 1000 people assembled in the Cathedral.

The Dean gave an introductory address, in which he emphasised the fact that the principal object of the mission was not merely for one man to be used by God to heal a few thousand sick people, but rather, and in addition to that for the healing mission of the Church to be revived. He said that he had only three times in his life administered the Sacrament of Unction and in each case results similar to those which attend Mr. Hickson's missions had followed. He had refrained from making the direct prayer for healing because he had not been sure whether it was the will of God to heal. But he had been wrong. It was not the will of God that any of his children should be diseased and sick. It was true that good resulted from suffering, sometimes. But the same might be said of war and schism, which equally with disease were contrary to the will of God.

Mr. Hickson expressed his gratitude to the Archbishop and Bishops for their invitation to him to come to Melbourne and hold a mission, and said that it would have been a strange thing if Australia alone of all the Dominions did not receive the blessing of the message that he brought. "The message is not mine," Mr. Hickson went on. "I do believe that that message is from God. It is God's work, not man's; it is only for us to do what God gives us to do, and do it with the best of our ability, and with faith, not in ourselves, but in God. I want you to try to realise that this is as much your mission as it is mine. I am merely the channel through which

God will manifest Himself to those who are in trouble and distress. I want you to realise that I have no power in myself to heal. I do not believe that any other man has that power in himself either. If you hear a man talking about what he can do, you will know that he has not advanced very far. Behind the act of faith which we make by the laying-on of hands, there is the Spirit of God. There is nothing new whatever in this message."

Even before the advent of Christ, Mr. Hickson continued, it was prophesied that He would come to heal the sick, and Christ fulfilled that prophecy as the Messiah. He went about in a very humble way up and down the roads of Palestine giving health. Disease and corruption in mind or body were abhorrent to Him. He went about His Father's business in a businesslike way. If we had had the choosing of His disciples we would probably not have selected those whom He chose. They were fishermen, with no high social position, but had little or nothing. But they were men who could be trusted, and they went about with Christ and saw His works. They were taught and trained as His assistants, and that they might be able to carry on the work after Him. When Christ formed His church, He did so for a purpose—that it should be an instrument through which His spirit might continue His ministry in all the fullness of His command to His church, which was to preach the Gospel and heal the sick. His other command to His church was—"Go on with my work." The early church was faithful to the commands, and healing formed an essential part of its work. But it comes about that the work got beyond the church, which was unworthy, and the healing work of the clergy ceased. The day that that happened was a calamitous one for suffering humanity. To-day, misery, suffering, and sickness were to be found everywhere we looked. Would this be if the church had been faithful to Christ's commands? Would we find all these millions of people in the world to-day who are "incurable," crying out for death that would not come? Even in this great city, how many are there who would give everything they possessed to be whole to-day? There was going to be an exhibition of it in the Cathedral. People would bring their skeletons out of their cupboards because a ray of hope had come.

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Church Needs Fresh Vision.

It was true, Mr. Hickson continued, that Jesus Christ was with us to-day, as He was of old; that His Church had still its ancient power. But if one believed those things the question arose—Why had we not been bringing our sick to Christ to be healed? There was no use the Church having the powers if it or the people had not the faith to put them into operation. The Lord worked and science followed. The only way of seeing God's power made manifest was by having faith in Him. The one thing which the Church needed most to-day was a fresh vision. Speaking for himself, if he did not believe that Christ was with us, if he did not in fact, know it he would not place his hands on anyone or go on another hour with his mission.

People had often said to him that they found it fairly easy to believe that his work could be effective in cases of nerve disorders and functional troubles, but that they could not imagine that organic or structural maladies could be cured by faith. It was, however, as easy for God, Who was Almighty, to heal an organic disease as it was for Him to do anything else. If He could not do it He

would not be almighty. In his opinion the Church would never be a church again in all fulness until it became a healing Church.

Limiting the Almighty.

People were apt to say, "If I believe in spiritual healing ought I to go to a doctor or take medicine?" We could not be wiser than God, Who created doctors and medicine, and gave the doctor his work to do. Beyond a certain point the healing was done by God, and not by the doctor. Every good doctor admitted his limitations. A lot was heard also about auto-suggestion, and psycho-therapy psycho-analysis. That was all right; God used those methods too, but why should the Almighty be limited to the limitations of these things? The Creator was surely infinitely greater than His creations. We had been limiting God too long. It was said that the age of miracles was past; people forgot that their own lack of faith was the reason for the lack of miracles.

The mission had been blessed, Mr. Hickson said, all round the world, and the visit to Australia completed the circuit. Wherever he had been he had received most generous support from the medical profession, the members of which had always welcomed the advent of his mission.

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Personal.

Canon D. Bickersteth, D.D., of Canterbury Cathedral, and Mrs. Bickersteth, together with their son, the Rev. K. Bickersteth, principal of St. Mark's College, Auckland, recently arrived at Auckland by the Niagara. Canon Bickersteth is making a tour of the world in order to study the work of the Anglican Church in the various overseas dominions, and has recently spent some time in Australia. He will remain in New Zealand for about a month, and will return to Australia for a short stay. He expects to visit New Zealand again in May, when he will attend the Anglican Congress at Christchurch.

Rev. Canon Kemmis has resigned the parish of Glen Innes (Armidale diocese), from March, 1923, and will undertake occasional duty as a relieving chaplain.

Ven. R. H. Potter, Archdeacon of Wanganui, has resigned Bechworth parish after 29 years as rector, and has been appointed to Wodonga.

The Bishop of Dornakal, the only Indian who has been raised to the Episcopate, is expected to arrive in New Zealand on the 23rd May. The Bishop is a very able speaker. He is to take part in the Wellington Missionary Exhibition and also the Church Congress at Christchurch, and will spend a few days in the other dioceses. He will speak in Sydney in July at the annual C.M.S. meeting.

Mr. Evan Claydon, B.A., Canon Claydon's third son, was ordained to the Diaconate on St. Thomas' Day. He has taken up a curacy at Walcot, Bath. Mr. Claydon graduated from Queen's College, Cambridge, and has since been at Ridley Hall. He is, we understand, the first Trinity Grammar School, Dulwich Hill, boy, to take Holy Orders.

Rev. R. B. Robinson will be inducted to the charge of the parish of All Souls', Leichhardt, by the Ven. Archdeacon Boyce on Thursday, March 8.

Ven. Archdeacon Martin says farewell to his congregation on the first Sunday in March, and then leaves the same week on a holiday trip to the Old Land. He will return in about eight or nine months.

Mr. Walter S. Gee, B.A., LL.B., brother of Rev. R. Gee, curate of St. Stephen's, Newtown, has been admitted to practice as a Barrister in the Supreme Court of N.S.W. Mr. Gee is a chorister and keen worker of St. Clement's, Marrickville.

Dr. F. W. Robinson, formerly on the Naval College Staff at Jervis Bay, has been appointed Lecturer in Modern Languages at Brisbane University. Dr. Robinson is an M.A. of Sydney, and Ph.D. of Jena, and has been much interested in the work of St. John's, Ashfield.

Rev. C. W. Light, recently in charge of Port Darwin (S.A.), and who has been assistant priest at Holy Trinity, Valley, Brisbane, is going to St. John's, Camden, Sydney.

"Rev. A. Law, vicar of St. John's, Toorak, has been notified of his success in gaining the degree of Doctor of Divinity of Trinity College, Toronto. Dr. Law has graduated first-class in all his examinations for this and the

degree of B.D., which he formerly held. In addition he submitted as an original thesis a comparison of Buddhism and Christianity, which is shortly to be published."

Rev. N. Haviland, B.C.A. representative in the Far West Mission in the Willochra diocese, is at present on deputation in Sydney and suburbs.

"We welcome Mr. Hickson, first, because he is carrying out what the report of the Lambeth Conference, of 1920, urged as needing recognition, 'the ministry and gifts of healing in the Church exercised under due licence, and authority.' Then, because the evidence, for instance, of the South African Mission proves a need and a power to meet it. And, finally, I know two personal instances, of a bishop and his son, in which God did undoubtedly heal through Mr. Hickson's ministry. So we pray and believe, and watch with humility to see what the Lord has to say to us, and to do for us."—Archbishop of Melbourne.

Canonries have been conferred by the Bishop of Ballarat upon the Rev. W. B. Jessop, vicar of Hamilton, and Rev. F. P. Williams, vicar of Donald, both of whom served as chaplains during the war, Mr. Williams having gained the M.C.

In the diocese of Ballarat the following appointments are notified:—Rev. G. E. Menlove (vicar of Merbein) has been appointed vicar of Warracknabeal, and will be succeeded at Merbein by the Rev. L. C. Ferris. Rev. W. G. Bowes, M.A., vicar of St. Thomas, the Martyr, in the diocese of Bristol, England, has been appointed vicar of Warrnambool. Rev. Canon Colebrook, vicar of Camperdown, has been appointed rural dean of the Deanery of Colac, in succession to Canon Davison, who has resigned and left the diocese.

Rev. H. H. Harper, B.A., rector of East Perth, has been offered the parish of Claremont by the Archbishop, on the nomination of the Presentation Board. Mr. Harper has accepted the offer, and commences duties on March 1st.

Rev. J. Ferris, of St. Andrew's, Worthing, England, has arrived from England and taken up his new work at Wickpein, in the diocese of Bunbury.

The death is announced of Canon J. G. Deed, D.D., for 26 years Commissary in England to the Archbishop of Perth.

Rev. S. North was inducted to the charge of the parish of Gunning, in the Goulburn diocese, on February 23.

Judge de Vere and Mrs. de Vere (daughter of the late Bishop Handley Moule, of Durham), who are on furlough from New Hebrides, have been staying for a few days in Sydney.

Death of Mr. W. R. Beaver.

LATE CLERK OF THE PEACE.

A LEADING CHURCHMAN.

Mr. William Richard Beaver, formerly clerk of the Peace, died suddenly at Mosman, N.S.W., on Saturday, February 10. A keen bowler, Mr. Beaver was a representative of the North Sydney Bowling Club in a C pennant match with members of the Burwood Club, played on the Mosman Bowling Club's green. As skip of a rink he bowled the last and winning bowl and excitedly followed it up, but collapsed on the green. The efforts of Dr. Gormley and Colonel Clark, who were on the green, failed to revive him, and all games were abandoned. Mr. Beaver had suffered from his heart of late, and had talked of going away for a change of air.

Born in Sydney 69 years ago, Mr. Beaver received an appointment in the office of the Clerk of the Peace in 1872. His progress was so rapid that in 1887 he was appointed acting, and soon afterwards permanent, clerk of the Peace.

Mr. Beaver was a man of many activities. For eleven years he was an alderman of the borough of Ashfield, and he was one of the founders of the South Ashfield Bowling Club. His means of recreation, as he himself described them, was to take an active part in various public affairs. For 31 years he was a member of the board of directors of the Civil Service Co-operative Society, and during that period he was for seventeen years chairman of directors.

Prominently associated with the Anglican Church, Mr. Beaver was probably one of the best known members of the Synod, with which he was connected as secretary for 88 years. He was a member of many of the important committees and organisations of the Church, including the council of King's School, Parramatta, of which institution he was hon. treasurer for many years. Mr. Beaver was also associated with the work of the Sydney Chamber of Commerce. He regarded the experience he gained in commercial circles as a distinct help to him in the administration of his office in the Department of Justice.

Speaking of Mr. Beaver, Archdeacon D'Arcy-Irvine, Commissary of the Diocese of Sydney, said:—"His sudden death has come as a very great shock to us. I have communicated the sad news to Archbishop Wright, who is on holiday in Victoria, and he will be very grieved. Mr. Beaver has been most prominent and useful in all good works of the Church. He was greatly interested, especially in recent years, in giving larger constitutional powers to the women of the Church, and he succeeded in passing legislation, giving effect to some of his views. Only during the sessions of the last synod he secured the passing of an ordinance giving women power, under due safeguards, to officiate and address congregations. He was also instrumental in giving to women power to vote at the annual vestry meeting of parishes, and to become members of parish councils. He had even contemplated giving them power to become churchwardens, but, for the present, the Church has rested content with giving them the right to sit on Church councils."

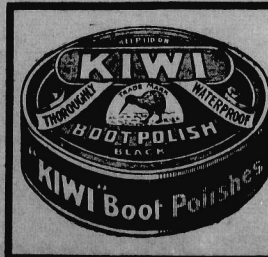
THE NEW LECTIONARY.

March 4, 3rd Sunday in Lent.—M.:

Ps. 119, 73-104; Gen. xxxvii. or Eccles. x. 12-24; Matt. xviii. 1-14 or Heb. x. 19. E.: Ps. 119, 105-144; Gen. xxxix. or xlii. or Eccles. xvii. 1-26; Mark xiv. 54 or 2 Cor. v. 20-vii. 1.

March 11, 4th Sunday in Lent.—M.:

Ps. 119, 145-176; Gen. xlii. or Eccles. xxvii. 30-xxviii. 9; Luke xv. or Heb. xii. E.: Ps. 39, 40; Gen. xlv. 1-xlv. 8 or xlv. 16-xlvi. 7 or Eccles. xxxiv. 13; Mark xv. 1-21 or 2 Cor. ix.



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

BUSINESS NOTICES.

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The Church Record.

MARCH 2, 1923.

DAYS, BIG WITH RESPONSIBILITY!

"God is laying upon us at this hour a great responsibility," writes the Bishop of Chelmsford, in his New Year message to the members of the Church of England Men's Society. We reprint the message in another column, and we would urge the close, personal and prayerful perusal of the whole message; for in burning, strong words the Bishop goes on to point out that if our Church is going to fulfil her great place in the world, there is need for an efficient Church, both in Great Britain and overseas. He draws attention to the impotence of the Church to be seen on every hand by the non-observance of the Lord's Day, the decay of the old habit of Family Prayer, the neglect of Public Prayer and Worship, and by a general indifference to the ministry of the Word and of the Sacraments, which carries with it an indifference to the Kingdom of God. If the Bishop were here in Australia we feel that he would have to write to us in the same way, pointing out to us in the strongest terms, these dread signs, and showing us that they constitute an imperative call to the whole Church to arise in the name of her Master and combat the forces of materialism, so markedly noticeable on every side. It is not our purpose to look into the causes of this coldness and indifference to spiritual things so patent to all around, but to urge God's people to heed with deep seriousness the earnest pleas going up to-day from so many of our leaders in these Southern Seas.

Lately there has come into our hands the Diocesan Journals of nearly every Diocese in Australasia. Without ex-

ception they contain urgent and plain-spoken statements of the yearnings in the hearts of our Bishops and leaders for new life, new consecration, new devotion to the things of God. On the one side there is the call to spiritual preparation for the great missions of Spiritual Healing already becoming evident in our midst. Over and over again, apart from physical healing, the one sincere desire is for a revival of spiritual power and deepened life and widened vision in and through all sections of the Church. It is pointed out that if the spirit of penitence and faith and of a life harmonised with the will of God lays hold of the large numbers of people and their friends seeking spiritual healing, a profound and far-reaching blessing must come to the whole Church. We only wish that the intense and outspoken utterances of our leaders and of those who are earnestly exercising themselves over the true import of Mr. Hickson's presence amongst us, could really reach the vast numbers of nominal Church-people, and then by the operation of the Spirit of God, burn their way into their souls, until conscience-stricken, they give themselves in dedication to God. What joy and blessing there would be! And yet ought not such be our earnest prayer? Ought we not work for it?

There is no doubt that on all sides men are feeling the deadliness of the materialistic and worldly forces around us and longing (if only they knew it) for the life which is life indeed! Now and again from the Old Land we hear stories of Revival which is laying hold of men. The Eastern Counties of England and Scotland and now of North Ireland, tell of remarkable spiritual movements, and we wonder whether these are but the beginnings of a world-wide movement. Revival has been and is the subject of deliberate and prayerful conferences just lately. Surely the breath of God is moving amongst the dry bones and awaiting to clothe men with power, so that a needy world may be revived and enriched!

Then there are the Lenten Appeals going forth from the Bishops in our several dioceses through the agency of the Diocesan magazines. They sound the note of repentance, renewed devotion, enlarged vision. They are full of intensity and sincere longing that real and abiding blessing may come down upon the Church and the world. But will the Church really take note? It seems so easy to sound the call in these days, and somehow or another, words, which in other days would strike into the very quick of people's lives, to-day seem to be blunt and get nowhere. For example, note the following words in the Archbishop of New Zealand's Lenten Pastoral—

"It is no easy matter to write a Lenten Pastoral Letter addressed to Church people in general. A few platitudes on the use and observance of Lent will not serve the purpose. For to many, and perhaps to most of us, the Lenten Season does not exist, and its observance is obsolete."

"A stricter discipline, if that were possible, might indeed restore the outward form, but unless it has spiritual significance no good purpose would be served. Lenten observance cannot be imposed from without—it must spring up from within."

"And it is springing up. A great and increasing number of Church people are learning to love this season of Lent, just because their souls are athirst for God, and they are waiting for the Master to take them by the hand, and lead them into a quiet place apart for communion with Himself."

"This is no pious observance, but a very living experience. To such as these, many of whom know more than I can tell them of peace and joy in the Valley of Humiliation, I can but say that their Lord will not fail them."

"But seekers after God are to be found outside our Churches as well as in them."

Some of these know little enough of prayer, worship and Sacrament, but they do know the burden of sin; the deadly oppression of the spiritual by the things material; the perplexities of doubt and unbelief; and the desire for pardon, peace and reconciliation with God.

"Perhaps they cannot hear as yet nor understand the invitation of the Church, but they may respond to the invitation of Christ Himself."

"Come unto Me, all ye that are heavy laden, and I will give you rest."
"Come." That is the message which I pass on to them. "O come," kneeling or standing, in the church or in the street, only Come, and He will meet you, for the Lord knoweth them that are His."

Surely these words breathe sentiments and desires which ought to find lodging in many hearts! There is no doubt that the one appeal just now is to the Church! Let the members of the Church be on fire, full of real and unbounded devotion and spirit-filled life, and such will soon find expression and make themselves felt in the wider life of our land. A Church comprised of men and women energised with power from on high will soon make an ungodly world take note. Hence the call is to the Church. Her members are meant to be the salt of the earth, the Master's instrument for saving it—meant to be the light, the Master's instrument for guiding it. But are we fulfilling our great, yet privileged responsibility? It is the very spirit of the Lord Christ Himself we want? His purpose, His attitude should be ours. If such were our spirit and attitude, then our sloth and selfishness would go and nothing would hinder the Church's mighty witness. Will we heed our Bishops' earnest calls? Never were opportunities so golden! A new land, with no hoary traditions to break down and so soon to become the home of tens of thousands of over-sea people; a new land set in the Pacific with tremendous opportunities of building up a God-fearing nation and of being the means or bearing the glad tidings to the heathen multitudes living so near our doors. Are we going to embrace them? Only as we face the future resolved now and always to be more devoted to the cause of Christ, to seek more zealously to bring people to Him and to be more real and more self-denying in our prayer-life, more sacrificial in our giving and serving, only then will we convince a gainsaying world that we really mean business.

Christian Healing Mission

Prayer for the Mission.

Almighty Father, Who didst send Thine only Son to reveal to mankind the power of Thy redeeming Love, grant us the guidance of Thy Spirit in preparing for the Mission of Healing in Thy Church. Deepen our penitence, strengthen our faith, enlarge our love; spread abroad in our hearts the spirit of expectancy, that the visit of Thy servant James Hickson may be richly blessed; that many of Thy children being made whole in soul and body may surrender themselves to Thy service, through Jesus Christ our Lord. Amen.

Intercessors are asked—
1. To observe daily short periods of silent intercession—morning, noon and evening.
2. To attend one or more of the healing mission services to pray.

Suggestions for Intercessors.

(a) The first and last periods may well be part of your private prayers at the beginning and end of the day. The period at noon may take the form of silent prayer for a few minutes at your work if you cannot get away to a place of retirement.
(b) Endeavour to realise the Presence of God, His Love and His Power.
(c) While still trying to keep the mind fixed upon God go on to think; in the morning, of the healing works of Jesus; at midday, of the multitudes of sick and suffering in need of healing; in the evening, of James Moore Hickson and the revival of the ministry of healing in the Church.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Ladies' Home Mission Union.

The sum of £250 has recently been given to the Ladies' Home Mission Union from the estate of the late Miss Mate, who was always deeply interested in this Churchwoman's effort to help the poor and needy in our midst.

The Royal Show.

The Archbishop of Sydney's Pastoral relative to the opening of the Sydney Show on Good Friday, and his urging that Church people sign a petition to the Society that Good Friday be no longer thus desecrated, is making strong appeal. Many people are signing the petition. In the course of his Pastoral, the Archbishop said: "I am assuming that you are each of you convinced that Good Friday plays an important part in your own spiritual life. It certainly ought to be one of the days that you value if you are really the Christian that you profess to be. For generations past Good Friday has spoken its message telling of the historical fact that in the season of the Jewish Passover Christ Jesus was crucified for us and for our salvation. Our Christian hope of pardon and power and peace in this life, and our hope for the life to come are all based upon that one central fact of the Cross of Christ. In the rush of busy life it is easy to forget it, and men do allow themselves to forget. But for this forgetfulness we pay the price—of weakened Christian conviction, and as a result we lay ourselves open to that moral lassitude which hampers our witness, and again and again ends in sin. In our sinfulness, without the Cross we are without hope and without God in the world. "I therefore urge you to review your whole attitude to Good Friday, I ask you to awake your dormant faith in you have been asleep to the best things. In particular, I beg you to join in this effort to remove a cause of stumbling from our midst because the mistakes which we ignore today may have irreparable consequences of evil in the to-morrows not only of ourselves but of our children's children."

S.S. Teachers' Association.

The Association has arranged a service for Sunday School teachers to be held in St. Andrew's Cathedral on Tuesday evening, March 13th, at 7.45. His Grace the Archbishop of Sydney will be the preacher. The president of the Association is the Rev. W. J. Cakebread, rector of St. Jude's, Randwick, and Hon. Secretary of the Sunday School Committee of the Diocesan Board of Education, and the Hon. Secretary is Mr. C. Roberts, of St. Mark's Sunday School, Granville.

Church Tutorial Classes.

The Board of Education is arranging tutorial classes in Sydney for Sunday School teachers and others. The classes will begin on Tuesday evening, April 3, and will be held on succeeding Tuesday evenings until mid-September, in St. Andrew's Cathedral Church House, at the rear of the Diocesan Church House, George St., Sydney. The classes are being held to enable teachers to prepare for the Th.A. Diploma of the Australian College of Theology. The subjects of instruction for this year will be the books of Ezra and Nehemiah, the Prayer Book, and English Church History from the dawn of Christianity in Britain to the reign of Queen Elizabeth. During the past five years in which these classes have been conducted, the attendance has been steadily growing. Last year there was an enrolment of 50 students. Two of these gained first-classes in the Th.A. examination held last October. The classes provide a valuable opportunity for Sunday School teachers to increase their knowledge of religious subjects. Full information can be obtained at the office of the Board of Education, Diocesan Church House, George Street, Sydney. The fee for attendance at the class is the small one of three shillings.

Church Homes.

The Church of England Homes, Glebe Point and Carlingford, on February 8 opened an additional home for girls. The home is filling fast and will accommodate 54 girls. It will add another 2750 per annum to the cost of upkeep of the homes. A tender has been accepted for new dormitories at Carlingford and when completed the homes will have at Glebe 200 girls and at Carlingford 88 boys. The committee is appealing for increased contributions to work.

Rev. R. B. S. Hammond Welcomed Home.

The Town Hall, Sydney, was packed to welcome Rev. R. B. S. Hammond back on Tuesday, February 20. The Vicar-General (Ven. Archdeacon D'Arcy-Irvine) expressed cordial words of greeting in the name of the diocese. Mr. Hammond gave a masterly and stirring address, showing with overwhelming force the gains and advantages of Prohibition in America and Canada.

Conference of Clergy.

A Conference of Clergy will be held in the Chapter House on Tuesday, March 6. There will be a service in the Cathedral at 10.30 a.m. The Archbishop will speak and preside at the Conference.

NEWCASTLE.

Memorial Windows.

Two handsome stained glass windows have been placed in All Saints' Church, Singleton, one on each side of the porch, in memory of the late Mr. Clive Dangar. One window has been given by his mother (Mrs. M. P. Dangar) and the other by his sisters. Behind the organ a stained glass window has been erected by Mrs. Kirkland, in memory of her husband, the late Rev. John Kirkland, for several years a beloved rector of the parish.

COULBURN.

Wagga.

Mr. Charles Hardy, the well-known Churchman of Wagga, has presented to St. John's Church a set of silver Communion vessels in memory of his mother. The gift is a very beautiful one.

Missionary Council.

The report of the Diocesan Missionary Council has been printed and circulated. It reveals steady advance in missionary support. In 1917 the total giving of the diocese was £479. In the year 1922 the amount totalled £1175.

VICTORIA.

MELBOURNE.

The annual meeting of the parishioners of St. John's Church, Toorak, was held at the Parish Hall, on Thursday, 15th Feb., the vicar (the Rev. A. Law) presiding. The annual report and balance-sheet, which were unanimously adopted, showed slight increases in the amounts received as compared with 1921.

Election of office bearers for the ensuing year resulted in Sir Edward Miller, Senator Fairbairn, and Mr. W. J. T. Clarke being re-appointed churchwardens. A special motion moved by the Rev. A. Law, and seconded by Sir Edward Miller, was agreed to, heartily congratulating the Archbishop of Melbourne on the success which has attended his first year's work. The vicar was congratulated on attaining the degree of Doctor of Divinity.

C.M.S. Notes.

Miss E. J. Digby, of Ellero, India, reached Melbourne on the 15th February, by the R.M.S. "Ormonde," for furlough. Miss Digby left Melbourne on 15th August, 1892, and is therefore in her 41st year of Missionary Service.

The Annual Meeting of the Victorian Branch of the Church Missionary Society will be held in the Cathedral Chapter House, Melbourne, on Tuesday, 10th April, at 7.45 p.m. The President, His Grace the Archbishop of Melbourne will take the chair.

"The Gleaners' Annual Re-union will take place on Saturday, 24th March, at 3.30 p.m., at the residence of the President, Mr. E. Lee Niel, Monnington, Adeley Avenue, East Kew.

GIPPSLAND.

The diocese made much of the special intercession on Ash Wednesday on behalf of the Bight Missionary work of the Church. The Bishop had addressed a Pastoral Letter to the Diocese, urging his people to get together for prayer. In closing his letter the bishop said—

"My people, in the Name of our Master, Who did not hesitate to spend whole nights in prayer, and in the name of hundreds of heroic Australians who are in the front line of the Church's Missionary warfare in Asia and Africa, in New Guinea, and Melanesia, and who depend upon us as a home-base, I call you to do this thing and to do it well. Of course, it will mean self-

sacrifice and concentrated effort. But in calling for your co-operation at this critical time in the Church's God-given task I could not find it in my heart to ask of you anything less than that. Remember the words of the Lord Jesus, how He said:—'Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you.' (St. John xv. 13, 14). And again, 'Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Ask, and ye shall receive, that your joy may be full.' (St. John xvi. 23, 24). 'Friends of Jesus in Gippsland, I summon you to prove yourselves on Ash Wednesday.'"

QUEENSLAND.

BRISBANE.

Appointments.

Rev. E. H. Smith, B.A., Assistant Curate, St. Paul's, Maryborough.
Rev. H. L. Pratt, Th.L., Assistant Curate, St. Andrew's, South Brisbane.
Rev. R. O. S. Free, Th.L., Assistant Curate, Parish of Balmoral.
Rev. T. Bird, Assistant Curate, St. Andrew's, Pittsworth.
Rev. E. D. Eglinton, Assistant Curate, St. James', Toowoomba.
Rev. C. G. Lane, Assistant Curate, St. Mark's, Warwick.
Rev. A. C. Flint, B.Sc., Assistant Curate, St. Thomas', Beaudesert.

NEW ZEALAND.

The programme of the N.Z. Church Congress to be held at Christchurch on May 22-25, 1923, has been printed and circulated. The morning subjects to be discussed are:—The Gospel Message; The Christian Moral Standards; the Authority and use of Holy Scripture; the Worship of the Church; Science and the Faith. Afternoon subjects:—Spiritual Healing; Sunday School, Supply and Training of Ordination Candidates; Church Societies and their Work; Evangelisation. Evening subjects:—Christ and the New Age; Christian Citizenship; Christ and the Service of Youth; Christ and Non-Christian Lands.

February issues of the N.Z. Diocesan magazines each contain an inset giving very informative matter with regard to the N.Z. C.E.M.S. annual conference. The statement after telling of a very successful occasion, goes on to state that for some time

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it has been the policy of the Society to gather round it only the very keenest of the Church's sons. Quantity is good but quality is all-important. The leaders above everything else have looked for the intensifying of the spiritual life of those already in the movement. Those who have shown any impatience at the restraint of rule have been reluctantly but surely wisely been allowed to go their way. Others who had joined the Society in earlier days without having counted the cost of service. And there have not been found wanting men who predicted disaster because of the stricter policy. Hard facts are now against them. One after another speakers got up and stated it as their conviction that the spiritual uplift of the conference would remain as one of the outstanding features of their lives. But the prophecy came with the last meeting. To it found their way several who for some reason or other have been standing out of the movement. Their coming surely means that others are going to follow, and that there lies before the Church of this Province an era of unprecedented prosperity. So help us God.

Effect of Prohibition.

A committee of Anglicans in the Diocese of Adelaide, comprising both supporters and opponents of Prohibition, was recently appointed to ascertain opinions of Canadian and American Churchmen as to the effect of Prohibition in those countries.

Canon Frewin, of Adelaide, states that up to the present 129 replies have been received, of which 93 are favourable to Prohibition and 15 non-committal. The following questions were sent. Canon Frewin's comments on the replies are inserted after each question:—

Ques. 1: Has there been any increase or decrease since Prohibition was enforced in the numbers attending (a) Holy Communion, (b) Other services?

Ans.: Not due to Prohibition.

Ans. 2: Has there been in your experience any markedly distinct relief to the clergy in a decreased demand for charity to the poor or unemployed since Prohibition?

Ans. 2: Majority assert that in spite of depression and unemployment the poor problem has distinctly improved since Prohibition.

Ques. 3: Do you consider that Prohibition has proved beneficial to the moral welfare of members of the Church and of the community generally?

Ans. 3: Emphatic "Yes" of over 75 per cent.

Ques. 4: Is there any serious discontent among members of the Church that suggests desire for modification of the laws relating to Prohibition?

Ans.: Some answer "Yes," but not seriously. Specially due to German and Scandinavian elements. Discontent parades under camouflage of interference with personal liberty.

Ques. 5: Is there any evidence that Churchpeople formerly opposed to Prohibition now approve of it?

Ans. 5: Many replies testify to converts. Ques. 6: Is it true that there is a widespread disregard of an evasion of Prohibition laws, and that this is causing a weakening of respect for law in general?

Ans. 6: Some, but only a fraction of liquor law violation that there was before Prohibition. It is the liquor traffic that is no respecter of law. There is a difference in public.

Ques. 7: Has the use of drugs (morphia, cocaine, etc.) increased since Prohibition was enforced?

Ans. 7: Opinions divided, but not due to Prohibition. Canada's wet provinces are the centre of the drug traffic.

Ques. 8: Is there any evidence to show that the weaker elements which has hitherto found its outlet in drunkenness now finds its outlet in sexual immorality?

Ans. 8: Unanimously "No." On the contrary, drunkenness leads to immorality.

Ques. 9: Is any concerted pressure being put upon the clergy to substitute unfemented grape juice for wine in the celebration of Holy Communion?

Ans. 9: Only 9 out of 129 find some trace.

Ques. 10: Have you observed any signs of physical debility resulting from Prohibition (a) in those who were formerly moderate drinkers, (b) and in those who formerly drank to excess?

Ans. 10: No. Evidence is the other way. Ques. 11: Is there any practical difficulty in out-of-the-way places in obtaining wine for the celebration of Holy Communion or alcohol liquors for medicinal purposes?

Ans.: Holy Communion: No—ample provision is made. Medicinal: Some slight inconvenience—rarely prescribed by doctors.

The Coming of the Kingdom.

(By the Bishop of Chelmsford, Chairman of the C.E.M.S. Council.)

My Brethren in the Faith, both at Home and Abroad,—

God is laying upon us at this hour a great responsibility. Never in the world's history has it been so shaken, so full of unrest, so helpless as it is now. Never has our beloved land been so beset with problems so numerous, so conspicuous in their variety, and in their importance. I feel, therefore, that it is fitting that I should write as your chairman and call upon you to rally together in an effort to strengthen the Church for the part she has to take in the problem of World and National Settlement.

An Efficient Church.

To do this I urge you:—

First: To realise the need for an efficient Church. There is little need to enlarge upon this. The weakness of the Church is only too apparent. The late War revealed how little aware the Church of Christ had upon the Governments of the world. In England its impotence is seen on every hand by the non observance of the Lord's Day; the decay of the old habit of Family Prayer; the neglect of Public Prayer and Worship; by a general indifference to the Ministry of the Word and of the Sacraments, which carries with it an indifference to the extension of the Kingdom of God, whether at home or abroad. These are ominous signs. There must be more regular and frequent feeding on our Lord by faith in the Holy Communion, but beyond all this there must be quickened within us the happy realisation of the abiding presence of our Lord. This will enable us to realise more fully the indwelling of the Holy Ghost, guiding us into all Truth, so imbuing us with power that in us the mind of Christ may become dominant. Self-surrender will mean, as in the days of old, power with God and with men, and we shall prevail.

Yet, at such a time as this, a strong spiritual force is necessary if the materialistic efforts now being made on every hand are to be guided, directed and controlled. The Labour Party in this country is at the cross roads. Largely the instincts of that section of the community are spiritual and idealistic, but by their side is the growing power of a purely materialistic sentiment, and, if this prevails, then indeed will England have been delivered in vain from the German power, for she will have fallen a victim to an even greater horror and a greater tyranny. It is ours to prevent this, and the call to the Church to arouse and fulfil her destiny as the Body of Christ is urgent, pressing and imperative.

The New England.

It is this call which I wish to bring home to every communicant, rich and poor, old and young alike. The need of England to-day is the opportunity of the Church and, therefore:—

Secondly: I urge you to realise this at once. Delay may mean the failure of Democracy, the prevalence of Anarchy, the dislocation of the Empire and the ruin of the Nation. These are strong words, but they are true. The old England has gone. The new England is unbuilt. Men everywhere are saying, "Let us rise and build," but they want an Architect. They hear on every side, "Here is a plan"; "This is the way to build," and the schemes presented are oftentimes alluring in their apparent beauty and costliness, but they are all planned to be erected upon the sand and not upon the rock. We know that the decent house, the rightful wage, the limited hours of toil, legitimate—as they are, can never build, by themselves, a moral and a contented England that can stand the test of storm and time.

If the coming changes, political, social and industrial, are not to be permeated with Anti-Christ as in France a hundred years ago and in Russia to-day, we must permeate them with the leaven of the Christ-like spirit. It is the office of the Church of Christ to quicken and to guide all these great movements, and to do so the Church must be alert, watchful and persistent. The overwhelming majority of the people in England are not antagonistic to Christ, but they fail to recognise the Church as

"His Body." Is it because she has lost, or covered up the marks of the humility, the self-denying life of her Lord? Here is our opportunity. Our Lord is the only Architect who can plan the life of the World, the Nation, and the Individual, so that it can grow, develop, mature and endure. In Him alone can be found life, and life more abundant. If this is true, and Scripture and History alike affirm that it is, I ask you:—

Responsibility of the Church.

Thirdly: To realise how great is the responsibility of the Church. She is to be at once the "light" and the "salt" of the earth. She is to be His instrument for saving it. Is she ready to fulfil her task? Is she equipped for so gigantic an undertaking? While it is true that her equipment is not of "might" or "power" as the world counts such to be, it pleases the Lord to work through human agency and human means. His followers are not a mob but an Army; not a number of isolated atoms, but men joined in one Body. His Church, signed with the Cross and fed with Himself. This organised Body must be adequately equipped. If she is not it must be the aim of the C.E.M.S. to see that she is and every member must strengthen her—

The C.E.M.S. on its Knees.

(a) By Devotion. I would call, in the most solemn way, the C.E.M.S. to its knees. There must be more time spent by every member in meditation, in the study of God's Holy Word, in Prayer. There must be more regular and frequent feeding on our Lord by faith in the Holy Communion, but beyond all this there must be quickened within us the happy realisation of the abiding presence of our Lord. This will enable us to realise more fully the indwelling of the Holy Ghost, guiding us into all Truth, so imbuing us with power that in us the mind of Christ may become dominant. Self-surrender will mean, as in the days of old, power with God and with men, and we shall prevail.

Common Sacrifices.

(b) By Fasting. Fasting must not be tied to one day or to one season. Neither must it be limited in its scope. It must include our whole life as it did the life of our Lord. His mind of love, of unselfishness, of self-denial, and of service for others must be in us. We must live, not as the world lives, but as He lived. Our lives must be exalted by His Grace. Employers and employees who are His disciples are brethren. They must, therefore, not strive for mastery, but in honour prefer one another. In Him unity must be found, but it must be unity begotten of common sacrifice for the common good. To-day, in England, no one would think we had passed through the most costly period of our national life, and that our united debt was to be counted in thousands of millions. Extravagance is seen side by side with unemployment. Notwithstanding the high cost of living, luxuries are being indulged in and pleasure and amusement abound, and yet the seven lean years are upon us, and we have not gathered into barns ready for them, but we are spending our substance in pleasure and amusement. I appeal to you to set an example. Cultivate the simple life. Eschew the costly and luxurious mode of life. Such is not the role of the followers of the Nazarene.

Let the first call upon your resources be for the extension of His Kingdom. Save all you can that you may give all your can. The Christ who gave His life demands something from us that means the denial of self. We shall have to study to understand the Gospel of Giving. Few among us give that which costs us anything. Rich and poor alike must learn that next to adequate provision for our family, the Church of Christ has first call upon our income, large or small. Do our amusements, our recreation, our tobacco, our drinking, our purchase of novels and light literature cost us more than we give to Christ and His

Church? If so, there is something wrong. May I urge you, for Christ's sake, to overhaul your expenditure. Examine into the way you divide your income and find out how much is expended on necessities, on luxuries, and how much is given to God. I believe the results of such an examination in many cases would lead to repentance, to an altered mode of life, more in keeping with the character which ought to belong to the child of God.

Follow St. Andrew.

(c) By Service. St. Andrew brought a man to Christ within twenty-four hours after meeting with Him. If we partake of the "Broken Body" and drink of the "Shed Blood" we must be partakers in pursuing the objective of our Lord. We must seek to save that which is lost. Every C.E.M.S. man must seek to increase the number of disciples. I would urge each member of the C.E.M.S. during 1923 to aim at: (1) Bringing at least one man to Christ and to Confirmation. (2) Inducing one fellow communicant to join the C.E.M.S. and to help it by his spiritual life and work. In this way both the Church and the C.E.M.S. will be the stronger for their task.

I ask you one and all, to ponder over the words I am writing. Such a spiritual effort will have deep and wide effects if only the C.E.M.S. will rise to her opportunity and fulfil her responsibility. There are, I believe, signs of the dawning of a better day. There is, amongst us a growing sense of brotherhood and a greater readiness for sacrifice and a longing for power in prayer—in short, a real desire to serve God with all our hearts. If this spirit becomes more intense until the fervent heat consumes the dross of sloth and selfishness, there can be but one result, the Kingdom of God will come.

That the Lord Himself may bless the C.E.M.S. and hasten these things on our hearts and lead us throughout the New Year by His Holy Spirit to growth in Him, and to unswerving devotion to Him and to His Service, is the sincere prayer of your servant in Christ.

Old St. Stephen's Church, Newtown, N.S.W.

A Reminiscence.

(J. McKern.)

II.

Christmas Time in the Old Church.

As remarked above, the old church of St. Stephen served for day school during the week, and for Divine Service on Sunday. Originally it was a small building, but a school-room of larger capacity than the church was added, making the building shaped like a T. A canvas curtain (with a brand, "Best boiled navy," printed on it) separated the school-room from the church during week days.

The pulpit was a cumbersome movable one, and it was the job, and the delight of us youngsters of the day school, to shift this on Friday afternoon from its obscurity to a prominent place for the Sunday service. Our old master, Mr. Chas. A. Newman, standing by while we urged the cumbersome furniture along.

There was a gallery at the north end, from which the choir led the singing—admittedly, I sang heartily. The Lord's table stood in an enclosure on the western side near where the church and school junctioned. On the eastern end of the school-room forms were arranged for the Sunday scholars, and seated on an elevated chair in front of these forms was our superintendent, keeping watch.

Such was the setting of the church on the Sunday. But there is one thing to note before leaving this—there was no gas laid on in Newtown in the days I am recalling. Even kerosene was not very generally used. The expedients for lighting were several candelabra which hung by chains from the roof. They were of shape like an inverted balloon, and carried about 16 candle-holders each, and sufficiently distributed throughout the building to diffuse what was then, to eyes used to candle light, sufficient to illumine the church.

But to come to Christmas Day. On the afternoon preceding it there would gather in the building a goodly company of young men and maidens, aye, and some older ones too, all intent on making the plain simple interior

a thing of beauty. There came in a cart from the bush, then not far off, great loads of gum saplings that were arranged to stand upright at the corners where church and school met. Currawang palms grouped wherever a suitable space could be found, the font a mass of seasonable garden flowers, prominent among them the "Star of Bethlehem." On the top end of each pew a spray of native pear (so much resembling a wild holly) was fixed into a gimlet hole, and on the spikes of its leaves a red berry, so as to resemble the holly at Christmas tide. So profuse were the decorations of the bush and the garden that for one day in the year the plain walls and furniture were hidden in the beauty of the greenery and the vari-coloured flowers.

There were no empty news on that day—the church could barely accommodate the worshippers. We school boys were in full strength and full of expectancy, for was it not the high day of the year. The incumbent of that time was the Rev. Chas. Campbell Kemp, a man of fine presence and kindly disposition, a preacher of the old school, with a message suited to the day. We could always rely upon the choir rendering in fine style "Jackson's" Te Deum, prominent through the whole anthem the rich full voice of Miss Baldick. There would also be the sweet old carols—old, yet ever used—"While Shepherds Watched," "Hark the Herald Angels," "Christians Awake," etc. Mrs. Morkell, and later, Mr. Bryant presiding at the harmonium.

They were peaceful days upon which memory lingers. One thinks of those who joined in those happy Christmas services, and there we see again Mr. Christopher Rolleston, the embodiment of a refined English John Bull, standing forth to read the lessons, Mr. and Mrs. Crane and family, Dr. Sedgwick and his family, the Hon. Jno. and Chas. Campbell, the Briellats, the Misses Ernest, Felix Wilson of the Grange and Pine Villa, Mr. and Mrs. Vickers, for whom many young ones will bless God, Mr. Newman (schoolmaster) and his family, the Toogoods, the Howes, the Hamblins, own own family of McKerns, the Fosters and many others. Nor could we forget the old verger, who in the old church, as well as the new, gave heart and mind and body to the care of the house of God and the reverence due to it. I refer to the late Mr. Clark, whose son has succeeded to the office. So many of those gone from us, but joined that "innumerable company of angels, the general assembly and church of the first-born," so few left to recall, as I do, the scenes of worship in old St. Stephen's Church.

Later in the "sixties" came the late Canon Taylor, and his advent was a new era, both spiritually and in the temporalities of the parish. Of this later on—

Correspondence.

Our Church and Census.

(To the Editor, "Church Record.") Sir,—Referring to your comment on the Church and the census, I desire to endorse fully your desire that figures should be brought out showing increases or decreases in several important Church matters. Some of us are painfully conscious of the deficiencies. How certain of those figures can be obtained and free from it is not easy to see.

I have been told, and by one paper in a leading article, that I should not have produced the census figures, that is, by getting out the percentages which showed their relative value. In other words, that I should have concealed them. But it surely is interesting only once in ten years to review the position as to the Churches generally. We see, for example, that Roman Catholics have lost 1.60 per cent., or are about 33,000 fewer people. A more correct record would be 2.45 per cent., but that is disputed and the other is not. Further, we can see that our Anglican Church is not taking the back position that she does in Canada, South Africa and the United States. In Canada she is fourth numerically. The Roman Catholics are first there, then the Presbyterians, next the Methodists, and fourthly the Church of England. Happily, matters are very different here—we have the proofs in the census.

I notice the attacks upon many things of the Church by correspondents in the daily press. Some are on myself personally. I have not answered or had time if I had wished. I leave the figures of our Church to speak for themselves. Had there been the wretched management some affirm there would have been losses and not gains. I ask permission to state our position once more. According to the last census the Church of England people in the seven dioceses in New South Wales were 48,01 per

cent., or all but half of the population—her numbers were 1,027,801. In the 10 years since the preceding census, when she was only 45.46 per cent., she has grown remarkably. About 73,000 people are now in her fold over and above the normal pace of growth. Mr. Bell Munro, of Albury, who is a Presbyterian, in commenting on the census figures, observes:—"It would therefore appear as if there had been a very large transference of the people from all the denominations to the Anglican Church during the decade (1911-1921)," and further says, "That the leading Church in the State should show such a splendid result certainly demonstrates that her power to attract and hold the people is very great; and that her form of organisation, her stately liturgical services, and her consistent adherence to Apostolic teaching and practice commend themselves to the great majority of the people, who long for settled forms of belief in an age of religious doubt."

This all shows appreciation for our Church, but we must not for a moment boast about it. The large number greatly increases her responsibility and should be an incentive to more earnestness in duty.

F. B. BOYCE.

St. Paul's, Sydney, 25 Feb., 1923.

PUBLICATIONS.

The Trowel.—March issue has some excellent editorial notes which emphasise the challenge which confronts the Church in her education of the young. Around the slogan, "We must set ourselves to the task of making righteousness co-extensive with intelligence," the editor weaves some excellent thoughts. The Lessons are very full.

Men's Magazine. C.E.M.S. National Council, February issue to hand, containing excellent reports of the national conference held in Sydney in December. It is an inspiring number and not least helpful are the outlines of the quiet hour addresses given by Rev. A. H. Garnsey, together with the Bishop of Goulburn's Bible Studies.

AN EASTER GIFT.

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The Dawning of That Day

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March 2, 1923.

Jottings from the Motherland.

(By Rev. E. A. Colvin.)

I find my last "jottings" left by the mail
of October 19th last, making my third con-
tribution across the seas. I naturally wanted
to know they were actually in print before
sending a fourth, but copies of the "Church
Record" are just to hand, so I can again
proceed. Those intervening weeks, it is no
exaggeration to say, have been some of the
most anxious and serious in the history of
the country. Great and tremendous issues
have confronted the nation, and for days it
seemed as if another awful war must eventu-
ate. Let me say again that the aggressive
military measures adopted by the British Cab-
inet, though loudly condemned by the Inde-
pendent Liberals and Labor parties, and by
nearly the whole press, are now admitted to
have been abundantly justified, and even the
swift appeal to Australia and other dominions
had its good effect. The Lausanne Confer-
ence in Switzerland is now in progress, and
we hope and pray that the splendid unity
of all the Allies will make it next to impos-
sible for the Turks and Russians to make
serious trouble.

Wesley's Chapel

I feel sure it will interest the readers of
the "Church Record" if I say something of
John Wesley's Chapel itself, and its sur-
roundings. It is said that on a cold day
in 1777 two men stood in the roadside, hat
in hand, and begged—they were John Wes-
ley and Thomas Taylor. They begged for
money for the new Chapel, and J.W. was
then 74½. When finished it became the
Cathedral of Methodism, and is dear to
Wesleyans everywhere. It is built with
Chancel and Nave like an English Church,
and up to day it is the only Chapel where
our prayer book services are used.

This is appropriate for John Wesley never
left the Church of his forefathers. Opposite
the Chapel is the house where John Wesley
lived. Nearby is Bunhill Fields Cemetery,
called the "Campo Santo" of Dissenters.
Its greatest occupant is John Bunyan,
whose remains are marked by a noble monu-
ment. One sees also the tombstone of Dan-
iel Defoe (Robinson Crusoe). Isaac Watts,
and Mrs. Wesley, the famous mother of John
and Charles, and 17 other children. It is
said that she used to take her children in-
dividually, though so many, and talk to
each about the spiritual things. Behind
the Chapel itself John Wesley, George
Whitefield, and other great spiritual giants
lie buried. It will be seen that those sacred
places are full of interest, and my wife and
myself a few months ago, while in London,
spent a profitable time, inside and outside
the Chapel, quietly meditating how God
buries His workmen, and still carries on
His work.

Unemployment.

Our greatest domestic trouble here just
now is that of the unemployed, and it is a
very serious, and most difficult problem.
The Government is paying benefit to
1,400,000 unemployed, costing the state the
huge sum of £100,000,000 per annum. The
fact is, that, this small island (21,000 sq.
miles) has become over populated for years
past, and the position gets worse with an
ever-increasing population. This fact
calls loudly to Australia, with an area of
some 3,000,000 square miles for, only by fill-
ing up her wide, empty spaces can Australia
ever become a great country, and the
motherland be eventually saved. Every
intelligent Australian therefore should do
his and her best to promote immigration,
and help to make the empire as a whole
more and more healthy and prosperous.
It is a standing disgrace that a great sec-
tion of the Empire should be monopolised
by five millions of our people while the
mother, from which we sprang, should
have no room for her millions of the pre-
sent generation. God can never bless a
selfish people any more than a selfish in-
dividual. But I know that the great bulk
of Australians are not so, but are amongst
the most generous-hearted people of any
land.

The Church Missionary Society.

I rejoice to be able to report that the
trouble in connection with the C.M.S. that
has grieved us for months past is now,
practically at an end. I was able to attend
the meeting of the General Committee in
London on Nov. 22, and there were some
600 members present. It was no wonder
that such a body found it difficult to arrive
at an agreement. The saying that "in a
multitude of Councilors there is wisdom"
was certainly not so on this occasion.
Speeches from the platform from either
side was a hopeless way to arrive at an un-
derstanding, and only when Bishop Knox,

the Dean of Canterbury, and a few others
representing both sides adjourned to an-
other room to confer, and the meeting led
by the Bishop of Chelmsford remained in
prayer, did the trouble begin to vanish, and
thank God! sanctified common sense at last
prevailed.

Though the controversy was to be de-
plored, yet, after all, it showed earnest de-
sire on the part of one and all that the
Word of God should be still a power in the
World, and not handicapped in any way
in meeting the conditions of the new world
in which we live. Once again I am con-
vinced it was the earnest prayers of God's
people all over the land that has brought
about this happy reconciliation. And let
me add I am sure the prayers of God's
people in Australia too.

I ran against Australia on my way to this
C.M.S. meeting. Ascending in the lift to
the Hall, where darkness in a foggy London
prevailed, I heard a voice: "Ah, Mr. Colvin,
here we are—met last on the Blue
Mountains." It turned out to be Rev. W.
E. Godson, late rector of Dapto. I gave
him our address, and hope to see him soon.

Another old Australian, Rev. H. Plume,
turned up at our house a few days ago, and
wanted to know from my wife (I was out)
if her husband was the gentleman he knew
in Sydney 30 years ago! Those were the
days when Bishop Langley was rector of
St. David's, Surry Hills. Mr. Plume ar-
rived from England and took charge of St.
Simon and Jude, and with Mrs. Plume did
excellent work. I found him out and learnt
that he has been living in Eastbourne for
15 years. We had a long chat about Syd-
ney diocese. The Rev. R. B. S. Hammond
after all comes to England in a few days.
We hope he may spend Christmas with us.
These touches of Australia do one good—
they bring some sunshine in these long win-
ter days of the motherland.

"The Durdans," Hampden Park,
Eastbourne.

Young People's Corner.

DR. PENNELL.

Last time you will remember reading
about the Healing Saviour and the wonder-
ful things He did when He was on earth,
how the people brought those who were sick
and laid them at His feet and He healed
them. Then you were told about Mr. Hick-
son who is now in Australia. We believe
that God is working through Mr. Hick-
son and you were asked to pray very ear-
nestly that God would bless him and his
mission of healing. But we must not think
that Jesus has not been healing people in
the world since He went away, because He
has. Where do you think our doctors and
nurses get their wonderful knowledge and
skill from, except from Him Who is the
Giver of all good things.

In the early days in England very little
was known about healing which the follow-
ing story will show to you: "Cedric was a
fair-haired, blue-eyed English boy. He
had been practising sword cuts in the
court-yard of his father's castle, and the
weapon had slipped and cut his foot. The
pain grew worse and worse. His old nurse
made a peculiar ointment, and began rub-
bing it on—but the strange thing was she
rubbed it not on his poor wounded foot but
on the sword. Then she laid the sword
against the sore foot for a moment. After
this she wrapped a rug over the aching
wound and she and Cedric were both sure
that this would cure it." But God gradu-
ally taught the people in England to know
better than this and now doctors and nurses
are very clever. We have splendid hospitals
and we should be very thankful to Him.

But we must remember that this is only
where Jesus is known that people really
care for the sick and suffering and know
how to treat them. Let me tell you one
little story about China: "Wang Chih sat
huddled up in the corner of a dark little
room and held one corner of his blue pad-
dled quilt against his swollen aching face.
His father called in the Doctor, who ar-
rived wearing a long blue gown. He felt
Wang Chih's face and then said, 'There is
much wind in the boy's face.' First taking
care to pocket his fee, he choose a rather
rusty needle from his case and stuck it
into the poor little aching face to let the
wind out saying, 'Do not take the needle
out for two days.' Instead of the tooth-
ache getting better you may guess it got
worse and worse and to the throbbing of
bad tooth was added the pain of the ugly
sore made by the dirty needle."

Now God put into the hearts of many of
our doctors and nurses to go out and teach
these people better things, and I am going
to tell you just a little about a great man
who went to India. His name was Theo-
dore Leighton Pennell, and he was born in

the year 1867, at Clifton, near Bristol. As
a boy he was not very strong and he was
not able to join in with the other boys very
much in the hard games. Perhaps some
of the boys did not think much of him be-
cause of this, but God was going to use
him to do bigger things than any of them.
His people went to live by the sea-side and
Theodore had plenty of swimming and
rowing, and at the age of fourteen he began
to get stronger, and when he grew up he
was over six feet and a very strong man in-
deed. God gave him strength because he
was asking him to do some very hard work.
Theodore decided to follow his father and
become a doctor. He did very well in his
exams, winning the Gold Medal of the Lon-
don University. Now he could have made
a lot of money at home but money is not
the main thing in life although many
people make it so, and this young doctor
decided to go out to India and see just
where he went. Right up to the Afghan
Frontier, one of the wildest places in the
World. The people there are very fierce
and England always has to keep a lot of
soldiers there to keep the people quiet.

When Dr. Pennell was there the Afghans
were very wild, and very often brave British
soldiers were killed. But Dr. Pennell was
not afraid because he trusted in God. He
started a hospital and a school at a place
called Bannu, and there for over twenty
years he healed the people's bodies, taught
the boys and girls and told them all about
the love of Jesus. He had some very excit-
ing times. One day he went away up into
the mountains to visit a fierce bandit named
Chikki. This man was very cruel and
fierce and had murdered many people. On
the way there were two men waiting to try
and kill Chikki because he had shot some
of their relations. As they waited and
watched, twenty men came into sight with
a man riding at the head of them. They
got their guns ready because they thought
he was Chikki's men and they thought of
course he was leading them. One man took
careful aim and was just going to pull the
trigger when the other man struck his arm
up and said, "Don't shoot, it is the doctor
Sahib Pennell of Bannu and he rides on the
business of Allah" (Allah is their name for
God). The man who nearly shot the doctor
said, "The Dr. Sahib is a brave man to go
and brave the tiger in his den."

But God was taking care of Dr. Pennell
all the time and he went right in amongst
the fierce men and told them about Jesus.

Another time he went to a village full of
outlaws and while he was asleep they had
a long discussion about killing him, and
some of them wanted to kill him, but one
old man said, "Even if he is an English-
man he loves our people; what has he
shown to us all these years?" Wasn't that
very beautiful? But God looked after him
again and he rode away next day.

One day a rumour spread through the
villages that the Doctor Sahib was very ill.
Immediately the people started to come to
Bannu, all who could go, young and old,
even the sick and infirm came to see their
friend again. They loved him, for his life
had been lived for them and their love drew
them together to the place where he lay.
But he did not get better. Theodore Pen-
nell had finished his work and God took
him home. When he was dead the people
fired slowly past the bed on which he lay
and looked upon those hands that would
never again heal them. "Our Doctor Sahib
is dead," they would say; "never again shall
there be one like him." And then slowly an
older voice would reply, "Our Sahib is not
dead—in our hearts he lives. For he loved
us and was our friend. While we live our
Sahib cannot die."

So you see, boys and girls, how God
healed the people of that place through
Theodore Pennell. The secret of his life
though was prayer and trust in his God. He
remembered always that wonderful promise
of Jesus, "Lo, I am with you always, even
unto the end of the world." He never went
anywhere or did anything without first pray-
ing to God about it. So will you, girls
and boys, pray very much for all medical
missions, for all poor sick people, and for
Mr. Hickson who is soon coming to us.

If you like this story of Dr. Pennell I will
write you one soon about Mary Slessor, the
factory girl in Scotland who afterwards
went to Calabar in Africa.

The Ten Commandments.

Have thou no other God but Me,
Before no idol bow thy knee,
Take not the name of God in vain,
Do not the Sabbath day profane.
Give both thy parents honour due,
And see that thou no murder do.
Abstain from words and deeds unclean,
And steal not though thy state be mean.
Of false report bear not the blot;
What is thy neighbour's covet not.
—From the "Women's Budget."