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**Current Topics.**

The Conference at Cronulla, N.S.W., seems to have been on the whole successful. Representatives of all sections of the Church were present, and a forward step was taken in the movement for the formation of inter-denominational councils for consultation and co-operation in various directions, social, theological and educational. A central registry was also recommended to be supported by "these Churches contemplating reunion." This is all to the good, and may well form a subject of prayer and thanksgiving during the Week of Prayer for Reunion which commenced yesterday, Ascension Day.

It was only to be expected that the Healing Mission would receive plenty of criticism. There has been a superabundance, and of all shades from the most dishonest to the most honest.

The most painful comes from "the house of my friends," and naturally surprises and hurts. But it cannot hinder. The tide still rolls onward and with increasing power; "Thanks be to God." The wonders God is working in the name of the Lord Jesus are facts that verify the claim that the missionary is one called to this ministry. Naturally propagators of doctrines alien to the Christian Faith will be disturbed as they realise the strong temptation to their own adherents to seek relief from their physical ills by the use of this Christian ministry. A Roman bishop has spoken in no temperate language of denunciation and warned the members of his Church to keep away from it. The Jewish Rabbi in Sydney has also warned his co-religionists not to attend. He says:—

"The thing objectionable to me as a Jewish teacher, which I do deprecate, is that Jewish sufferers should seek the solace and the calm which prayer may bring, not as they ought through Jewish devotions, but that they should sometimes be so misguided as to resort to non-Jewish, even on occasions, to anti-Jewish, religious organisations, and this even though they find the vocabulary of spiritual prayer has to be drawn from our own Hebrew treasury. The 'devil' that Jews can and should 'cast out' by prayer and devotional action is not the microbe of disease, but the temptation to neglect the teachings of our own sacred books, and to dally with the exercises of an alien creed."

In the sermon we refer to the Rabbi freely criticises the mission itself. Taking the story of Naaman as his subject, he gives it an original and modernistic touch. He said:—

"You remember that the Syrian general Naaman, foremost citizen in his State, fell victim to a loathsome skin disease; and his wife's little maid, a captive from Israel, brought to her mistress's notice the cures effected by the man of God, Elisha. To him

therefore, the Syrian general hopefully took himself; and the text gives us the amazed and angry reply of Naaman when the Hebrew Prophet, instead of the magic and mystery and dramatic thrill which the Syrian was expecting, merely sent out a message prescribing, as any modern physician might, simply a course of special baths: 'Go and wash seven times in Jordan, and be clean' (2 Kings v. 10, 14).

"Human nature, despite all the advances of knowledge, remains much as it was in that distant age with which our text deals, and the promise of cures, not by the slow investigation and patient experiment of scientific methods, but by some sudden and striking marvel following on a dramatic invocation, still appeals to human nature, especially where minds are primitive and the perception of Law ruling throughout God's universe is not yet perfectly grasped. No Australian will have travelled much without being struck with the faith which millions still put, even in Europe, in the power of prophets and saints, dead as well as living, to 'heal the thousand ills that flesh is heir to,' and in processes resembling what Naaman expected of Elisha in our text. And now we see our shrewd and hard-headed neighbours stirred at the visit of one who claims to relieve human suffering by something very like the standing and calling on the name of his God and waving his hand over the place, which that Syrian general expected, but which that Hebrew Prophet refused."

Quite so, an incredulity which can so naively wipe out the miracle of Elisha by postulating for Jordan medicinal properties, will necessarily find any explanation save the right one, for the undoubted cures that are connected with the Healing Mission.

"When He ascended up on high, He led captivity captive and gave gifts unto men." The Ascended Christ is the source of all life and power. That is the constant witness of this wonderful Mission. Not to Mr. Hickson, but to the living Christ, are men to look for the saving health they so heartily desire. Sydney is fortunate in having its mission just at the time when all the lessons of the season emphasise the power of the Ascended Lord and the person of the Holy Spirit, "the Lord and Giver of Life." The "Days of Waiting" will indeed be days of prayer that the Power of God may be manifested in the giving of renewed health of soul and body to His children who are seeking Him. Yes, seeking Him—for that is the criterion of a true faith. **Not the gift but the Giver** must be the object of our quest as we draw near for blessing.

The Bishop of Bathurst has issued an appeal to churchpeople in his diocese to adopt a scheme of immigration that would ensure the right type of immigrant from the old country. The scheme is very simple. The churchpeople of a community are invited to confer together, and, if a practicable opening appear, to send an invitation to England through one

of the Christian agencies for a family or an individual, carefully selected, to come out and settle in their midst. The Bishop says that the scheme has been talked over but never yet attempted. Dr. Long challenges his churchpeople to put the idea into practice.

Cablegram news is necessarily meagre and sometimes misleading. The following item by cable appeared in the daily press one day last week:—

**BETTING TAX.**

Bishop Weldon's Opinion.

LONDON, May 2.

Bishop Weldon, speaking in favour of taxing betting, at the Convocation of York, said: "To my view there is no difference between a stock exchange transaction and a bet. Do not let us confound practices which become sinful if carried to excess with practices sinful in themselves. It would estrange all moderate churchmen to suggest that it is sinful to have a glass of beer or wine, or make a bet however small." The Convocation carried a resolution by 26 votes to 23 against the proposed tax on betting.

The voting strength of the Convocation is very much higher than the numbers given in the above cablegram, consequently the House must have been very thin when the vote was taken and the figures would not really indicate an equality of opinion on the subject. The voting strength of 23 in favour of the measure is practically negligible. We are more concerned with the spectacle of a bishop of the Church championing so disastrous a cause. But we have to bear in mind that it is possible to find episcopal fathers who more or less defend the Liquor Traffic. To class legitimate Stock Exchange transactions along with betting seems to us the result of shallow thought. Normally the former involves no breach of the tenth commandment—the seller or buyer operating on the full marketable value of the stock dealt with, but in the case of betting we deal with something based essentially on selfishness—the desire to possess, without fair equivalent, what belongs to another, and involves complete loss to the other man.

It is with a sense of relief that we turn to the utterances of another episcopal leader on the gambling question. The Bishop of Tasmania dealt strongly with it in his Synod address.

More recently his lordship took the chair at a huge meeting held in the Hobart Town Hall to protest against the licensing of bookmakers. The Bishop, in the course of his speech, said that it was the duty of the Church not only to teach the people how to get to heaven,

but also how to become good citizens here and impress on them the moral responsibility of going to the poll to express their opinions on these great moral questions. They must teach the people that when occasion demanded it they should put principle before party and character before any political caucus. The terms "wowers," "antis" and "unco-guids" were thrown at the opponents of these evils by so-called sportsmen, but how many of these had ever taken an active part in a proper game? He had got his colours for his university, and had played for his country. There was not a sport that he had not enjoyed, and could still enjoy, and yet he was called a "wower" by these people. There was too much of the spectator about many of the sportsmen of to-day. They had all heard the common sporting phrase, "It's a mug's game," and he was inclined to think it really was a bit of a mug's game for a man to take his 5s. or 10s. to a bookmaker instead of taking it home to his wife and children. Gambling was decidedly anti-social, and the Labour Party most decidedly ought not to support it. It was said that if this Bill were passed and bookmakers licensed, it would make the work of the police easier in controlling gambling. He very much doubted that. It was a tightening up of the legislation on gambling that was needed, not a slackening.

The Bishop of Dornakal has arrived in Australia, and his visit is sure to arouse a large amount of interest in the Indian Church. He is on his way to New Zealand for the Church Congress there and will address various meetings in Australia on his return journey. The Bishop comes at an important epoch in the life of the Indian Church. Great strides are being made in India for the unimpeded development of the native Church, and the parent C.M.S. in London has just sanctioned a policy in relation to that development—which will accelerate the steps that are being taken in that direction. We welcome Dr. Azariah as one of India's greatest sons and an earnest leader in the Christian Church, and expect to learn from him first-hand information as to the progress and aspirations of the Indian Christian community.

#### Week of Prayer for Unity.

(The Editor, "Church Record.")

Sir,—I have just heard from Mr. Gardiner, the secretary of the World Conference on Faith and Order, that he has posted me 1000 copies of the Forms of Prayer for the week of Prayer for Reunion, May 13-20. He apologises for the delay which was not his fault. Will those who desire a copy please send a penny stamp for postage to Mr. H. J. Hillier, the Branch Office, Gladstone, S.A. Mr. Gardiner promises that next year they shall arrive in ample time.

GILBERT, BISHOP OF WILLOCHRA.

#### THE NEW LECTIONARY.

May 13, Sunday after Ascension.—M.: Pss. 93, 96; Deut. xxvi. or Isa. lxiv.; John xiv. 1-14 or Eph. i. 3. E.: Pss. 148, 149, 150; Deut. xxx. or xxxiv. or Isa. lxxv. 17; John xvi. 5 or Acts i. 1-14.

May 20, Whit-Sunday.—M.: Ps. 68 (om. vv. 21-23); Joel ii. 28; Rom. viii. 1-17. E.: Ps. 104; Isa. xi. 1-9 or Ezek. xxxvi. 22-36; Rom. viii. 18 or Gal. v. 13.

## English Church Notes.

### Personalia.

In succession to Dr. Headlam, the King has been pleased to approve of the appointment of Canon H. L. Goudge, D.D., Canon Residentiary of Ely Cathedral and Professor of the New Testament Interpretation at King's College, London, to the Canonry of Christ Church, Oxford, and the Regius Professorship of Divinity at Oxford. This is an excellent choice.

### Broadcasting Religion.

Says the "Guardian":—"The broadcasting on a recent Sunday of some singing by the choir of a West-end church and the address by the rector, is another reminder that the science of wireless telephony has reached a stage at which it is highly desirable that its potentialities and possibilities should be taken into account by the Church. There are already about 50,000 "listeners-in" all over the country, and their number is day by day growing phenomenally. It has now become usual on Sunday to sandwich some devotional features, including a sermon, between the ordinary musical items. This is clearly a laudable intention, but the situation created is not without its risks. It will not be easy to decide what form of religious instruction or exhortation shall be given week by week to the (ever-increasing) unseen but listening multitude.

### Melanesian Missionaries.

On the morning of Shrove Tuesday a Dismissal Service was held in St. Martin's in the fields for the Bishop of Melanesia and the new members of his staff. A large congregation was present. The dismissal prayers were said by the Bishop of Rochester, the missionaries kneeling before him at the chancel step. The sermon was preached by the Bishop of Willesden.

At an afternoon meeting in the Church House the chair was taken by the Bishop of Rochester, the Bishop of Melanesia and his recruits being on the platform. The Bishop of Salisbury said that he had visited the Solomon Islands, and knew the romance of the mission, and also its difficulties. The minds of the meeting were full of the failing population. That difficulty would be got over by the united efforts of missionaries, traders and the Government. It was essential that these three forces of civilisation should work together in harmony. The mission was at the beginning of a new chapter in a work which was fraught with great difficulties. He was going to cover the Northern Solomons, which, although nominally part of the Melanesian Mission, had not been occupied because there had not been sufficient support at home. The consequence of that apathy had been that others had come in and made problems which need not have existed. There were also the mandated territories that had fallen to the care of the mission as the result of the war. In them the Roman Catholics and Methodists were very strong, but a large field was still open for the mission to occupy. Much more support must be forthcoming from home.

The Bishop of Melanesia said that the number of recruits showed that people at home still cared for the Church in Melanesia. They were hoping to make a great advance in the work, but could not do it unless the Church at home was behind them. In regard to population, the Melanesians were not a dying race. There was no reason why they should not continue to exist and increase. It was a living Church in Melanesia, and he believed that it would be a strong one if they put their whole soul into the work.

### Christianisation of Outcaste Villages.

Very striking particulars have been received as to the Christianisation of the Out-

caste hamlets in the Telugu Mission. The following statistics of the eleven "circles" under the C.M.S. Telugu Church Council will indicate what is taking place. Of the 139 Outcaste villages in this "circle," the number with a Christian teacher in residence has during the past four years risen from 52 to 87, and the number of Christians has advanced from 3613 to 6478. In two out of the forty-three parishes for the first time the number of Christians from among the Malas and the Madigas number as many as the non-Christians of the same class in the same area. The total increase in the number of Christian adherents for 1922 is not yet to hand, but there is every indication of between 5000 and 10,000. There has been a large number of baptisms, probably greatly in advance of last year's record. The missionary who is treasurer to the Council reports that his new car enables him to quadruple his work in the villages. The Indian pastors welcome the extra help he is thus able to give at celebrations of the Holy Communion and at baptisms in the villages. For instance, he writes: "Next Sunday I have arranged to baptise 200 people at Kondapalli, and on the following Wednesday to baptise another 200 at Mylavaram."

## The Parable of the Prodigal.

A sermon preached in Westminster Abbey by the Dean (Bishop Ryle).

"He was lost and is found."—Luke xv. 24.

The most famous parable in the Gospels is that of the Prodigal Son. And in an old-fashioned way, on the Second Sunday in Lent, I venture to make use of it as a simple theme of help and instruction to the great subject of repentance. It is a great picture. This evening I speak only of the younger son; and I wish to speak of him as the picture not necessarily of a vicious profligate, but rather of a common type described in the matchless, simple words of our Lord's story. How can I best handle its familiar features as aspects of spiritual experience? I suggest these:—1. The squandering of the gift; 2. The message of misery; and 3. The Welcome home.

### The Squandering of the Gift.

We may abuse the world we live in; denounce its evils; declaim against our peculiar misfortunes, our wretched luck, our restricted outlook, our bad health. But it is wonderful what treasures of inheritance have been entrusted to us; what an endowment of health and spirits; what gifts of time and opportunity; what joys of friendship and comradeship; what riches of imagination and memory, education and taste. They are accepted as the position that falleth to us; we have them as a matter of course; we journey, it may be, a long way from the Father's home; no thought is bestowed upon the giver. There is no more lofty aim than to have a good time, please oneself; and spend, in the routine of self-gratification, the time, privileges, powers, and qualities of human life. The highest object in view is not to fall short of previous pleasures; it is to repeat or to vary some former indulgence. After a time there grows up a sense of weariness and tawdriness. Satiation of pleasure begets a sense of shame and disgust. Life proves full of disillusionment. There is no vitality of heart; no inspiration for duty; no discipline of affection; no willingness to endure hardship or submit to sacrifice. There is something lacking, a great yearning gap which neither money nor gaiety can fill. And the wild endeavour of the young man in the parable to find consolation in sensuality or in extravagance may be an extreme case, but it only intensifies the gloom that settles down, and the sense of loneliness and dissatisfaction that take possession of

the soul. "He began to be in want." He is conscious that he is missing the aim of life; that he might have had a time of more purpose and wider utility. He compares himself with those who have had perhaps less enjoyment and amusement, but are serving their generation and not playing only for their own hand. Why is there this sense of tawdriness, this consciousness of lack of worth and dignity? Is there inspiring glow of peace comparable to the hearts of men ready to sacrifice themselves in war for home and country?

### The Message of Misery.

God speaks to us in very different ways. Few of us like to think that sorrow and disappointment may be God's message to our hearts. We naturally prefer to suppose that happiness and enjoyment are necessarily indications of God's favour, and that all is well. Sometimes God sends happiness; sometimes suffering. His purpose is that man should stop and think, and become different from what he has been. But, alas! there are many who never think about stern duty, or responsibility to our fellow creatures, or the individual's place of service, until they are brought up sharp by sudden reverse, or bitter loss, or cruel misunderstanding, or enforced loneliness. When a man comes to himself he has begun to think. And what does he think of? Is it merely of himself, only of his own mistakes and wrong doings, only of his own feelings, sufferings, and wretchedness? He has made a fool of himself; maybe, he has exposed him, not at his best, to the sneering remark and careless criticism of companions. Who will regard him any more? He seems to stand on the edge of the pit. What is the use of it all? He still thinks only of himself; is his life worth living?

### Counterfeits of Repentance.

There are many counterfeits, my brethren, of repentance. There is the man who is told by his doctor that unless he gives up his drinking habits he will be a dead man in six months. He listens; he has strength of mind to break off his self-indulgence in drinking. To save his life he becomes respectable. But there is no repentance necessarily in his conduct. There was a contractor who supplied the government with only about two-thirds of the total goods for which he received payment; he was suspected and was being watched. He altered his policy; there were no longer any false returns. Fear of penalty is not repentance. There was a young woman who acted as treasurer for a benevolent fund, and used the money for paying for frocks and hats. She was detected and lost her post. She grieved for that, but had not contrition for her theft. The solicitor who has embezzled the fortunes of trustful relations, friends, widows, and children, and has himself been overwhelmed in bankruptcy, deplores the catastrophe and is miserable at his own ruin. But his misery is not repentance for dishonesty. The undergraduate whose career at the University has been cut short through folly and idleness and dissipation is miserable at separation from friends and from the scenes of enjoyment and at the disgrace he has incurred. But sorrow and shame are not the same as repentance. The clergyman into whose parish the mission came, and who realised that he had entered the ministry from wrong motives and treated it as a mere profession of traditional form and ceremonies, how bitterly he reproached himself! But self-reproach is not repentance. It is very common to suppose that remorse and regret are enough; that good resolutions and fine intentions suffice to atone for waste of character. As a matter of fact, unless they are carried into action they may be nothing more than delusive displays of emotion; unless acted upon they tend to benumb the conscience, to weaken the will. It is action which alone puts to the test the reality and depth of sentiment. If remorse and regret are to deepen into repentance, it has to be evidenced in life rather than in words. Repentance is an affair of character and conduct, not of profuse protestations or long confidential explanations. Repentance is as necessary for the clerical hypocrite, the social pharisee, and the fashionable heartless lady as for the gambler, or the prostitute, or the thief. The young man in the parable acts at once. He does not postpone, as so many do, until there is a good opportunity. We like to put off until the New Year, or the season of Lent, or the time of resignation and retirement from business, or the end of the war, he turned his back on the far country; he set his face homeward.

### Procrastination.

My brethren, procrastination is doubtless a besetting weakness of us older people in dealing with matters of importance. We

weigh things in the balance; we hesitate to decide. But you young men and young women, in things that touch your moral integrity, that affect your association with your companions, or your share in popular amusement, or your attitude towards prevalent fashion, how slow you are to decide! How timid you are of the voices of comrades! How reluctant to incur the odium of real Christianity! How little you consider what is best, what is right! How willingly you damp down the fires of conscience when I have more time, or when I am old (though who is going to define the nearer boundary of old age?), or when I am on my death-bed (though in that last weakness of frame what will power do you expect to retain?). He arose and went. Ah! if he could only join in some sort of way in the old household, and start again as the drudge and junior servant.

### The Welcome Home.

Each word in the description tells. It is extraordinary how the simple, touching narrative of the parable expresses so infinitely more than any formula of Church doctrine. "But while he was yet afar off, his father saw him." Have you thought out the meaning of that? God's loving look has been resting on you; pain, care, health, disappointment, trouble. He wants you to complete your life, to be with Him. He has seen you afar; on the dusty path of life he has recognised a son and a daughter in the rags and tatters of a foreign dress; he runs and falls on the lad's neck, no question asked; the silent assurance of that loving kiss and embrace; the best robe is sent for, the clean, fresh footgear; the signet-ring of the family is the pledge of confidence that blots out all the past. It is commonly assumed that, because in this parable there is mention of the father, our Lord is referring to the heavenly Father. Of course, it may be so. But I would sooner interpret it of God, whose character and purpose of love have been revealed in the Person of Jesus Christ, whether beckoning to little Zacchaeus the publican, or casting out the devils of Mary Magdalene, or opening the eyes of the blind, or calling S. Peter and S. John. What a welcome He has given! "I am that cometh unto Me, I will in no wise cast out." "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "This my son was dead and is alive again." Yes, he had lived only to himself; and that was where he ought to live; and that is life; one with the purpose of Christ's life. "I am come that they might have life"; not that they might have worldly pleasure, or be freed from sorrow or sacrifice, but that they might fulfil the highest purpose of their being. My friends, we have been so dead in that far-off land; we have so wasted the Lord's loving portion; but now we have travelled home; we claim our place in the Father's household; we take our service with the most loving Master. Mine are welcomed as his very own. My friends, religious experience is never of one fixed pattern. Mine would be very different from yours, and yours; from mine. With one person it has been a sudden upheaval; with another a slow and gradual awakening.

### The Journey from the Far Country.

But who can say that he has not had, whether swiftly or slowly, to turn his back from a far country—called Indifference, or Hostility, or Formalism, or Secret Vice, or Self-complacency—in order to set his face homeward? Who can say that he found the road to be easy, or simple, or smooth? or that he has not again and again been tempted, aye, and fallen, by pride and passion, by the allurements of the world, by demons of lust and vanity and selfishness? Who cannot speak of those tattered robes of past follies, those worn-out shoes of old resolutions? But what a welcome! what love! what new hope! what confession of sin and surrender of old will! Bring forth the best robe, and put it upon him, for this my son was dead and is alive again; he was lost and is found. Found to live in the Master's presence, found to do the Master's work, found to love and serve his fellow-men. "What are these that are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."

### LASTING TABLETS.

If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with immortal principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

## Our Melbourne Letter.

(From our own Correspondent.)

"I suppose you fellows don't think a chap like me much of a recommendation for Christianity? do you? You see a long, thin parson such as I am, and you say, 'If being a Christian will make me look like that, I'm not having any, thank you.' Then when you think what a big robust figure Mr. Hickson cuts, you immediately turn round and say, 'Oh, he can't be genuine, or he would not be as plump as that.' So we Christians get it in the neck both ways."

It is the Rev. Ainslie Yeates addressing some scores of coatless timber-yard workers who are sitting on the footpath enjoying their lunch. Eighteen or twenty factories have given their consent to these addresses being given. "What do you think of Hickson? I do not believe in it," called a voice; and the result was that a unanimous request was made by the men that the subject of the healing mission should be dealt with on the next occasion.

But it is not the physical appearance only of the clergy that has been unfavourably commented upon lately! Far from it. Hear what happened at Ivanhoe. At the Ivanhoe Girls' Grammar School fete a vote was taken as to who was the biggest dunce in the hall. Now, such is the reputation of the clergy for crass ignorance, that on general principles the voters without any hesitation, as one man, turned their attention on the three clergymen who were present. But at this point the company divided. Which of the three was the most perfect model of blameless mediocrity—the Rev. F. Lynch, M.A., B.D., the Rev. A. W. Tonge, M.A., or the Rev. S. L. Buckley, M.A.? The firstnamed won; 1839 votes were recorded, producing nearly £8 in pennies for the funds.

The Social Questions Committee of the diocese has arranged a programme of Sunday afternoon and Monday evening addresses and lectures. Last year, and all previous years, these lectures were given some prominence in the "Argus." What has happened this year? Four of the addresses have been given, but so far no word of the affair has seen the light of, at any rate, the "Argus."

The Archbishop has called a conference of Lay Readers with a view to deepening their spiritual life, extending their usefulness, and placing their services out to the best advantage. "I am sure," he says, "that we have much



The Best for all... Occasions

**GRIFFITHS TEAS**

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to develop in the way of lay service in this land, and I hope to use it to the full. There was a fine leader in one of the recent English journals to which the Dean of Bristol (Dr. E. A. Burroughs) made reference. It was on the threat of the desert. It pointed out that across from the North-west African coast to the borders of China there is a band of desert sand. It is said that this is gradually extending its area. The only way to prevent the desert encroaching upon you is to encroach upon it. Irrigation cultivation, reclamation, these are the true walls against desert sands. And in this great lonely land the scattered population, with but few opportunities of spiritual ministrations may well relapse into the desert of semi-paganism, unless we firmly courageously advance a chain of lay ministries to supplement that of the ordained leaders of the Church. Volunteer. and as we band and train,

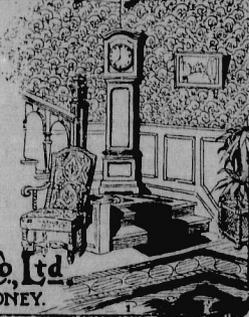
and witness you will see the result in a revived and very greatly enlarged Church."

In connection with this conference the C.E.M.S. has sent to the honorary lay readers the following invitation:—The President of the C.E.M.S. (the Most Reverend the Archbishop of Melbourne) and the members of the Executive Committee, request the pleasure of Mr. ....'s company to tea in the Luncheon Room, 3rd Floor, at 6.30 p.m. on Wednesday May 16, on the occasion of the devotional service and conference." This tea will certainly help to put all at their ease and will wash out any starch.

The annual corporate Communion and breakfast will take place on King's Birthday. At least eight bishops will assist the Archbishop in the administration and special speakers will deal with the leading questions affecting the Church. Last year the Chapter

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House was uncomfortably crowded at the breakfast; it is sincerely to be hoped that some more spacious hall will be used this time.

The C.E.M.S. was responsible for a fine bit of Christian work, in sending, at very short notice, seven of its members to take Sunday duties in seven Gippsland parishes and thus relieve seven tired country clergy giving them a quiet Sunday after Synod. The other parishes were supplied from Gippsland itself.

At the annual meeting of the Seamen's Mission it was stated that the last year has been a record one in point of attendance of men at the Institute. No fewer than 41,827 seamen were entertained. The Archbishop said that it gave him particular pleasure to be president of the Missions to Seamen in Melbourne, because the men who worked the Mission were not party men, but men who sank their small differences in the whole-heartedness of their work. Now I recollect that our former Archbishop used to declare that the Seamen's Mission was the most successful Church organisation in the diocese. Perhaps this is accorded for the fact that people of all shades of opinion in the Church take a long pull, and a strong pull, and a pull all together and get on charmingly together. The former Chaplain (Rev. A. Gurney Goldsmith) is expected back on May 19. Rev. A. Banks has been acting Chaplain for some months, and looked so fresh at the annual meeting in spite of his heavy responsibility that the Archbishop said that he was delighted to see that the Society "had not overflowed its Banks."

accorded a civic reception by the Lord Mayor at the Town Hall on Wednesday and later entertained at tea by the Church Missionary Society. On Thursday he was to be entertained by the Church of England Men's Society at a welcome luncheon in the Chapter House. The bishop is a keen member of the C.E.M.S., which has a number of branches in his diocese.

Rev. Alan Whitehorn, M.A., late

Vice-Principal of Moore College, who has been visiting all the leading Children's Courts in Canada and the United States, has been offered the rectorship of an important church in New York, a parish including the chief theatre section of New York and also "Hell's Kitchen," a large slum area of the city where Mr. Whitehorn has been doing special research study. He has declined the offer, but is acting as rector until July, when he is to leave America for Europe.

**"HAVILAH" HOME, Wahroonga, N.S.W.**



Opening of Oswald Watt Memorial Wing, Tuesday, May 15th, 3 p.m., by His Excellency the Governor-General.

**KNEELING IN CHURCH.**

It is true, kneeling is only an external act, and as such of secondary importance to the inward worship; but may not the external act be the outward and visible sign of the consciousness of the presence of the Holy Ghost and that it is by His blessed influence we are drawn to offer up prayer to our Father in Heaven?

No one would think of sitting when offering private prayer. Why should there ever be any other position in the house of prayer? George Herbert quaintly but most expressively writes on reverence in the sanctuary:—

"When once thy foot enters the Church, be bare.  
God is more there than thou: for thou art there  
Only by His permission. Then beware,  
And make thyself all reverence and fear.  
Kneeling ne'er spoiled silk stocking; quit  
thy state,  
All equal are within the Church's gate.

In time of service seal up both thine eyes,  
And send them to thine heart; that spying  
sin,  
They may weep out the stains by them did  
rise:  
Those doors being shut, all by the ear comes  
in.

Who marks in church-time other's symmetry  
Makes all their beauty his deformity.

Let vain or busy thoughts have there no part:  
Bring not thy plough, thy plots, thy pleasures  
thither.  
Christ purged His Temple; so must thou thy  
heart.

All wordly thoughts are but thieves met  
together  
To cozen thee. Look to thy actions well;  
For churches either are our heaven or  
hell."

—C.B.

**"THOU SHALT FIND IT."**

"Cast thy bread upon the waters, for thou shalt find it after many days."—Eccles. II, 1.

"Thou shalt find it." He hath said it—  
He whose word hath never erred.  
Hast thou never heard or read it?  
Dost thou not believe His word?  
Thou shalt find it. Wherefore doubt it?  
God is not a man to lie.  
Though thou hear'st no more about it,  
Yet it cannot, cannot die.



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Rev. C. B. Elwin, assistant curate of Manly, N.S.W., has been appointed to the parish of Berridale, in the diocese of Goulburn.

Rev. S. J. Kirkby, organising secretary of the Bush Church Aid Society, had the Revs. L. Daniels (Wilcannia) and R. Hawkins (Cobar) associated with him in his recent tour in the Far West of N.S.W. Services were held in distant townships, on stations and selections, and even in wayside hotels. Lantern pictures at some of the services were much appreciated.

The Bishop of Dornakal (Calcutta), arrived in Sydney this week. He was

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No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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## The Church Record.

MAY 11, 1923.

### The Christian Healing Mission

(From the Bishop of Gippsland's Synod Charge.)

I turn now to that part of my review which has to do with the Christian Healing Mission which recently took place in Sale. I think you will agree with me that no other single movement in our history has ever touched so deeply the life and work of the diocese as a whole.

#### 1. Preparation.

The time of preparation brought a special benediction and revival of spiritual life almost everywhere. I think I may truly say that our vision was strengthened to take advantage of the unique opportunity that God gave us. Only one or two parishes failed to recognise their hour of visitation. From near and far a wonderful story of quickened life was told right up to the opening of the Mission. At this point I must ask Canon Haultain to accept the thanks of the whole diocese for his devoted and masterly work as central secretary of the mission. Although he was assisted by a small committee appointed by you, the entire burden of organisation fell upon him. And in spite of the fact that he will be the first to record the faithful aid he received from a little group of voluntary workers, yet he and he alone carried through all the details of the huge undertaking, and his work was beyond praise. Our prayer is that God will bless him for this outstanding service rendered. In a unique way, too, the people of the See town rose to the call of the great opportunity offered them. We have always been accustomed to rely upon them for the success of great diocesan gatherings, but on this occasion they surpassed themselves. Sale is not a large town, but hundreds of people received at the hands of its citizens truly wonderful hospitality during the week of the Mission. Whenever I have gone in the diocese since, I have been told of the far-reaching effect which this ministry of fellowship exercised. The Christians of Sale had an opportunity of exhibiting the true spirit of Christianity, and they used it. May God bless them for it.

#### 2. The Spirit of Unity.

At the commencement of the Mission and throughout its course, a manifestation of Christian unity was given that I confess I had hardly dared hope for. Although a number of our Roman Catholic friends cheered us by coming for the ministry of healing, we had decided previously that it would be of no practical use to invite that Church as a body to participate with us in the blessing. But all the other Churches in Gippsland saw one threw themselves, at my invitation, heart and soul into the effort. They shared the good things with us on equal terms. And in Sale on Sunday night, March 18, the eve of the mission, after an exchange of pulpits had taken place that same morning, the other Churches closed and poured their congregations into the Cathedral for a united service. Possibly the most unique, and certainly the most catholic service, that has ever been held in Gippsland followed. For the time of the Mission of Healing reunion was an accomplished fact. The experience of lifting up our eyes to behold first the needs of the suffering world around us, and then the compassionate Christ yearning to meet those needs through the faith and service of His Body, the Church—this two-fold vision, I say, caused us to forget for the time our theological differences and compelled us to unite to do the work of Jesus. Our need of each other and the great task was so deep that unity was seen to be a necessity. Is there a moral to be derived from this experience? Has a new track been blazed towards the goal of Reunion? I think so.

#### 3. The Missioner.

The missioner as a man, challenged attention from the first. Not only was he himself, with his robust and healthy physique, in spite of his arduous labours, a living testimony to the truth of his message; but his estate as an unpretentious layman; his humility in jealously declaring time and time again that no virtue went forth from him but only from the same blessed Jesus Who heals to-day as in old time; his practical and common-sense methods which completely ruled out all possibility of unhealthy emotionalism; his daring preaching of the fact and the devilish result of sin, which holds down in suffering and anguish unnumbered multitudes of the human race; his courage in taking the words and commands of the Lord Jesus at their face value, and his daring trust in quietly waiting for and expecting the same Lord Jesus to own his testimony by signs following—these were the impressions of the man himself that claimed and held our attention, and these were the methods that taught us most precious lessons indeed. This straightforward, plain spoken layman has challenged the whole Church. And I venture to prophesy that the Church will find it impossible not to accept the challenge.

#### 4. The Healing Services.

The healing services themselves were wonderfully simple. There was a complete absence of any attempt at stage-effect. At each of them we were confronted by the heart-rending sight of a mass of human suffering. A work was there to be done, and the missioner went about that work in a manly, straightforward way, and thereby taught the Church how its work must be done in this twentieth century. But the atmosphere of devotional quietness in each service told its own story. Jesus was there. His holy presence was felt by all. The presence of both missioner and clergy alike was forgotten and only the presence of Jesus was remembered, and healing of soul and body followed in consequence. The result morning after morning was sublimely seen. Souls were brought face to face with Jesus. And there at His feet burdens were laid down—burdens of sin which were confessed and repented of, burdens of suffering and sorrow and devil-imposed anxiety from which release was graciously given.

#### 5. The Results.

The results were there beyond all doubt, and all possibility of denial. The first result was the fact of Jesus, "the same yesterday, to-day and for ever." And the second result was the healing of sin-sick souls. That always came first. Before ever emancipation of bodily ills was seen the process of soul healing was solemnly evident. Even if at first bodily suffering was not alleviated there was no disappointment. The uplift of soul was so satisfying. The third result was healing of the body. No one who was there can deny that. At times this healing was manifested in almost alarming suddenness, but more often its commencement was plainly experienced, and since the mission, as I myself can testify, it has been steadily going on in numbers of cases. So that none went away hopeless, and as the

days go by hope is increasing because of the fact made plain to very many that the healing process has set in. Our friends who stake their faith in spiritism and other "isms" of the present day are now coming forward with their gratuitous offer of explanations for what they as well as we have seen. For myself, while I try to receive their worn-out explanations with courtesy, the one triumphant soul-stirring explanation is there all the time. For me the words which Mr. F. W. H. Myers puts into the mouth of St. Paul gives the only full and complete explanation:—

"Christ! I am Christ's! and let the name suffice you; Ay, for me too He greatly hath sufficed;

"Yea, thro' life, death, thro' Sorrow and thro' sinning He shall suffice me, for He hath sufficed;

Christ is the end, for Christ Was the beginning, Christ was the beginning, for "The end is Christ."

#### 6. The Responsibility.

And now the responsibility of carrying on remains with us. There are two alternatives before us:—Either we can go on as before as if the mission had never been held or we can boldly step into the future determined in the strength of God to obey the command which our Lord gave to His Church, viz. "Heal the sick." I wish it to be known that in speaking of the responsibility I am not addressing the clergy only, I am addressing the Church, the whole body of Christ's people. The challenge has come to the clergy, and we freely confess it. But it has come to the laity also. Clergy and laity alike are faced with it and together will they be judged for the attitude they adopt. The responsibility of accepting the first alternative, that of doing nothing and going on as before is altogether too serious to contemplate. I cannot imagine any faithful priest or layman daring to adopt it. The second alternative, that of going forward in the strength of Christ, is really the only programme for us. Incidentally it opens up new vistas of opportunity in the pastoral side of the Church's work, and it calls us loudly to introduce our Lord to the people of this age in a new yet old and very natural way. On Monday next the clergy are coming into conference with me, and we may decide together upon the nature of this new call of God in Gippsland and the steps which it will be our duty to take. I feel sure I may ask all our earnest lay people to receive in all our seriousness any decisions we may come to, and to co-operate with them in seeking to bring this sublime ministry of healing to all who need it.

### THE MISSION AT NEWCASTLE.

(By an Eye-Witness.)

The Cathedral at Newcastle is well situated, on a hill overlooking the harbour. We were there by 9.30 a.m. The extensive grounds were already well filled with a crowd of people of all denominations. The reunion of the Churches was a fact that day, Methodists, Baptists and Army were all there, delighted that the old Mother Church welcomed them so heartily. The air of friendship and fellowship was abroad. In service to the less fortunate they had found their unity. And inside the Cathedral, what a sight! One almost cried for sorrow. There they were, men, women and children of every grade and type, with every conceivable affliction. The more serious cases were in the vestry. There they were on this beautiful sunny morning. How could such things be in God's beautiful world? It was certainly not God's doing. Sin somewhere, and at some time had crept in and spoiled God's children.

Friends and helpers were moving about in this sad throng. The nurses in their uniform, with their kind faces and willing hands. The clergy carrying in a helpless one, and then kneeling by his chair for a moment or so. There was an atmosphere of love, a willingness to help one another. And this feeling was intensified by the sweet music of the organ. What a message of comfort was conveyed by the hymns. They seemed to say: "These living ones are here to help you. There is Another." Then was played and sung the hymn, "What a Friend we have in Jesus, all our sins and griefs to bear," and lest any should despair, this was followed by another, "Just as I am without one plea, but that Thy blood was shed for me, and that thou biddest me come to Thee, O Lamb of God, I come."

The missioner gave a simple gospel address, saying bodily healing was of no use unless the spirit was healed too. This was followed by the laying-on of hands. The Bishop, the Dean and one or two of the clergy accompanied the missioner to the more serious cases first. Mr. Hickson laid his hands upon each one, and prayed that the life-giving Spirit would bless them in soul and body. The Bishop followed and prayed that the work begun might be continued.

Of the results, there were some definite bodily cures. As a visitor, one could not know as much as the local clergy, but yet several cases were brought under notice. There were little groups here and there singing the Doxology. Many went away not cured in body. Perhaps the papers dwell too much on bodily cures, and thus give a wrong impression of the full purpose of the mission.

One thing is certain, everyone received a spiritual illumination. They forgot their affliction in a new discovery of God's Presence and Love. In this way, then, we may hope for great and abiding results. The arousing of personality, the casting off of despair, and a new sense of God's reality leading to the healing of the body. No doubt there is much to be learned in the conduct of these services. It is a new movement, and present mistakes will be eliminated. It seems wise to expect to keep sick people crowded together for three or four hours at a time without producing ill effects. And the magnitude of the service will probably be replaced in time by quiet gatherings in parish churches. The result does not depend on any one man. There is no magic about the mission or the missioner. Mr. Hickson has discovered a long-forgotten truth which the clergy will make full use of. These services will be held, and the sick ones will learn of the sympathy and prayers of many friends. They will learn, too, of the sympathy of Jesus Christ. The essential matters are prayer and faith, and penitence. Faith in Jesus Christ as a living reality, and because of this, all things are possible to him that believeth. No case will be considered hopeless. There is always Jesus Christ, and when other helpers fail and comforts flee, blessing and health and life and joy will flow from Him, as so many have already found.

### Bishop Azariah.

The Rev. Vedanayaga Samuel Azariah was consecrated Bishop of Dornakal in St. Paul's Cathedral, Calcutta, on Sunday, December 29, 1912. This is the first time in the history of the Anglican Church in India that an Indian Christian has been elevated to a bishopric—not merely an assistant bishop, but in the expressive words of the Metropolitan, a "pukka" bishop, exercising the same authority within his own diocese as the Bishop of London and Oxford do in theirs, consecrated by the same ancient and stately ceremony. The Metropolitan (Dr. Copleston), with no fewer than ten other bishops (gathered in Calcutta for the Episcopal Synod), conducted the service which was most impressive. The Governor of Bengal and Lady Carmichael attended the service. The sermon was preached by the Rev. Canon Sell, of Madras, Secretary of the C.M.S. South Indian Mission.

The Rev. E. A. Hensley, of Jabalpur, writes:—"It seemed as though India had taken possession of the cathedral for that occasion, for by far the majority of the congregation was composed of Indian men and women. Large numbers stayed to the Holy Communion, and it was interesting to see English men and women, Indian Christian sadhus in long saffron robes and bare feet, Tamils, Telugus, Singhaiese, Burmese, Bengalis, Punjabis, and Central India people, all one in Christ Jesus, and pressing forward to partake of the feast of His love at one common table."

### The Diocese of Dornakal.

Dornakal is situated in the south-eastern corner of the Hyderabad State and comprises the sphere of three missions; one a small diocesan mission with its headquarters at the Singareni coal fields; a second founded by the Indian Missionary Society of Tinnevely; and the third a part of the C.M.S. Telugu Mission, namely, the district of Khammamett. The management of the Missionary Society of Tinnevely is wholly in Indian hands, and Bishop Azariah himself has for some years been the head of the mission. The diocese is compact and easily workable. The first Indian missionary to Dornakal was sent in 1905 and has been followed by seven others, and there are already thirty-seven villages in which there are Christians. Khammamett is the

youngest station of the C.M.S. Telugu Mission; the people, though poor, already raise annually a very substantial sum for the work of the Mission; and in the last few years there has been a considerable increase in the number of persons who have placed themselves under Christian instruction. It is an interesting fact that a small branch of work belonging to the American Methodist Episcopal Missionary Society has been placed under the supervision of the new Bishop.

### The New Bishop.

Bishop Azariah was born at Vellanvillai on August 17, 1874. His grandfather was a village grain merchant in Tinnevely, and his father, the Rev. Thomas Vedanayagam, became a convert in his boyhood days, and in connection with the C.M.S. in Tinnevely. His mother was for many years matron of the girls' school at Mengnamapuram. Mr. Azariah was educated first at Mengnamapuram, then at the C.M.S. College, Tinnevely, and later on studied for two years in the Madras Christian College, and went through his B.A. course. He passed the language branches in 1895, but unfortunately on the very day that his examination was to take place in his optional subject (mathematics) he was seized with an attack of influenza. He then accepted an invitation by the Y.M.C.A. to become their secretary in South India. He subsequently became associated with Mr. G. S. Eddy in his work in the churches, especially of the Tamil country. It was during that period that he visited nearly every mission in India and Ceylon and held conventions for workers. In 1905 Mr. Azariah attended the Y.M.C.A. conference in Japan. From 1909-11 he was vice-president of the World's Student Christian Federation, and was practically the founder of the Indian Missionary Society of Tinnevely. In 1909 he was ordained deacon and priest by the Bishop of Madras. In 1910 he was invited to attend the World Missionary Conference at Edinburgh, and took part in the debates of that assembly. He has been greatly blessed in his home life. His wife is singularly fitted by education and by natural gifts for the place which she has been called to fill. In 1920 the Bishop played an important part in the Lambeth Conference. In that year he also received the honorary degree of Doctor of Laws at the University of Cambridge.

At present the Bishop is on his way to New Zealand, where he will attend the Church Congress, and visit a number of dioceses. On his return to Sydney he will speak at the Church Missionary Society's annual demonstration in the Town Hall, so that the residents of Sydney will have the opportunity of hearing him speak.

when the meeting closed. There is no joy like the joy of doing kindnesses.

### St. Luke's, Clovelly.

In spite of the inclement weather, probably 500 people turned up for the stone laying of the Soldiers and Sailors Memorial Church of St. Luke on Anzac Day. Capt. A. G. Craufurd, R.A.N., spoke on behalf of the sailors and related some of the exploits of the navy. Major Gen. Sir Chas. Rosen, that (the architect), gave a fine speech pointing out that on four different occasions God had intervened to save the work. His Grace spoke in encouragement of the work that had been done and wished the church every blessing. Later on His Grace laid the foundation stone. Quite a number of clergy, officers and men were present. A bugler from the 19th Bn. sounded the "Last Post" and the 1st Clovelly St. Luke's Troop of Boy Scouts, under T. L. Wright, formed the "Guard of Honour." The sum of £200 was placed on the stone. Other donations have been received since.

### Church Tutorial Classes.

The subjects of instruction are those prescribed for the Diploma of Associate of Theology (Th.A.) of the Australian College of Theology.

The classes are being held in the Choir School, St. Andrew's Cathedral, Sydney, on Tuesday evenings at 8.

Rev. G. C. Glanville, B.D. (Vice-Principal of Moore College), is lecturing on the Books of Ezra and Nehemiah—their origin, historical background, and teaching—from April 10th to June 5th.

Rev. O. V. Abram, B.A. (Rector of Holy Trinity, Trskineville), will lecture on the Prayer Book—its history and structure—from June 12th to July 24th.

Rev. J. V. Patton, M.A., B.Litt., Dip. Ed. (Director of Education for the Diocese of Sydney), will lecture on English Church History—from the dawn of Christianity in Britain to the reign of Queen Elizabeth—from July 31st to September 18th.

Last year over 50 students enrolled in the classes, which are intended for Sunday School Teachers, Lay Readers, and others who desire to increase their knowledge of sacred subjects. They are open to any who desire to attend them, whether or not they have passed the Th.A. examination. In 1922 two students obtained First Class in this Examination. The fee for attendance at the lectures is 3/-.

Applications can be left at, or posted to,

## The Church in Australasia.

### NEW SOUTH WALES.

#### SYDNEY.

#### Ladies' Home Mission Union.

The annual meeting of the Hurstville Junior Branch was held on Saturday, April 28.

Mrs. Hudson (Secretary) presided, and gave an address on prayer, and urged the members to be unselfish and try were to feel for their brothers and sisters all over the world. They must share our Father's gift of Jesus Christ with them.

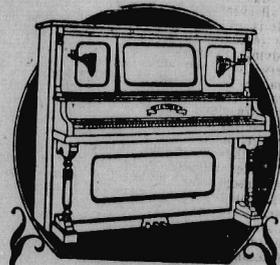
The annual report was then read and told of a membership of 30 members.

The total amount raised by the Juniors for the year amounted to £75. A concert was organised by Mrs. Dixon Hudson in September in aid of the Boys' Home at Carlisle, and realised £20 clear of expenses. Then the annual bazaar was held in the parish hall on the 1st Saturday in November and was opened by Mrs. George Hall. £50 was cleared. The collecting boxes brought in £5 making a total of £75.

The £50 raised by the bazaar has been distributed as follows at Darlington £10 for tea for 200 children at Darlington £10 Christmas tree at St. Barnabas' £5; Comforts for very poor at Darlington £5; Mission to Seamen £10; Work for children's court (Sister Dorothy) £5; Miss Best for special relief £10; Total £50.

The prizes were then presented by Mrs. Dixon Hudson. The prizes for regular attendance were won by Ella Hudson, Bruce and Douglas. Prizes for the highest amount collected in boxes were awarded to Gwen Brown and Eddie Stott.

The meeting closed with singing a hymn and refreshments were handed around after which the children had games until 5 p.m.,



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## PALING'S

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#### C.F.S. Fete.

Week-end needs well catered for at the Girls' Friendly Society Hostel Fete at Asham, on Saturday, May 12. The cake stall is being stocked by Mrs. Alexander Gordon, Lady McCormick, Mrs. Clive Dangar, Mrs. Sydney Herring and Mrs. Meares. Mrs. Lewis Jenkins and helpers have the flower stall. Poultry will be found in the provision stall, and home-made jams and jellies in the jam stall. Sales begin at noon but the official opening by Mrs. Earle Page is to be at 2.30 p.m.

#### The Healing Mission.

The preparations for the mission are well forward. Over 10,500 applications have been received. This is a much larger number than Mr. Hickson can attend, and in consequence arrangements are being made for supplementary services at which the Archbishop or some other Bishop will officiate. At St. Thomas', North Sydney, a service will be held on the 21st, for all the northern parishes of the diocese. The overflow will be ministered to on Wednesday, 23rd, by the Archbishop. Intercessors' meetings are being arranged in adjoining halls so that the whole mission, which has been cradled in prayer, will be conducted in an atmosphere of prayer.

Benefiting by the experience in Melbourne and other centres visited by Mr. Hickson regarding the crowds unable to gain admission to the services, the committee of the Open-air Campaign have arranged to hold services of intercession in the basement of the Town Hall on May 14, 15, 17, 18, and 22, from 9.30 a.m. to 12.30 p.m. The proposal is to have intercession for those presented for healing, and short appropriate messages by leading ministers of different denominations at each session of one hour's duration. Hymns will be sung during the services, but most of the time will be spent in intercession. Special requests for prayer for those being presented at the Cathedral services should be sent to Mr. W. R. Angus, hon. secretary of the Open-air Campaigners, Scot-chambers, Hosking-place, Sydney.

#### GOULBURN.

##### A New Ordinance.

In the new parochial administration ordinance just passed by the diocese of Goulburn, there are features and reforms long overdue which, if not exactly epoch making, at all events set a lead.

It is a consolidating and amending measure repealing nine old ordinances and embodying in one enactment all the legal machinery for the management of parochial affairs. In this measure Synod sets its face against the continuance of the system of local trustees and debars the council of the diocese from making grants to any building project unless the site be first conveyed to the corporate trustees or the bishop. It makes insurance of all church property compulsory and makes the diocesan council responsible for the same at the cost of the parishes. One of the most interesting features is the prohibition of debts being incurred by a building without the consent of the diocesan council. The vexed question of the appointment and removal of the organist, choir master, choir, and superintendent teachers and officers of the Sunday school is settled by giving the authority to the priest-in-charge. By the way, on the second reading of the ordinance, by a very large majority the words "minister," "rector," "incumbent" and "clerk," were deleted from the ordinance throughout and either "priest" or "priest-in-charge" substituted. The clause relating to ornaments was amended by the removal of any reference to Privy Council judgments. The financial affairs of the parish may now be administered by the priest and wardens, priest, wardens and parochial council, priest, wardens and paro-

chial conference, or most interesting of all, any centre may elect to appoint all its communicants in lieu of a parochial council. The qualification for all office bearers and voters at any parochial meeting is "age not less than 21 years, communicant member of the Church of England and a customary member of the congregation." Women are eligible for all offices except those precluded by the Constitutions Act. Provision is made for the removal of churchwardens and councillors (with due safeguards) if in the opinion of his fellow wardens or councillors it is deemed desirable. Another advance on the right lines is the provision that all globe revenues shall be passed through the churchwardens accounts. The divisions recognised in the diocese now are parishes (providing £300 p.a. plus house and total cost of transport), parochial districts (providing £250, house or house allowance and not less than half the cost of transport) and mission districts. To the Patronage Board are added the Archdeacons ex-officio with the proviso that an appointment cannot be made if all the parochial nominators are opposed to it and providing for postal voting. The financial year is made to coincide with the civil year and to close on the 31st December. The annual vestry meeting, it is provided, shall be held any time in the first three months of the year. In these and other respects it is a unique measure and its working will be watched with interest.

#### Missionary Finance.

The contributions to the Missionary enterprise for the four months ending April 30, amounted to £369 18s. 10d. Of this £347 8s. 5d. was for A.B.M. and £22 10s. 5d. for C.M.S. The only Children's Organisation that supports the C.M.S. is apparently at the Cathedral. The amount of that support was 3.3 out of a total from the children of the Diocese of £122 16s. 9d. (1)

## VICTORIA.

### MELBOURNE.

#### Evangelical Conference.

The Melbourne Evangelical Conference (formerly Islington), will be held this year at St. John's Hall, Latrobe Street, on 26th June. The selected subject is "The Evangelical Position." The morning session will consider "Its Historical and Doctrinal Basis" and the afternoon session "Its call and difficulties." Effort has been made to make the date coincide with the C.M.S. Birthday gatherings in the hope that a number of country clergy will be present. Speakers will be announced later.

## SOUTH AUSTRALIA.

### ADELAIDE.

#### The Archdeacon Hornabrook Memorial Fund.

A sum of fifteen hundred pounds was aimed at, and has been fully subscribed by the Archdeacon's many friends. The readiness with which contributions have come in has been a wonderful tribute to the love and esteem with which he was regarded. The amount has been allocated as previously decided, viz. £275 for the endowment of St. Mary Magdalene's, £100 for a memorial in St. Peter's Cathedral, and the balance, £1,125, for the endowment of the College Mission. The latter sum is to be vested in the Bishop of the Diocese, the Headmaster of the College, and the Secretary of the College, for the time being as Trustees.

## Prayer Book Revision.

Dr. Percy Dearmer has contributed an interesting article to the English "Guardian" on this subject. Coming as it does from one who cannot be suspected of tendencies in the direction of what is often wrongly termed "Low" churchmanship, Dr. Dearmer's words are all the more weighty and illuminating. Incidentally he justifies our own mislike of the present tendency of the Prayer Book Revision. After referring to the "Committee of Experts" who were appointed by the bishops, Dr. Dearmer writes:—

"We had established the principle that science is required in Prayer Book Revision. The next step will be to establish the principle that (like the successful historian) the successful reviser must be an artist as well as a scientist.

"Science is, indeed, of enormous importance. Our difficulties on one side at present are mainly due to the Roman bias of an excellent body of men, who, unfortunately, formed their predilections at a time when liturgical science was not advanced or widespread. They do want to be scientific now; but at the back of their minds are certain notions which are unscientific, which are in plain English mistaken, more especially the idea that the Roman Liturgy is incomparable. Now, our grandfathers used to speak of the English Liturgy as incomparable, and though people often smile at them, there are two points in their favour. First, their loyalty is a fine virtue, and if you are to be loyal it is better to be loyal to your own mother than to some one else's, and indeed to your own Liturgy than to some one else's. Secondly, that as a piece of literature the English Prayer Book is incomparable. Our grandfathers were quite right about that. As mere language, the late Latin of the Roman, and the late Greek of the Greek Church, and the too archaic old Slavonic of the Russian Church, are inferior to the English of Cranmer, Shakespeare, and Milton. As literature—as prose—the Prayer Book is among the great books of the world. Our ancestors were right—right aesthetically; and the liturgical factor is small indeed compared with the aesthetic.

"Liturgically, no service is incomparable, but every service is full of imperfections. And no form is so queerly at fault as the Roman Canon of the Mass. One need go no further than the first two words, Te igitur, Why "therefore"? To what does it refer? Surely not to anything that has gone before it. Can it make sense? Hardly. The only explanation of this and similar discolorations in the Roman Canon seems to be that a very long time ago, an aged Pope must have sent for a pair of scissors, and for a bottle of paste, and got to work—and I expect the seven deacons of Rome whispered to one another, 'Anything to keep the dear old man quiet.'

"No doubt, some of our Romanising clergymen are aware of the peculiarities of the Roman Missal, as present-day Roman Catholic scholars are; but, though their conscious minds have noted the fact that the Latin Canon is a bad model, their subconscious minds still ride on a conviction that the Latin Canon is perfect. Hence, a mass of contradictions. The position of a real Papist is intelligible and honourable; but the present confusion of loyalties in some of our own people can only be explained psychologically.

"Anything, that is, I think, one of the points where science comes in. Judged under the aspect of beauty, the Prayer Book is resplendent; judged under the aspect of science (whether natural or liturgical), the Prayer Book, like other service books, stands in need of improvement. But the misfortune is that at the moment some of our friends have let go the hand of beauty and have not quite grasped the hand of truth. Among much, for instance, that is excellent, and has indeed been urged again and again, in the proposals of the English Church Union there is much which suggests that there is a divided mind in the movement there represented, just as in the Church of England we find, therefore, many proposals which would not increase either the truth or the beauty of the Prayer Book—or even its convenience—which certainly would not bring it nearer to the teaching of Christ, and which can only be accounted for as the product of a Roman "complex" surviving in the subconscious mind from the earlier pre-scientific enthusiasms of the "eighties of the last century.

But when all due weight has been given to liturgical science, we must acknowledge that liturgical art is the most important factor of all. Indeed, in any revision committee-room I would keep the expert chained in a corner, with just a liaison officer to go and ask him questions when necessary.

#### Lay Ministry of the Church.

##### Proposed Laymen's Movement.

(The Editor, "Church Record.")

For we are overweighted with tradition, and there are only one or two scholars (they, indeed, are the most learned) who know enough not to mistake tradition for truth, and who realise that the study of ancient services should teach us not only what to imitate but also what to avoid in them.

Indeed, the rarest quality of judgment is needed in liturgical art. To avoid being too revolutionary on the one side and too conservative on the other; to understand tradition and love it, and yet be entirely free from its bondage; to have learnt all that past ages have to teach us, and yet to be a great artist. All the great thinkers, painters, sculptors, architects, poets, and masters of prose, all who have added splendour to the spiritual life of the world have been like that. Had they been mere innovators, or ignorant of the stored experience of tradition, their work would have been archaic without the excuse of archaism; had they been merely pedants, their tradition they would have dull pedants. Their greatness lay in the fact that, having learnt their craft from the past, they created new forms, in their enthusiasm for the living present, and in the inspiration of their vision of the future.

## Correspondence.

### The Church of England Homes for Boys, Carlington.

(The Editor, "Church Record.")

Sir,—We are extending our buildings in connection with the above homes to make provision for another thirty-five boys. That means we shall require a further thirty-five beds or cots. For a donation of £6 10s. we place a neat brass plate at the head of a bed indicating it as the gift of ———. Each of the thirty-two beds already in this house bears such a plate, the donors including Sunday Schools, L.H.M. Unions, and private donors in memory of some loved one. Can there be any more appropriate memorial of a deceased loved one? I should esteem it a pleasure to have the opportunity of addressing Sunday Schools or congregations on the work of the homes. So far each school or church in which I have spoken has donated a cot, in one parish six cots have been donated. I should be delighted to hear of a parish that will beat that record.

One of the latest to enter our homes is a bright orphan lad of 12 years with not a relative in the wide world to do anything for him. This offers a grand opportunity for some large-hearted member of the Church to endow his cot at a cost of £25 a year. I shall be glad to give fuller particulars to anyone willing to make provision for an orphan lad at a cost of £25 per annum for a few years till the lad gets a start in life. It is a grand investment for the Kingdom of God.

W. E. COCKS, Superintendent.

#### Healing Mission.

(The Editor, "Church Record.")

Sir,—I am glad to see that the attempt to bring in human science to the aid of the Almighty has been dropped. Cannot Christians go to their Bibles to find out the Divine methods. "By the word of the Lord were the heavens made." "He spake and it was done." So with Christ, "What is this word?" For with authority and power he commandeth the unclean spirits and they come out. The disciples were given "authority to cast out disease and all manner of sickness." Again, after the Resurrection in the account of Philip's mission we read "For from many of those which had unclean spirits they came out and many that were palsied and that were lame, were healed, and there was much joy in that city." Two instances of great faith are the centurion and the Syro-Phoenician woman and in the latter case and that of the blind man persistence was rewarded, and, further, there is the parable of the unjust judge, and, again, the maid with the spirit of divination. In the case of the Israel serpent it was "Look and Live." "Is anything too hard for the Lord?" My last quotation is "Jesus said unto him, If thou canst, all things are possible to him that believeth." A study of these cases will afford a sufficiently complete course on the subject for most people.

May there be much joy in the City of Sydney.

A. W. J. FOSTER.

#### Lay Ministry of the Church.

##### Proposed Laymen's Movement.

(The Editor, "Church Record.")

Sir,—A number of lay members of our branch of the Church, recognising that a great and live laymen's movement is vitally necessary to meet the needs and opportunities of the times, and to give full expression to the part that the Church should play concerning the problems of magnitude with which we are confronted, have considered a plan of action with the purpose as stated in view.

The movement is designed to extend all over Australia and New Zealand.

It would be welcome if the actual launching of the movement originated with the laymen of Sydney and our committee of laymen would at once co-operate in the movement.

As a basis of discussion the following plan of organisation is proposed:—

A.—(1) The constitution of an Order of Lay Bishops, consisting of men of high character and of eminent organising ability. (2) Such men would design plans of constructive religious work and call and organise men to carry such work into effect, and supervise and encourage their activities. The need of and the field of opportunities of such an organisation will at once appeal to your readers.

As an alternative—

B.—The reconstruction of the Office of Lay Reader upon the basis of a three-fold Order:—

(a) Ordinary Readers. (b) Special Lay Preachers of high standing character and knowledge and experience. (c) Organising Reader of great character and of organising and administrative gifts and abilities.

C.—A permanent Order of Deacons consisting of qualified laymen. And

D.—Local group committees and district councils.

LIONEL LEWIS.  
19 Dalgety St., St. Kilda.  
April 20, 1923.

If the Church of England has done nothing else, it has made a continuous contribution to the general Christian life by the constant repetition of the Ten Commandments, the reiteration of the General Confession, and the general ideals which are put before an Anglican impress upon him the fact that his Church expects him to be particular about his moral life, and to put that in the forefront of his service of Almighty God.—Rev. T. Law.

## The Christian Healing Mission.

### THE ARMIDALE MISSION.

#### Impressions of the Mission.

One of the clergy writes:—

"But the mission itself was really wonderful and an experience in one's life which will never be forgotten. We clergy of Armidale had a double share of good things. The bishop arranged a Retreat for the clergy on Thursday and Friday before the mission at St. John's College, conducted by Canon Batt, of Brisbane. His addresses were beautiful, all leading up to Spiritual Healing. On Sunday afternoon Mr. Hickson gave an address in the Town Hall to the public; the building was packed, and there must have been quite twelve hundred people present.

The address was simplicity itself, yet with a wonderful power of sincerity and truth all through. It, I am sure, broke down a lot of doubt and uncertainty in the minds of the public.

His address at the mission services were also most inspiring and lasted nearly an hour. I am sure that almost everyone forgot their aches and pains and were taken into the very presence of Christ. Mr. Hickson made it very plain that the people were not to look to him, that he was only human and no virtue in his hands, but just to come to Christ like the sick and afflicted used to do when He was here on earth.

It was indeed a pathetic sight to see the rows of invalids in chairs, the lame and paralysed coming up to the altar rails and the women with their babies with almost every ailment all standing at the rails waiting for the laying-on of hands. After the laying-on of hands by Mr. Hickson, the clergy took it in turn to give each one the Church's blessing. It was wonderful how Mr. Hickson kept going. On Monday morning the service was for Armidale and Malla

patients, then on Tuesday all others. The cathedral was really too full for the movement, as their were chairs down the aisle and when the people rose to go up there was well over a hundred who had to wait till Wednesday. There were taken first on Wednesday and at 12.30 there was another service for anyone who wished to receive the laying-on of hands the second time—fully three hundred came to that service. On Thursday Mr. Hickson gave an address to the clergy and workers which was also most helpful. There has been a wonderful lot of cures during the mission, and since I came home I have been hearing and reading about them. Quite a number here."

#### Further Definite Results.

From the columns of "The Armidale Express" we call some items of interest concerning the Mission:—

That the Mission has made a great impression may be judged from the space devoted to the subject, and the striking headlines: Further Definite Results—Paralysed Boy Discards Crutches—Some Amazing Results—Authenticated Cases of Cure and Relief. The newspaper representative has diligently inquired into a number of cases of reported cures, and has given quite a number of authenticated cases of cures. At the Tuesday's service Mr. Hickson gave one of his beautifully simple addresses on the need of a simple faith.

He said: "There should be no doubt in your mind of God's power to heal. He has definitely told you. Don't you believe Him? Won't you take Him at His word? If you don't believe it possible, you can't believe the Gospels. Some people say, 'Why aren't all healed?' My answer to that is, 'Why aren't all converted at once? Why aren't all souls healed immediately?' It is no use praying for the best, and fearing the worst. That is no use. You must have the faith of a little child. Faith that does not waver, and never questions; faith that will not topple over with every little opinion that happens along. You are here because medical science has failed to relieve you. But you must not approach this mission just to give spiritual healing a trial. You must honestly believe that Christ's healing touch can make you whole—can cure your sick body. You must come truly penitent, anxious for amendment of life, anxious to turn from all you know to be sinful and degrading. These things must be done. God will manifest Himself. It is no use asking God for a healthy body if you are still content to have a sick soul. If you have a besetting sin, Satan has hold of you. You must cast him out. Even you who are now well in body, don't forget that life is short and at your last day a sick soul will be worse for you than a sick body. As you leave this world, so you will enter the other. There are those who think only of their creature comforts, their pleasures. They forget the welfare of their souls. The soul must first be cleansed should the body be come sick. What wonderful gifts God has to offer! Why won't people receive them? Why can't they see sin as it is, with all its horrible nature? Pray to God every day, first that you may be spiritually healed. Don't only desire your bodily welfare. Seek first the greater gift, and all other things shall be added unto you. The man who was uppermost, would not derive any benefit. His sick soul raised an insuperable barrier. Pray for a little child. Pray, 'Lord, Thou

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

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

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

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

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Organising Secretary

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President—The Most Rev. the Lord Archbishop of Sydney

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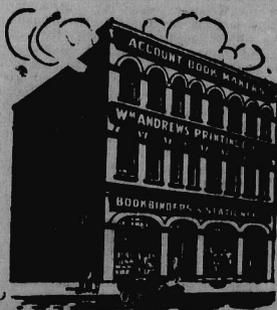
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be done—the greatest of all prayers. I myself am only a student of matters spiritual, but I have a great vision that I am right and am doing my Master's work. But remember this—anything I do is but the sowing of the seed. It is for you by prayer and faith to nourish it, till, in God's good time, the blessing you seek is yours."

The "Express" goes on to relate some authenticated cases of cure or relief. Some really amazing results followed Wednesday's service. As the patients streamed out of the Cathedral they compared notes, and strange wonderful experiences were related. The joy of the cured or relieved people was most inspiring. Several openly glorified God and expressed their deep thankfulness for His mercies. It was almost like a page from Scripture.

One of the most astonishing cases was that of Mrs. L. Purser, of Glen Innes. She had attended the Tuesday's service, and by Wednesday her cure was complete. She told a representative of the "Express" that for seven years she had been totally deaf. She couldn't hear the piano when she played it, and usually had to interpret her wishes. "I was a great believer in the Mission," she said, "and something told me I'd get better, but though I noticed a wonderful feeling of relief come over me when Mr. Hickson touched me, I didn't notice anything much till I got to my lodgings. To my utter amazement, and great joy, I heard the landlady say, 'are you still deaf?' I could hardly believe my senses, nor could she when I answered, 'No, I'm completely cured. Oh, I can't describe to you my joy.' Mrs. Purser added, 'I feel so happy, and I can never thank God enough for His great reward for my faith.' For over an hour Mrs. Purser had to relate to bystanders the miraculous thing that had happened to her. An interesting fact, too, is that she is an Armidale native, and was christened in the Cathedral she was healed in.

### Paralysed Boy Discards Crutches.

The two most striking local cases where almost miraculous recoveries were effected on Monday, continued to improve. We refer to Mr. T. James, the well-known School of Arts employee, and the little boy, Allan Waters—each of whom had suffered from partial paralysis. In several other less serious cases there has also been marked improvement—notably that of the deaf and dumb boy referred to in last issue, and a woman whose walk was impeded by rheumatism. Many others affirm that the feeling of peace and happiness that came to them with the missionary's touch, has remained, to their great comfort.

Yet another singular case is that of a Douglas-st. resident, who was so ill from neurasthenia and anaemia that she could scarcely walk. Her recovery after the service bordered on the miraculous. She declared she could have walked back from the Cathedral, and has walked to both evening intercession services.

### More Cures.

There are many additional accounts of more or less sensational cures at the mission. We have carefully investigated them, and sift out the following:

### Blindness Cured.

A small son of Mr. J. Howe, of Black Mountain, who for eight years has been blind in one eye, can now see well with it. He was over-joyed and told a fellow-sufferer, who had not been relieved, that he would pray for him.

A returned soldier at Inverell has also recovered the use of a blind eye. Mr. Frank Cavanagh, of Guy Fawkes, who was blind in one eye for 33 years, has had his sight completely restored.

### "The Pain Has Gone."

Band-sergt. Hunter, of the Armidale Salvation Army, says the severe pain he has suffered ever since an operation in January left him after Wednesday's service.

### Tonsillitis Relieved.

Mr. A. V. Bell, a Brown Street resident, finds that his chronic tonsillitis has been greatly relieved. He felt the sense of relief described by other patients when the Missioner's hands were laid on his head.

### Sleep Restored.

Mrs. Hanagan, of Wee Waa, whose sleep was sadly interfered with by nasal troubles, slept well on Tuesday night. Her three deaf and dumb children, however, had not up to Wednesday gained any relief.

### Asthma Disappears

"As soon as I left the Cathedral I felt I could run," said an asthma sufferer from

Inverell. "I tried it, and found that I could. Till then a few steps meant that I had to stop for breath. I feel I can never thank God sufficiently."

### Paralysed Man Walks.

A paralysed man from Armidale district, who was for 18 years a cripple, and had lost his speech, walked and spoke immediately after the service on Monday. On Wednesday he was doing farm work—digging potatoes.

### "I Can See You."

One of the final cases treated was a little blind girl, who had been unable to gain admission to the Cathedral owing to the crowd. Arrangements were made for the Missioner to attend her at a private house in Dumaresq Street. After Mr. Hickson had touched her sightless eyes, she astonished those present by saying, "I can see you." This case, authenticity of which is undoubted, is one of the most miraculous of the whole mission.

### A Case from Texas.

Mrs. Middleton, of Gunyan Station, Texas, made substantial progress after Tuesday's service. Crippled with chronic rheumatism—a chair case—by Wednesday she said she felt much better. The pain was gone, she was able to lift her head, and she felt strength in her legs. She is overjoyed and confident of further improvement.

### Other Cases.

Mrs. R. Chapman, of Bundarra, says her little girl's mental condition seems to have improved.

Mrs. McClenaghan, of Hillgrove, says her deafness is greatly relieved. Her friends testify to this fact.

Mr. W. Bath, of Armidale, deaf for 15 years, now hears well.

A little girl from Gunnedah—crippled for 3 years—can now walk with slight assistance.

A woman, blind in the left eye, can see well.

A little girl from Inverell, who could only walk with difficulty about the house, walked out of the Cathedral unaided. Her trouble was rheumatism.

A well-known Sydney business man, a sufferer from rheumatism, has made steady improvement since Monday.

A very bad case of locomotor ataxia shewed wonderful improvement.

An elderly man who entered the Cathedral on Wednesday, bent double, is now almost straight.

A woman who on Wednesday approached the altar on crutches, carried them back with her. Our representative saw this himself.

### Thanksgiving Service.

A service of thanksgiving was held in the Cathedral yesterday morning, at which there was another crowded congregation. Mr. Hickson again spoke, the burden of his address being an exhortation to continue the work he had laid the foundation of. "Many," he said, "will not commence to receive the reward of their faith for some time. Pray that God may give them strength to remain steadfast. Many, again, may receive no bodily relief at all. Pray, too, that their faith may not waiver, that they may still say, 'Thy will be done.'" Mr. Hickson also solemnly urged that the spiritual revival his work has created be not allowed to fail. "Nurture it and nourish it," he said, "and great will be your reward."

## Young People's Corner.

### MARY SLESSOR.

Do you remember I told you about Mary Slessor when she was a little girl, her unhappy home and how hard she had to work in the big factory when she was only eleven years of age. Well, do you know she worked for 14 long, weary years in that factory, but all the time she was studying very hard and thinking and dreaming of the day when she hoped to go out as a missionary to Calabar in Africa. She was always thinking about those little black children and the terrible things that they had to suffer, and she longed to go out and tell these black people about Jesus and tell them that they must not do these terrible things. A great sadness now came to Mary and her mother. The mother was hoping that John the brother would go out as a missionary, but although he was a big boy he was very delicate and the doctor said he would have to leave Scotland because it was too cold. He sailed for New Zealand, but it was too late, and he died out there. Poor Mary wept very bitterly about this. Don't you think she had a very sad time. Her father and both bro-

thers were dead, and now Mary was the only bread winner of the family. It looked now as if she would never go to Africa, but if God wants us to go, boys and girls, He will open the way. Mary used to say to herself, "I can do it, I will do it." Isn't it wonderful what we can do when we make up our minds to it. Mary worked very hard and saved money to help her mother when she had gone. She also studied hard to be fit to go when the call came, but as I told you she had to spend 14 years in that factory before God called her.

One day a message came that a great missionary named David Livingstone had died in Africa. (I will tell you about him some day.) His death made people in England and very sad, and many people said, "Who will now go and help to carry on the work which he started?" Mary was now quite sure that God wanted her to go out as a missionary. She went to her mother and said, "I am going to offer myself as a missionary; but do not fret, I will be able to give you part of my salary." With the earnings of Mary's two sisters this would be enough. "My lassie," was the reply, "I'll willingly let you go; you will make a fine missionary, and I am sure that God will be with you."

Do you know that some of her friends could not understand her offering to go right away out to such a place, because they thought she was very timid and would easily be frightened. "Why," some of them said, "she is even afraid of dogs. When she sees one coming down the street she goes into a passage until it is past." This may have been quite true, but there was one above who could make her brave, and Mary always trusted in Jesus Who made that beautiful promise, "Lo, I am with you always, even unto the end of the world."

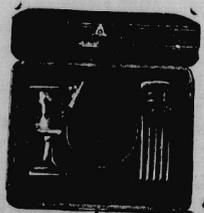
So Mary Slessor sent in her offer to the Presbyterian Church in Edinburgh, and, of course, very anxiously she waited for the reply. When it arrived she rushed to her mother and cried out, "I'm accepted! I'm going to Calabar as a missionary." So you see Mary's dream was coming true, and God had really called her to be a missionary and to go out and help these poor black people. In a few months Mary Slessor set sail for Africa. You just think what she has meant leaving her country and her home to set out for this strange land, and yet she was willing to do it and to give up everything for Jesus Who told us to go into the world and preach the gospel. Some of the things Mary did in Africa I must tell you another time.

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