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Current Topics.

We are glad to see that the Bishop of Goulburn extended a Christian courtesy to that saintly preacher, Dr. F. B. Meyer, during his visit to Goulburn. As will be seen in our "Church News" column, Dr. Meyer preached in the Goulburn Cathedral on the subject of Christian Reunion, at the bishop's request, and in his presence. We sincerely hope that this good example will be followed throughout the remainder of Dr. Meyer's Australian tour. His sermons are so deeply spiritual and practical that a widening of his ministry can only make for the strengthening of the spiritual life of the Church generally.

Our readers may remember that Dr. Headlam, the present Bishop of Gloucester, after his return from his visit to Australia wrote, in one of the English Church magazines, his impressions of the Church in Australia. The diocese that came in for a searching criticism was the diocese of Adelaide, where the Anglican community compares very unfavourably in comparative numbers with certain other dioceses in the Commonwealth. Dr. Headlam surmised that the studied policy of excluding the evangelical type of clergymen and the favoring of those who were more or less of the Anglo-Catholic type, had driven many Anglicans to seek spiritual pastorage in other denominations. It is very striking that the Bishop of Durham is applying the same criticism to the diocese of London. The English "Record" says:—

"The Bishop of Durham's letters can hardly be pleasant reading for the Bishop of London. The numbers on the Electoral Rolls of the Diocese of London are said to be 122,074, and upon this the Bishop of Durham remarks: 'Throughout England the numbers are distressingly, disconcertingly small, but no diocese approaches the smallness of London. No doubt a complete explanation would include many factors, but the suggestiveness of the figures is not to be denied. London is the home of the "Life and Liberty Movement" and may be supposed to value and understand the autonomy created by the Enabling Act. But London beyond any other diocese is discredited by ecclesiastical anarchy. Is it reasonably possible to resist the suspicion that Londoners are rather alienated than attracted by the "Anglo-Catholic" version of English churchmanship?' The question is a pertinent one and those who know London best are in no doubt about the answer to it."

All this is very illuminating in view of the prominent part the Bishop of London has been playing in connection with the London "Anglo-Catholic" Congress.

We are assured by the "Southern Churchman," the official organ of the Goulburn diocese, that there is no need for alarm at the Anglo-Catholic Congress proceedings. Says that paper:—

"There are many good Church of England people who seem unable to look upon the High Church revival without anxiety and apprehension. They read scraps of news about processions of bishops, priests and laity through the streets of London, with vestments and incense, and wonder 'what the Church of England is coming to,' and talk about 'undoing the work of the Reformation.' In view of this nervous alarm it is well to notice the generous tribute paid by the 'Methodist Times' to the spiritual motive which lies behind the Anglo-Catholic movement. Here it is:—'Nonconformists may well look with envy upon the enthusiasm and skill which mark the preparations for the Anglo-Catholic Congress which meets in London in July. Most notable of all is the two months' continuous intercession in certain London churches "for a blessing on the Congress and on Catholic revival at home and abroad." In these prayers many Catholic-spirited people will join. The revival of personal religion is to-day an outstanding fact and a clamant need. Methodism is sharing in it, as, indeed, are all the churches. We have no hesitation in saying that the success of the Anglo-Catholic crusade is something for which every true lover of Jesus must be profoundly grateful, and we trust most heartily that the forthcoming gatherings in London will be times of real spiritual revival."

The tribute is sufficiently generous to please the party under discussion, but we wonder how Methodists generally regard that congress or how far the "Methodist Times" reflects the public opinion of the Methodist Church. The Australian Christian World seems to incline to the same point of view; for in the issue of August 17 an article appears, over the name of Dr. Prescott, of Newington College, Sydney, which seems to urge that friendship on the ground of a mutual tolerance should exist between the two great sections, evangelical and Anglo-Catholic.

A Roman propagandist has been lecturing in Sydney in support of the claims of the Roman Church. Naturally his statements have stirred some controversial spirits to reply to his striking assertions. The arguments of our Roman brother are as old as the hills of the eternal city, and probably few people from without the Roman Church will pay much attention to them. The Roman controversialist and all that ilk, have the idea that if only one makes a statement often enough it will be accepted as true. And so we have, ad nauseam, the usual dogmatic statements concerning Peter's primacy, statements devoid of any real basis in Holy Writ. The tragedy of the whole situation is that the man in the street is not at all impressed by this kind of utterance, and consequently we are afraid that time is ill-spent in any reply of length to the reverend father's contentions.

The sporting world is full of interest in the visit to our shores of the Chinese football team. The players are evidently no mean opponents for our Australian players to meet, and

some good games are in promise during their stay in our Commonwealth. But this visit has a significance little recognised by the ordinary public. How comes it that such a team is possible? It is the merest truism to say that behind such an event as this visit stands the great enterprise of the Christian Church. The type of education that has given rise to this class of wholesome sport was introduced into China, as into other non-Christian lands, by the missionary zeal of Christians of the western churches. Educational missions have been conducted on those sound lines that make for the development of the boys into Christian men. In this way there has arisen in China and other lands a strong educational policy along the general lines laid down by English Christians. And so the Chinese football team in our midst is a striking tribute to the value of our missionary enterprise.

The Church in Western Australia is now partaking of the benefit of the Spiritual Healing Mission. The reports that are to hand concerning Perth and Bunbury reveal the same kind of happenings that have characterised Mr. Hickson's work in other places, and the same experience of spiritual uplift and joy that provides so potent a testimony to the value of the mission, and to the importance of the message to the Church the missionary is emphasising. We have still to express the earnest hope that our bishops will proceed most carefully in the matter of the continuance of this branch of the Church's activities. The unusual nature of the work, unusual because of the loss of a clear understanding of the will of God for man, causes a danger of exaggeration of this ministry which might have dangerous results for the spiritual message of the Church. When we read, for instance, of a bishop consenting "to consecrate oil for Holy Unction whenever it should be required, and the "Church Standard" stating, editorially, "No Churchmen who value both our Catholic heritage and Biblical authority can fail to pray for the restoration of this sacrament to the Anglican Pleiades," we confess that there are, unfortunately, good grounds for our fears. If episcopal consecration be necessary or even desirable for this "Holy Unction" (sic) this rite would appear to be of greater import than the only two sacraments the Anglican formulae recognise, for in Holy Communion and Holy Baptism the elements have merely presbyteral consecration.

Jesus was concerned to make the world less hard, but still more concerned to make people who could master a hard world.—F. G. Peabody.

English Church Notes.

Varia.

The Archbishop of Canterbury has appointed the Venerable John Holden, M.A., to be Bishop of Kwangsi-Hunan in succession to Bishop Banister, the first Bishop of the Diocese. Archdeacon Holden, on his ordination in 1907, proceeded to China as a member of the C.M.S. Mission in the Provinces of Kwangsi and Hunan. He has worked since then in all the central stations of the Mission, and has had experience in every branch of the work, evangelistic, pastoral, and educational. He possesses an intimate knowledge of the Chinese people, by whom he is highly respected. He has acted as a successful intermediary between opposing forces during the prevailing unrest.

At their June meeting the members of the Durham Branch of the Student Christian Union had an address from the Most Rev. H. Lowther Clarke, D.D., formerly Archbishop of Melbourne. The Archbishop gave a most interesting address upon Australia, laying special stress upon the attitude of a would-be missionary to the people of that country. He said that from the moment of landing and person desiring to be of use to the people must become Australian both in thought and outlook.

A beautiful memorial to the late Dr. Moule, Bishop of Durham from 1901 to 1920, was unveiled and dedicated by his successor, Dr. Hensley Henson, in the Chapel within Auckland Castle at a service in June. The memorial is in the form of a three-panel stained glass window, completing a larger scheme, the first part of which formed the memorial by women of the diocese inscribed in 1917 to the memory of the late Mrs. Moule. The latter portion of the window depicts Christ's appearance to His disciples on the road to Emmaus, and completes the filling in of the chapel windows. Dr. Henson, Bishop of Durham, referred to his predecessor as a great and saintly man, who was not only a highly cultivated litterateur, but richly endowed with the gift of poetic imagination. His distinctive contribution to the mingled tradition of the diocese was more definitely personal than that of any of his predecessors. Bishop Moule was in no party sense, but in a deep and significant sense, the Evangelical among the long line of Bishops of Durham. He left in the See the memory of a consecrated life, a gentle and winning character, touched and exalted by God's gift.

C.E.M.S.

The annual Conference of the Church of England Men's Society was held in Leamington in June. Sermons explaining the Society's aims and objects were preached throughout Coventry diocese, and fourteen special preachers including four Bishops, visited the district for the day. The Dean of Bristol conducted a quiet time of devotion in Holy Trinity Church on Monday evening and Tuesday morning. It is significant that the corporate devotional side of the society's work is strengthening its grip on the members; the atmosphere throughout the meditations and at Holy Communion on Tuesday morning (when there were 340 communicants) was not the least impressive feature of the preparation for the conference.

Expenditure on Missions.

A total sum of £9,594,254 is contributed annually by the chief countries of the world towards Protestant Overseas Missions. The total has been arrived at by the International Missionary Council. It is based on a three-years' average, and on the exchange rate of December, 1922, is made up of the following national contributions: U.S.A. and Canada £6,327,597, Great Britain £2,310,000, Sweden £280,926, Australia £172,436, Norway £163,000, Denmark £91,715, Nether-

lands £84,922, South Africa £69,750, Switzerland £58,818, France £21,700, Finland £17,550, Germany £490, Belgium £408. The total may seem large, but when we compare it with the millions spent each year on intoxicating drink we see how insignificant it is!

British Missionary Societies.

The twelfth annual conference of British Missionary Societies was held at Swanwick, June 20-22. Nearly 130 delegates from all the leading Protestant societies gathered for seven sessions. The Rev. C. E. Wilson (B.M.S.) was in the chair, and Dr. F. Lankester, who received a warm welcome in his new capacity as general secretary of the C.M.S. was elected Vice-Chairman, and presided at some of the sessions.

A Cambridge Memorial.

The following memorial was presented to the National Assembly, signed by a large number of Cambridge Professors and Fellows:—

"The undersigned Clerical and Lay members of the Church of England, being graduates resident in the University of Cambridge, beg leave to lay before the National Assembly the following Memorial with regard to the revision of the Book of Common Prayer.

"While we welcome revision in general, we feel that there are grave objections to the provision of alternative orders of service for the Administration of Holy Communion. It seems to us that such provision will tend to stereotype differences amongst us which we may hope eventually to outgrow, and that if once alternatives are provided it will be difficult to recover in time to come one single Order for the central service of the Church.

"Further, we have a strong desire to retain the present structure of the Order of Holy Communion and in particular we deprecate a change in favour of the form which the present Order was itself designed to supersede."

The signatories included the Heads of Corpus (Vice-Chancellor) Peterhouse, King's, Queen's, Magdalene, Trinity and Downing.

Mothers' Union.

The Mothers' Union, which contains over 400,000 members, has been in assembly at Bristol for its annual conference, over 4000 were present. Several meetings were held at the Colston Hall and elsewhere, and various services in connection with the gathering have been provided in the Cathedral. On June 9, as a prelude to the proceedings, the Dean conducted a "quiet afternoon" for members. On June 12th, at Mattins, the Bishop of Bristol gave an address, and on the evening of the same day there was a choral service, at which the Bishop of Coventry was the preacher. In both these addresses there was the note of warning that the problems before us were not to be solved by mechanism and organisation, but by seeking the Spirit of Christ.

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Christ and the World.

By the Right Rev. Robert Miller, D.D., Bishop of Cashel, Ireland.

"I, if I be lifted up, will draw all men unto Me"—(St. John xii. 32).

The influence which Christianity exercises upon the world of to-day is a subject of the very greatest importance, and it is no exaggeration to say that ministers of religion are everywhere showing the keenness of their desire not only to strengthen the hold which Christianity has upon the people, but to extend its influence.

We look over the Christian world of to-day, and we consider the question of the relation of Christ to nations who are called Christian. We see the various institutions which form the Christian Church working steadily, persistently, zealously to advance the cause of Christianity; and if Christianity is to be judged according to the number of workers and the intensity of their zeal, then it might be said that the relation of Christianity to much of our contemporary life is satisfactory and gives cause for happy anticipation in the future. But we have been led in recent years by the path of suffering to a deeper longing for, and a clearer perception of reality, and for this reason we now look for evidences of vitality even more convincing than numbers and hard work. Our Lord's definition of a disciple has now for us a wider application than the denomination of Christians we belong to: "Ye are My disciples if ye have love one to another." The horrors of the world during the European war, the horrors of our own country during the past two years, have opened the eyes of our understanding. Our deepest feelings have been so influenced that our hearts are crying out for that which satisfies. A few years since, this subject might have been Christianity and contemporary life. To-day, as a result of what we have passed through, we ask for Christ. In defining, therefore, the relation of that sacred word to this subject, we say that we mean not merely His teaching, but the living dominating Personality of the Holy Christ, Who, having accomplished our redemption, ascended into Heaven, and is with His people to the end of the ages. That is what we mean, and we ask, therefore, what influence has that sacred Personality upon the Christian world of to-day. It gives every thoughtful mind the gravest cause for anxious reflection when the present condition of Russia is considered—a country which has had the benefit of the ministrations of the Christian Church for centuries, where people lived whose desire for religion was appreciated all over Europe. To-day the Christian Church has been submerged there and, so far as the present rulers of that country are concerned, the Name of Christ, and what that Holy Being stands for, are unknown. Blasphemy is the atmosphere of that land to-day. And yet, notwithstanding the overthrow of Christianity, we have faith to believe that it is only temporary. Suffering such as that nation has passed through can never be forgotten, and those who survive, and who are praying for Christ and Light, will assuredly experience the peaceable fruits of righteousness. Take the country of Germany, the home of the Reformation, and ask the same question; and we find the answer in the teaching which led to the glorification of war, and finally to the European War. In that country there is still the fabric of the Christian Church, The Institution is still recognised, but when we ask what influence the living Christ has upon the nation to-day, we again get the answer in the treaty with the Bolsheviks.

Test Applied to England.

We come nearer home and we apply the same test to England. We believe that the heart of England is sound, that there is much vital belief in the inspiring guidance of the Living Personality we are speaking of this morning, yet there can be no question that the Christian Church, taken as a whole in this country, does not exercise the influence which ought to be expected, and that her voice upon the gravest moral questions is practically unheeded. To anyone acquainted with the inner life of Protestant England, it becomes painfully evident that the gulf between the various sections of the community is deep and wide, that political opinions are attached to particular Churches, with all the consequent antagonism, aloofness and bitterness.

Failure in Ireland.

We take the country of Ireland and we find that institutional Christianity was never more vigorous, and yet the evidences of disintegration, suspicion, and hate are unmistakable. The failure of the Churches to influence their people during the past three

years is manifest. Ecclesiastics have looked on bewildered whilst the moral law of God was set at defiance. In that country, as in others, we have the same picture reproduced; incapacity and utter want of moral perception on the part of those in authority, general ignorance of moral issues, and little or no thought for anything higher than personal safety and popularity. We look at all these countries, and we find that institutional Christianity was not only recognised, but was an active force in each of them; and yet in one of them it has been temporarily destroyed, and in the rest it has failed to influence public life to an appreciable extent. This question is being asked on all sides: What is the reason why these great institutions have not had a greater influence upon national life and practice? To some men of devout minds, whose belief in the Divine is strong and unshakable—to them the failure of the Churches to leave a deeper impression upon the national life is proof that churches are not a necessity, and they in consequence cling more closely to their mystical faith. To others, whose trust has been centred upon the Church as a Divine institution—to many of them are coming doubts as to the soundness of Christian teaching, as to its truth, and as to whether there is any valid basis for the claim put forward by religious teachers. To others the weakness of institutional Christianity is an indication that the time is ripe for the overthrow of the Christian religion, and to revive again the Bolshevistic creed: "Let us eat and drink, for to-morrow we die."

To most people it is clear that Churches as a whole have been to a great degree satisfied with the routine of Christian teaching and worship, and that the necessity for personal consecration, a vital union with a living Guide, has not been sufficiently preached. The usual arguments in favour of Christianity tended that way. It was and is customary to point to our hospitals, to our orphan societies, to all the many activities for moral improvement, as unanswerable proof of the vitality and power of Christianity. Does it not come home with force to many of us that much of this work may be the result of custom, and may not necessarily be an evidence of vital religion? We are brought up in an atmosphere influenced largely by Christian thought, we have inherited Christian practices from past generations, but that is no guarantee that the love, the reverence, the faith which originally laid behind these activities have come down in like manner.

Vital Christianity not Deep.

The Germany of yesterday, with its centuries of Christian teaching and organisation, may, and did, drift back to pagan methods and practices in a few months. The Russia of yesterday, with its religious fervour, may be the Bolshevik stronghold of to-day. All over the Christian world we have many undoubted indications that attachment to vital Christianity is not deep. And yet, again, it seems to us extraordinary when the past history of these countries is considered. The development of Christianity for centuries, the slow progress of teaching and training successive generations, the gradual permeation of the national life with Christian tradition and practice; the recognition of Christianity by the State, from the highest down to the lowest. And yet, in the face of all this, Christianity can be overthrown in some cases, and in others may not have a great influence.

It might reasonably be expected that there should be such an accumulated mass of feeling in favour of Christianity as would destroy immediately any antagonism which might arise.

As we have said, Christian atmosphere and practices may exercise considerable influence upon the customs, habits, and laws under which people live; but we are learning now that nothing takes the place or is of the slightest avail when the testing-time comes, except the individual trust and absolute confidence in the Redeemer of the world.

But it is clear that in addition to the dangers arising from the neglect of vital truth by institutional Christianity we have also to remember that the value of Christian tradition and Christian atmosphere are very limited. What counts in the developing of Christian character is Christian experience, and that cannot be inherited. Each individual comes into the world, and no matter to what height of spiritual experience his father may have attained, it is of no value to him until he makes it his own by gradual and painful progress. Each individual has to attempt to become like Christ, under the guidance of Christ; and he has only a very short time in this world. It seems to point to the conclusion that each generation is on its trial, and that each generation must always be in thorough earnest, and that no reliance whatever can be placed upon tradition, custom or atmos-

phere to take the place of an unshakable trust in the living Guide, the Divine Helper of the Church, the Holy Saviour, the Inspiring Example.

In these ultra-Radical days, when old foundations are being rooted up and when authority based upon Divine Right is derided, we take heart when we remember that men will recognise and admit the influence which flows from genuine likeness to Christ. If Churchmen everywhere strive to live up to that ideal, then we can go forward, realising His Presence and trusting in His Power, to work with determination and sure hope to increase the influence of our Lord Christ upon contemporary life.

Personal.

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The Archbishop of Brisbane has received the resignation of the Rev. F. W. E. Wilkinson, vicar of Kilcoy. The resignation has been tendered for health reasons, and Mr. Wilkinson has obtained leave of absence from the diocese for 12 months.

The death is announced of Mrs. Wollstein, wife of Canon Wollstein, of Nelson, on July 18. The deceased lady was a keen supporter of the G.F.S.

The wife of Archdeacon York, of Nelson, died on July 25th.

Rev. Horace E. Jones, B.A., of Durham University, has been appointed Vicar of Raetihi, N.Z. He comes from Leeds in England, where for some years he has served as Organising Secretary for the Waifs and Strays Society, and also later for the National Society for the Province of York. He is due to arrive in New Zealand at the end of this month.

Rev. J. W. Upjohn, who recently died at Manly, N.S.W., was well-known in the dioceses of Newcastle and Sydney, where he held many charges. He was ordained at Newcastle in 1878. His last parish was St. Luke's, Berry, whence he retired from active work in 1916. One of his sons is the Rev. Rouse Upjohn, of Binalong (Goulburn).

Mrs. Harriet Jessop, widow of the late John Jessop, passed away on June 30 at Goulburn, aged 82 years. She was the mother of Canon W. B. Jessop, vicar of Hamilton, Vic., and the grandmother of the Rev. C. R. Jessop, in the diocese of Goulburn, at present assistant minister at St. Matthew's, Manly. Mrs. Jessop was an old resident of Goulburn, and was greatly respected by the whole community. Her house was for many years a hostel for assistant clergy of the Cathedral parish, and her motherly influence has been of the greatest help to many of the younger clergy.

Rev. H. S. Cocks, late principal of the C.M.S. High School, Lucknow, who has been on furlough in Australia, is sailing on Tuesday by the Orvietto for India. Mr. Cocks has been appointed chaplain of the historic church of Holy Trinity, Allahabad, and will commence his duties there on October 1. He will be accompanied by his mother, Mrs. W. E. Cocks, wife of the superintendent of the Church of England Boys' Home, Carlingford.

Rev. Stanley Howard, M.A., has returned to Sydney from a visit to

Queensland, and is taking up work in the parish of Hurstville, N.S.W.

Ven. H. E. Ensor has decided to resign the cure of Hororala, N.Z., owing to an injury to his leg.

Rev. H. Crofts has been nominated by the Archbishop of Sydney to the parish of Campsie.

Rev. W. H. Macfarlane, of Darnley Island, Torres Straits, was a passenger to Melbourne by the s.s. St. Albans, which arrived this week. Mr. Macfarlane, who is accompanied by his family, is on furlough.

The Bishop of North Queensland (Dr. Feetham), acting on medical advice, is making a trip to England for the benefit of the sea voyage. Dr. Feetham arrived in Brisbane on Monday, en route to Sydney, where he will embark for the Old Country.

On Sunday next, Archdeacon Osborn, of Brisbane, will institute the Rev. J. C. Flood, M.A., to the charge of the parish of Crow's Nest, at St. George's Church, Crow's Nest.

Deaconess Winifred Shoobridge, Bush Deaconess of Gippsland, has been on holiday in N.S.W. She returns this week to work. Sister Winifred established in Gippsland the excellent system of Sunday School by Post for scattered homes.

The death is announced of Mrs. Elizabeth Mort, on August 16, at the ripe age of 94. The deceased lady was the mother of Mrs. Stone-Wigg, of Burwood, N.S.W., with whom she has long resided.

Rev. Dr. Weeks, Headmaster of Trinity Grammar School, Dulwich Hill, Sydney, is to conduct a mission at Lismore, N.S.W., from September 1 to 9.

The National Council of the C.E.M.S. is to be congratulated upon its choice of Mr. W. M. Vindin as the Honorary National Treasurer of the Society. Mr. Vindin is a devoted churchman. He has an extensive legal practice. He is a member of the Sydney Board of Directors of the A.M.P. Society and President of the Royal North Shore Hospital.

The 89th birthday of Mr. James Blyth, of Christchurch, New Zealand, was marked by a visit from the Melanesian Mission Committee to his home to pre-

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sent him with a book as a souvenir of his 23 years of service as hon. secretary of the committee only recently closed. Archbishop Julius said Mr. Blyth had been a tower of loyalty to the Church and to the Mission. Mr. Blyth was formerly secretary to Bishop Wilson in Norfolk Island.

Rev. H. H. Hammond, Curate at St. John's, East Malvern, is to succeed the Rev. T. Lawrence at Barrabool and Modewarra, Victoria.

Our Melbourne Letter.

(From our own Correspondent.)

Said Dr. Johnson:
"Let observation with expansive view Survey mankind from China to Peru."

This sounds quite nice, and it is rather crushing to be reminded by De-Quincey that it means, "Let observation with extensive observation, observe mankind extensively." Anyhow, even if it be too tautological, it sounds well, and, what is more to my purpose, it enables me to say that, as this is

wholly and solely a Melbourne letter, I cannot do more than survey ecclesiastical mankind from, say, Bishops-court to Barabool. But in gathering up items of news this week (and being unable to resist the preachers habit of stringing all my beads on one thread) I notice that, though I am not allowed Dr. Johnson's expansive view, yet nearly everywhere I look there is a sign of expansion in some form or other.

For example, to begin with Bishops-court—expansion was surely the keynote of the enthusiastic meeting of 220 ladies who assembled there to make arrangements for the forthcoming Diocesan Festival to be held in the Town Hall on October 8th. "First that which is natural"—so afternoon tea was brought on first; and when everyone was in that expansive mood that follows a cup of good tea, the Archbishop launched his appeal. He told a story of a terribly wounded soldier in the war, who, after vainly asking nurses and doctors to give him an overdose of sleeping draught to release him from his misery and uselessness, at last telegraphed to King George, asking permission for the doctor to do it. Back came a wire, "Your king needs

you. George, R.I." and the man gathered his courage and strength and recovered. Every churchman ought to hear the call, "Our King wants us," and there is nothing which should banish spiritual invalidism so quickly. A Church that does not give is a Church in darkness. And the things we are doing have deep issues. It is not merely that a man is helped, a church is erected, a school built, a parish relieved. It is that living stones are being built on eternal foundations into a temple of God, that Christ may see of the travail of His Soul and be satisfied.

The Archbishop was ably backed up by the Rev. F. Parsons and the Rev. F. A. Ray, who moved and seconded a resolution drawing attention to the increasing demands on the Home Mission Fund. Mr. Ray in particular drew attention to the expansion of the work done through the help of the Fund. From every quarter in the diocese there came a cry for help—from the country, the outer and inner suburban, and from the crowded city parishes, the cry went up. And, in addition, there was a new cry—the cry of those who were coming to us from overseas. The tide of immigration had now set strongly in the direction of Australia, and newcomers were arriving in Victoria in increasing numbers. These newcomers were members of our own family—brethren in Christ—and they had the right to demand of us the hand of fellowship. The Church had decided to take her place in the immigration movement, and negotiations were now proceeding by which the Church, as a whole, would become responsible for the nomination of a thousand of her own people each year. This was only the beginning of a great movement which would have a far-reaching effect on the life of our Church, particularly in country districts. Would the ladies present respond to the cry? This new work would cost money; it was one of the ever-increasing needs, and he appealed to the ladies present not to embarrass Archdeacon Hayman when he returned from his well-earned holiday by forcing him to find the money for this new claim from an already over-burdened fund. The new work would cost the Church £250 per annum. Could we not make this Diocesan Festival a £750 festival, and so relieve Archdeacon Hayman from an additional burden?

The Archdeacon warmly endorsed the remarks of the speakers, and suggested that the additional £250 might be raised in the room. Several promises were made and it is hoped that the full amount required will be raised before the Festival. The motion having been put and carried unanimously.

So much for Bishops-court. Now move over to St. Mark's. There is no need to be more specific; there is only one St. Mark's. If you do not know where it is look at the map: the Rev. R. G. Nichols assures us that it is to be found there. At St. Mark's there are further signs of expansion. This is how the Vicar writes: "We are on the tracks of an orchestra for our evening services. We have discovered that a few of our boys are learning the violin, and we will be able to build up an orchestra from them for the pictures at a later date. After being blocked up for twenty years the gallery was recently re-opened. The bricked-up door-

way was broken down. The vestry has decided to put the gallery in order. It is covered with dust of years. We will be able to accommodate, say, 150 people on picture nights. It will prove a valuable location for the senior classes of the Sunday school. At last we have broken the ice with the work among our men. We wanted to get the men in the parish interested, so decided to hold a smoke night. Its success exceeded all anticipations. 'The best ever held at St. Mark's,' 'Never enjoyed a better night,' 'Good from start to finish'—these were some opinions. We had about 250 present. Having yarded the men, the Vicar launched his project of a club for men. The plan is to build a second story on the kindergarten and choir vestry. We will have a room 60 feet by 27 feet. Two billiard tables, clubroom, piano, and buffet will be provided. It will be open every night of the week."

From St. Mark's a spin to the Cathedral for a moment, to observe expansion in the Church's scope of service. The Archbishop, with the Dean, will hold a Healing Service on Tuesday, September 8th, at 10 a.m., for those who were refused admission to the Hickson Mission in March.

The great social work being done by the Metropolitan Mission through the Rev. A. A. Yeates and his staff has met with some criticism; but Mr. Yeates has been able easily to hold his own. It is safe to say that Mr. Yeates has done more to take the wind out of the sails of those who constantly affirm that the Church has no sympathy with the poor and needy than any of his critics.

The boys of All Saint's Grammar School have expanded their sympathies and have hit on two methods of helping other people. A weekly collection is made, and at the end of the year the prefects will disburse the money thus obtained in such ways as they shall decide, with the proviso that the New Guinea Mission "boy"—Atacabo—whom the school is pledged to support, shall have first claim. The prefects have also established a depot for the sale of A.B.M. chocolate and soap. The former, perhaps, naturally proves the more attractive line. They can thoroughly recommend such articles to other schools, and are glad to think that thus they are able to augment A.B.M. funds.

A story is told of a chameleon which a sceptic placed on a sheet of white paper to see if it would turn white, and then black paper to see if it would turn black. The chameleon succeeded in passing these two tests. But when he placed it on a piece of Scotch tartan it was too much. In its effort to turn all the colours of the tartan the poor chameleon burst.

I am afraid my catchword "Expansion" will suffer a like fate if I try it much more, so I will say farewell to it after merely noting that four parishes are seeking to extend their boundaries—St. James', Moonee Ponds, St. Mark's, Spottiswood, St. Mark's, Camberwell, and St. Augustine's, Moreland.

In the Drysdale Parish Notes a just complaint is made against the farmers who, during the drought, begged the Church to pray for rain, and now stop away from Church whenever there is a wet Sunday!

It is said that when the Devil goes to Church he joins the Choir. Perhaps he sometimes becomes Choir-master. If so it might account for the subtle innuendoes contained in Church notices against the preaching of some of our outstanding leaders. Here are two

taken from "The Argus" of to-day:—"Preacher, the Archbishop; anthem, 'Why rage furiously the heathen,' Preacher, the Dean; anthem, 'It is enough.'"

There can be no question that the Devil is full of subtlety.

The Order of Deaconesses.

On August 24, in a quiet and solemn atmosphere, the Archbishop of Sydney, in his Cathedral, conducted the service for the ordination of a deaconess, when Miss Paxton was set apart for ministry in the Church. The note of sympathy was strongly in evidence, and was very helpful. Taking as his text, John 1:51, His Grace spoke of the great spiritual help that was ever vouchsafed to man, and the great need there was for spiritual sustaining in all the phases of life, even in "the trivial round, the common task," laying stress upon the promise, "Lo, I am with you always."

His Grace said the day, St. Bartholomew's, held much of personal interest, as it was that of his own ordination, and thus are those amongst us whose blood flows quicker on that day as the mind goes back over the centuries to the great fight for religious liberty.

That such a service should be held for one ordinance shows the attitude of the Church towards the order of Deaconesses. Watchful, persevering work has done much to forward the movement for the recognition of the Ministry of Women, which after all is not a new development, but a return to an old order in the Church; and the regulations concerning such have been fixed by the Archbishop-in-Council. Future success will depend on three things—1st, the Deaconesses themselves in the manner of the performance of their duties; 2nd, the clergy in their acceptance of such order, and in co-operation; 3rd, the laity, in their reception of such help, both spiritual and otherwise, as is peculiar to women to give.

The service, falling as it did at the time of the Science Congress, was particularly arresting, for passing as we are through the aftermath of the war, when character and outlook are changed, we need many pilots bearing the Lamp of Truth. We might say, with the poet of old—"Open Thine mine eyes, that I may behold wondrous things"—which prayer finds its consummation of joy in the words of our Lord—"Blessed are the eyes which see the things that ye see! For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."—"If your eye is on the Eternal, your intellect will grow."—(Emerson).

—CHURCHWOMAN.

The only chance this world has of becoming a righteous world is by the contagion of the Christian men in it.—Drummond.

Love and service in turn bring the revelation of the Lord.—Mark Guy Pearse.

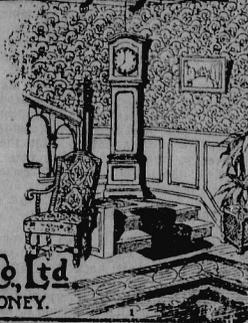


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The Church Record.

AUGUST 31, 1923.

Revision and Unity.

The late revered Bishop of Chelmsford almost with his latest breath, was seeking for some way out of the saddening impasse into which Prayer Book revision had come. The two great difficulties it has raised are those of Consecration and Reservation. The good bishop made a suggestion that the solution of these difficulties, that were rending the Church asunder, should be sought in united prayer, so as "to get into living touch with God the Holy Spirit." But the venerated Dean of Canterbury has discussed this suggestion in a leading article in the Record. He first of all wonders, and rightly wonders, why a small and select conference should be expected to receive more certainly the guidance of the Holy Spirit than the sacred Synod of the Church in the National Assembly. He then passes on to review the practical nature of the suggestion itself, and in doing so keeps his eyes wide open to the situation as it exists to-day. Dean Wace says:—

"One cannot but ask whether the practical meaning of this proposal has been realised. It is proposed to bring all the power of devotion to bear on the problem of devising some arrangement of the Service of Holy Communion which will be acceptable to all schools in the Church—the Anglo-Romans as well as the Evangelicals. The present Service, though just tolerable to the Anglo-Romans, is very defective in their view; while it is entirely satisfactory to the views of the Evangelicals. What is desired by the English Church Union is a Service which will be fully acceptable to them, but barely tolerable to the Evangelicals. It is evident that this means a complete change in the balance of the Service, and a consequent increase in the amount of any Romanising influence and authority that may exist.

It must never be left out of sight that the present difficulties are due to the growth of that influence, even under the present Prayer Book. The Royal Commission of 1904 was appointed to deal with the disorders which Romanising innovations had introduced. It took the occasion to recommend an enlargement and adaptation of the Prayer Book in matters of general worship, but it specifically recommended the repression of the practices which had crept in on the Roman side of what it reckoned to be the great cleavage between the two Churches. But if those mischiefs had found such a footing in our Church with her present formularies, what might not be the result if the existing barriers of Evangelical doctrine in them were relaxed? Once more, *lex orandi lex credendi*. A Communion Service which would be agreeable to Anglo-Roman views would be favourable to Anglo-Roman doctrine; and the inevitable consequence, therefore, of the success of the aim of the two Bishops must be the encouragement of Romanising doctrine and practice in our Church. The ultimate aim of the Bishop of Chelmsford, of course, is not mere union of formulae, but such a real union in our Church as would enable her to act, in a far higher degree than at present, as a united Christian force. But he writes as if union of formulae could produce real union within the Church. Unless either the Evangelical or the Anglo-Roman influence can assert a real predominance, our Church must remain a divided body, for the two influences involve a different tendency in the whole system of Church life. The Anglo-Roman doctrine of the Holy Communion is, as Cranmer saw, inseparable from a sacerdotal system—the system in which the enjoyment of the graces of the Gospel is in great measure dependent on the supernatural powers and authority of the priest. Access to the Communion is ordinarily dependent upon the authorisation of the priest by Absolution, and this ensures him a superiority in the guidance and control of the whole spiritual life. It is that system, and not merely a few ceremonies, or even doctrines, which is at issue in this controversy. Since the Reformation, the system, not only of Protestantism in general, but of the English Church as a whole, has been adverse to the sacerdotal system; and those who are in sympathy with the principles of the Reformation must resist any modification in our formularies which would weaken it. In fact, the "mutual accommodation" under which the Bishop of Truro would veil a compromise between the two schools of thought, is impracticable. Priestly absolution as the ordinary rule of Christian life, and a local and continuing Presence in the consecrated elements, cannot be accommodated to the freedom of the Gospel as understood in the Reformed faith, and with the simple Presence to the worthy receiver, which Hooker's authority has established as the characteristic principle of the Church of England in the Holy Communion. No amount of love or prayer in a Conference can produce formulae which would combine these antagonistic principles; and, indeed, the attempt would more probably serve to bring out their antagonism more sharply than before."

It will be seen that the Dean rightly sizes up the position. There can be hardly any doubt that the principles at stake are really antagonistic, and that antagonism revealed itself in the martyrdom of some of the greatest men that ever adorned the Church of England. The question requires to be faced quite squarely. Evangelicals need only to read the avowed aim of the party in the Church which the Dean has styled the Anglo-Roman. Quite freely is confession made and gloried in. As the Bishop of Zanzibar recently put it in his message to "Members of the Anglo-Catholic Congress": "We are definitely called of God to lead British Christians to love the Catholic Church." Or, as another representative speaker said, that it was no secret that their ultimate object was to bring people back to Catholicism. Church defence was good, but they were going on to something better—Church aggression.

We imagine that all evangelical churchmen, as they read descriptions of "Catholic" ritual and doctrine, as evidenced by the recent congress, will pray that God will defend His Church from such unspiritual practices and unscriptural doctrines.

Church of England Men's Society,

A meeting of the National Executive was held on August 17th in Sydney, when the Bishop of Bathurst presided. The Bishops of Gippsland and Goulburn, the Dean of Newcastle, and several laymen were also present. The following resolution concerning the late Bishop of Chelmsford was passed:—"The members of the National Executive of the C.E.M.S. in Australia having heard with profound sorrow of the home call of the leader of our world-wide movement, the Bishop of Chelmsford, desires to record their deep appreciation of the noble services rendered by the late Bishop in a life marked by unwavering devotion to our blessed Lord; by ceaseless labours for the setting up of the Kingdom of God; and by a noble purpose to serve his brother-men in every station of life, and in particular through the agency of the C.E.M.S."

"While thanking God for his life, we cannot help noting that the expressions of universal sorrow, which have been called forth by his death, have illustrated the real bond of unity which exists among the members of the Anglican Communion throughout the world, and we regard his noble example as being an incentive to us all to redouble our efforts in the Great Cause."

Social Service.

The Executive was gratified at the report received, which showed that efforts were being made to extend the work in Melbourne, and that our C.E.M.S. there was participating in the care of the unemployed.

In Sydney some 12,000 free meals have been given to ex-Diggers, and some 500 of them placed in employment. Mr. Charles Fuesdale has been appointed an organiser for the unemployed. Special services are being held each Sunday afternoon in the Sydney Domain.

Churchmen's Conference.

Previous arrangements were confirmed, viz. that the Conference should be held in Sydney from December 28th to January 2nd. Any churchmen who can be invited to attend, in addition to C.E.M.S. men.

The speakers will include the Bishop of Bathurst, the Bishops of Gippsland, and Goulburn, and Mr. W. C. Clegg. Mr. North Ash presented his report on his recent deputation work in Queensland, and was heartily thanked by the executive for his valuable services.

It was considered expedient for the National secretary to remain in Sydney, with occasional visits to Melbourne, during the next three or four months.

Our Garden Fete.

The unpropitious weather on Saturday, August 18, rendered impracticable the excellent arrangements that had been made for the Garden Fete at Roslyn House, Croydon, so kindly lent for the occasion by Mr. and Mrs. G. E. Wise. However, the Rector and Church Warden of St. James's, Croydon, came to our assistance most generously, and by means of many willing helpers the fete was transferred to the Parish Hall and opened up to time. The rain evidently did not damp the enthusiasm of the stallholders, and the many kind friends who attended, for the stalls were beautifully arranged and served; the hall was quite full of those who came to buy.

At the opening function the Rector, Rev. C. Hughesdon, opened with prayer, and spoke a kind welcome to the gathering. Canon Langley presided, and indicated the needs of the Publishing Fund, and spoke appreciatively of the willing and able manner in which Mrs. Bragg and the many stallholders had undertaken the work. He welcomed Mrs. W. E. Shaw as an old friend of the cause, and invited her to perform the opening function. Mrs. Shaw, who was received with applause, stressed the importance of the "Church Record," and spoke of her deep interest in it. She advocated the appointment of a representative in each parish. We were pleased to have with us Rev. A. J. H. Priest, who also urged the necessity of keeping our Church paper in a sound financial position. Rev. G. A. Chambers, Rector of Dulwich Hill, also addressed the gathering. A very happy afternoon was spent, and the stallholders were kept so busy that the stalls were almost swept bare of their contents before half-past 5 o'clock, and a substantial sum was realised.

The stallholders were Mesdames Langley (Woollahra), Holt (Burwood), Pocklington (Bunter's Hill), Hughesdon, Rock, Gray (Bondi), Misses Stirling (Ashfield), Armstrong (Summer Hill), Best (Marrickville), I. Cast (Enmore), Bland (Strathfield), Allen,

Gilpin (Burwood), Harper, Nesbitt, M. Harper (Summer Hill), Foulcher (Ryde), Spragg. Among the visitors were Revs. H. W. Millens (Granville), L. Gabbott (Suspension Bridge), F. Williams (Croydon), S. J. Kirky (secretary Bush Church Aid Society), Mr. Pocklington (secretary "Church Record"), Mrs. Crosswell (Bishopthorpe, Glebe), Miss Ashle (Woollahra), Mrs. E. Russell (Deaconess's Institute).

This effort was confined to the Western Suburbs, as it is intended to seek similar support from other circles of Church people.

Correspondence.

The Administration of Holy Baptism.

The Editor, Church Record.

Dear Sir—There are many difficulties that one would like to solve re the administration of Holy Baptism. The one that puzzles me most at the present time is why there should be any difference between the administration of the sacrament to the child of an African heathen, and the administration of the same sacrament to the child of an English heathen. In the mission field one of the conditions of child baptism is that the little one must be under the control of a "genuine" Christian guardian, in order that the covenant idea of baptism may have some real meaning. Why, then, should there not be some equal guarantee as regards the child in the home field? If a minister refused the sacrament of Baptism to the child of some unregenerated member of the home church, his Bishop would come down on him for irregularity; and yet in the mission field the same action would be looked upon as quite in order. Is it ex opere operato at home and covenant baptism abroad? Somehow, one feels the need of getting back to the use of missionary practices in the work of admitting new members to the home church. REGINALD M. FULFORD.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY. G.F.S. Annual.

The annual meeting of the Diocesan Council of the Girls' Friendly Society took place in the Chapter House last week, and was preceded by a service in the Cathedral, conducted by the Rev. F. C. Hall. Mrs. J. C. Wright (president) was in the chair, and reported that the G.F.S. was continuing to perform useful work among the younger members of the Church of England. There are now 972 members, 145 senior candidates, 261 candidates, 502 branches in the Sydney diocese, and 31 in other dioceses in New South Wales. Reports were received from the various sub-committees, and the hon. treasurer, Mrs. Armstrong, who stated that the finances were in a satisfactory state, but that there was still a large amount to be paid off the hostel. Miss Ohlsen (matron of the hostel) also gave a short address. The following office-bearers were re-elected:—President, Mrs. Wright; vice-presidents, Mrs. L. T. Lloyd, Mrs. G. H. Leibius, Mrs. Phillips, Mrs. Newby-Fraser; hon. general treasurer, Mrs. Armstrong; hostel treasurer, Miss Turner.

The Autograph King.

Digger Williams, late A.I.F., is doing a good work on behalf of the Home Mission Society by his most interesting and racy account of how he obtained his autograph collection. In a recent visit to Enfield, Digger Williams kept a large audience delighted and hilarious for about two hours, and still had more to tell. Pathos and humour, negotiation of tight corners, and cheery overcoming of difficulties afford scope to a genial raconteur abundant opportunity for a story brimful of clean wit and humour. The proceeds of the entertainments are donated to the Home Mission Society. Engagements may be secured on communication with Mr. W. Newell, c/o Tramway Dept., Elizabeth-street.

New Parish Hall.

The new Parish Hall at Concord West, of which the tablets were set by the Archbishop of Sydney, Dr. Wright, and Miss Eadith Walker, C.B.E., on 14th April, was opened on Tuesday evening, 24th July.

Miss Walker, who was to have opened the hall, acting on her doctor's advice, was not

able to be present. Mrs. Boyce performed the opening ceremony.

About 500 people filled the spacious hall. Ven. Archdeacon Boyce, Canons Claydon and Langley, and the Rev. W. G. Hilliard delivered addresses.

The visiting clergy included Revs. W. Maltby, A. Colvin, K. W. Pain, Willard (Methodist), Pocknell (Presbyterian), and Pickup (Baptist).

Representatives of the Concord Council (Aldermen Correy, Rothwell, Edwards, and Finch), Progress Association, and the Odd-fellows were present. The Mayor (Ald. Lee) offered his congratulations.

Subsequently Mrs. Watkinson, on behalf of the Committee, waited on Miss Walker, and presented her with a bowl, done in Mosaic, and suitably inscribed, the work of a kind friend, Miss Teitkens, of Eastwood.

Farewell Gathering.

Rev. H. S. Cocks, B.A., Th.L., who returned to India by the Orvieto on Tuesday last, was "farewelled" at Wahroonga last Friday night. Mr. Cocks was, as a C.M.S. Missionary, O.O.M. for the Parish of Wahroonga. The Rector presided over a goodly gathering of friends, and stressed the general appreciation of Mr. Cocks's work in India. Mr. Cocks gave a very interesting address on the political situation in India, and also described something of the condition of the great work to which he is going in Allahabad.

Mr. J. Haydon Cardew, on behalf of the parishioners, with a very happy speech, presented Mr. Cocks with a couple of books as a small token of the esteem in which he was held, and as a farewell gift; the books were Papi's Story of Christ and Peabody's St. Paul and the Modern World.

The Rev. H. E. Taylor commended the departing missionary in prayer to God.

C.M.S. Sale.

The annual sale of work arranged by the Women's Executive of the Church Missionary Society will be held this year in the basement of the Town Hall, on Tuesday, September 4, from 12 till 9.30 p.m. Mrs. J. C. Wright will kindly open the Sale at 2.30 p.m. Admission, 6d.

There will be an excellent display of Oriental goods for sale, including Chinese embroideries, drawn thread, lace, lacquer, silver, cloisonne, quaint curios, brasses, etc. Other stalls will sell fine goods, flowers, produce, home-made jams, and pickles, sweets, and cakes, perfumery, books, beautiful new art calendars, and Xmas cards. Refreshments at moderate prices. In the evening, at 7.45, cinema pictures of life and missionary work in China will be shown for the first time in Sydney. Admission to cinema, 6d.

As the large hall provides plenty of room, opportunity will thus be given to all who come, enabling them to make their purchases with greater ease and comfort.

The Deaconess Institution.

The annual meeting of the Deaconess Institution was held on Wednesday week at Deaconess House, Newtown. The Archbishop presided over a gathering of friends and supporters, numbering over 150. The chaplain, Rev. H. S. Begbie, opened the proceedings with prayer. The annual report was read by the Deaconess—Superintendent Miss Palister. The report dealt very comprehensively with the various activities of the Deaconess Institution, especially singling out the work in the Children's Homes and the Home of Peace for the Dying. The Archbishop, in his address, referred to the new regulations for the enlargement of the scope of the work of a deaconess. Those regulations were specially designed to meet the needs of women and dwellers in the more scattered parts of the country, where it was not always easy or even possible to get the ministrations of an ordained man. At the same time the Archbishop pointed out the limitations noted in the regulations.

The Rev. G. C. Glanville, in proposing a vote of thanks to the Archbishop, stressed more the tremendous need for the work in the slum areas of the city. We were glad to note a fair attendance of clergy, including the Principal of Moore College, Archdeacon Regg, Revs. E. Madgwick, J. Bidwell, A. Conolly, E. Madgwick, S. Taylor, S. E. Langford-Smith (Canon), and Archdeacon Boyce.

R.S.P.C.A.

The Jubilee Annual Meeting of the Royal Society for the Prevention of Cruelty to Animals was held in the Town Hall, Sydney, last Thursday. The Governor presided over a very large gathering. Among those present were:—Dame Margaret Davidson, the Minister for Justice (Mr. T. J. Ley), Mr. W. G. Acocks (president), Professor and Mrs. J. Douglas

Stewart, Mr. and Mrs. Geoffrey Fairfax, Mr. and Mrs. W. W. Webb, Mr. and Mrs. E. J. Bayly Macarthur, Mr. G. B. Duff (secretary), Mr. W. H. Brown (hon. treasurer).

In moving the adoption of the annual report his Excellency expressed his pride in being associated in its jubilee year with the society. He referred to the great progress which the society had made since he first presided at its annual meeting six years ago, and congratulated it upon having been granted the honorific of "Royal" on the occasion of its jubilee year. As an instance of the progress the society had made, he mentioned that it now had 13 life governors, who each gave £50 to its funds; 320 life members, who each gave £5 or more (87 of whom had been gained during the year). In addition there were 582 governing members (contributors of £1/1/- or more) and 875 other subscribers. There were also 1786 young people members of the "Daily Telegraph" League of Kindness, affiliated as junior members of the society. His Excellency referred to the generous support the society had received from various quarters. His Excellency also made reference to the numerous activities of the society, especially mentioning its efforts regarding the carriage of stock by rail and road.

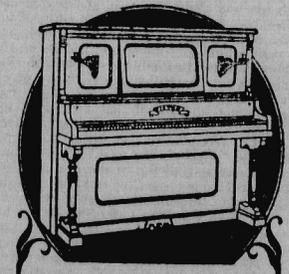
Mr. Ley, who seconded the adoption of the report, spoke of Dame Margaret Davidson's personal interest in the society's work.

The president (Mr. Acocks) expressed the thanks of the society to the generous subscribers to the funds, and to others who had assisted it in numerous ways.

The following officers of the society were elected:—Patrons, their Excellencies the Governor-General and Lady Forster and his Excellency Sir Walter Davidson and Dame Margaret Davidson; vice-patrons, Sir William Cullen and Mr. Justice Heydon; president, Mr. W. G. Acocks; vice-president, Mr. W. W. Webb; hon. treasurer, Mr. W. H. Brown; hon. solicitor, Mr. L. C. Elliott; hon. architect, Mr. G. S. Keating; hon. surveyor, Mr. E. H. Cowdery; hon. engineer, Mr. T. H. Houghton; council, Messrs. William Hamilton, Joseph Horne, Lynne Rolin, and Douglas Sellierk, Lieut.-Colonel Shillington, Mesdames Geoffrey Fairfax, E. J. Bayly Macarthur, Linda Prince, and Miss Beatrice Walker; secretary, Mr. G. B. Duff; assistant secretary, Miss A. Compton Leage. Ladies' committee: President, Mrs. Geoffrey Fairfax; hon. secretary, Miss B. Walker.

Community Mission.

The four Churches in Roseville are uniting in a Community Mission of 10 days, begin-



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PALING'S

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ning September 15th. Canon Leslie Langley is to be the Missioner for St. Andrew's Church of England.

The C.E.M.S. and Social Service.

The Social Service Committee has taken an important step, and one that is to be commended, in deciding to hold services every Sunday afternoon in the Sydney Domain. The first was held on Sunday last, when Rev. W. T. Price and Mr. W. C. Clegg, L.L.B., addressed a large gathering from a lorry platform. The aim is to present a strong statement of the Christian faith and its practical results as seen in social service for the community.

GOULBURN.

Church Society.

(From the Register.)

Half-Yearly Collections, September 30. September is the month in which, under the new Church Society Consolidation Ordinance, a collection has to be taken up at every service, in every church, in every parish for the Church Society. The churches where only monthly services are held are exempted from this call in March, but not in September.

The Bishop has appointed Sunday, September 30, as the day upon which these collections are to be taken up. These churches, whose monthly services do not fall on that Sunday, are asked to give their collections on the Sunday nearest, either before or after the 30th, at the discretion of the parish priest. The Church Society account is seriously overdrawn. In addition to that deficiency there is an amount of £600 outstanding in grants voted, but as yet unpaid. Ordinary subscriptions are being collected with the help of Mrs. McDonnell, but no organising secretary has yet been appointed. It is absolutely certain that an additional amount of £1000 over and above ordinary expectations will be required this year.

Increasingly both parishes and clergymen turn to the Church Society in every need and emergency, and look confidently to the diocese to see them through. The Council has never yet turned down a reasonable application for help. But something more than the usual half-yearly collection will be necessary this year or some retrenchment will be inevitable.

Dr. Meyer at S. Saviour's Cathedral.

The Bishop invited the Rev. Dr. Meyer, the distinguished Baptist preacher and writer, to give an address in S. Saviour's Cathedral on the subject of Christian Reunion. The invitation was gladly accepted, and on Tuesday afternoon, August 14, the late president of the Council of the Free Churches in England gave a most helpful and interesting address on the difficulties and possibilities of Christian Reunion to a congregation representative of all the non-Roman Churches. Dr. Meyer was deeply interested in all that he saw in the Cathedral, and especially in the Soldiers' Chapel. When he was shown the inscription from the "Pilgrim's Progress," "And so they passed over and all the trumpets sounded for them on the other side," he cried out with delight "John Bunyan, the Baptist tinker, inscribed in an Anglican Cathedral—I must tell my people at home." And he assented generally when the Bishop pointed to the inscription on the other wall, "Grant them eternal rest, O Lord," and said "Tell them also that John Bunyan's opposite number was an ancient Christian prayer for the departed." After a hymn, "The Church's One Foundation," the Bishop said intercessions for reunion and read a lesson. Dr. Meyer ended his address with a short extempore prayer from the pulpit, and the service closed with the hymn, "Through the Night of Doubt and Sorrow," and a prayer and the benediction of the Bishop.

Dr. Meyer drew a helpful distinction between union and unity, and speaking of the efforts being made in London to discover the common ground and mind between the Church of England and the Free Churches, said that difficulties had emerged with regard to ordination and participation in the sacraments, but those who were seeking a way to reunion had not lost hope. They had not been led so far through earlier difficulties to be finally disappointed of their hope. There was a yearning for approximation among the leaders of the Churches. There was a spirit of love and fellowship never witnessed before, and it was the Lambeth Conference appeal that had produced this result.

Dr. Meyer developed with clear and simple eloquence the idea of unity in variety, unfolding in succession our Lord's three illustrations, the many folds and the one flock, the branches and the vine, the Father's house with its many mansions, and then S. Paul's illustration of the one body with its different mem-

bers. Finally he brought out vividly the four ways in which true unity was being achieved and realised, viz., when God's people came together (1) to explore the glory of Christ in devotional study, (2) to minister to the sick and suffering, as in the recent Christian Healing Mission, (3) to seek and save the lost children of God, (4) to approach God together in united prayer.

An Interesting Reminiscence.

"One instructive personal touch came to light in looking up the history of Young. On July 29th, 1864, the first rector of Young, just before leaving Goulburn, gave a lecture on China in aid of the new Church Society's funds. Fifty years later one of his daughters was at work on the staff of a missionary diocese in China—the Miss Pownall, who has twice in the last few years visited parishes in her father's diocese as a Church Missionary Society deputation. It was a great pleasure to give her permission to speak to congregations in church in country centres where a week-night meeting was impracticable—it was a living link with the past history of parishes where her father was once priest. Is it a mere guess that her call to the mission field came first through a father's interest in missionary work?"

(From the Bishop's Letter.)

A Healing Service.

An interesting service of laying-on of hands was held recently at Goulburn by the Bishop. The patient was the Rev. J. D. Nicholson, Rector of Barmedman, who had lost the sight of his left eye through cataract and whose right eye was steadily weakening. A special intercessory service was held, the people of Mr. Nicholson's parish, Barmedman, and of Wyaldon, also interceding at the same time. Immediately after the ministrations Mr. Nicholson was conscious of a lifting of the burden which had rested on him, and, on rising to his feet, he discovered that he could see with his hitherto blind eye.

GRAFTON.

Lismore.

The annual meeting of the parishioners of St. Andrew's, Lismore, N.S.W., was held on Monday, August 6. The Rector, Rev. F. W. Tugwell, presided. The sum of £77 had been collected for missions, which was divided between the A.B.M. and the C.M.S. The year had been one of happy and successful service. The efforts for the securing of a motor car to assist the Rector in his parish work were discussed, and it was recommended that the required amount of nearly £137 still required for its purchase should be raised by straight-out giving. Mr. Tugwell, in reviewing the activities of the past year, acknowledged the invaluable assistance he had received from Church officers, as well as the support of the parishioners.

VICTORIA.

MELBOURNE.

Debt Drive.

A spirit of optimism pervades the Victorian Branch of the C.M.S. The present income is meeting the expenditure. The only damper is the overdraft of about £3000, but it is felt that this is going to be abolished in the next few months. A determined united effort is being made to raise £3000 by September 30. There is every indication that the committee's hopes will be realized. Hundreds are praying daily for the removal of the debt. The Rev. T. L. Lawrence, at one time missionary in Uganda, and who hopes to return to that country in the near future, has been released from parochial duties, and commissioned by the President (the Archbishop of Melbourne) to raise money for the deficit, and to interest people in the evangelisation of the world, will begin his work on August 1. Attention is drawn to the advertisement in our columns.

Prayer for the extinction of the debt, written by the Archbishop of Melbourne—"Heavenly Father, Who by Thy Holy Word hast taught us to owe no man anything save love, teach us so to love our brethren in heathen lands as to pay every debt that now hinders Thy work and the extension of Thy Kingdom; and give us the will to show our love for Thee by our self-sacrifice and free-will offerings, that so our prayers may be fully answered, and Thy Name may be glorified, through Jesus Christ our Lord. Amen."

C.M.S. Notes.

Preparation are being made for the celebration next year of the tenth anniversary of the foundation in Australia of the Church Missionary Society.

A missionary rally will take place in St. Paul's Cathedral Chapter House on Thursday next, 16th inst., at 7.45 p.m., when the Rev. R. D. Joynt and Miss E. J. Veal will deliver lantern addresses on the work of the Roper River and Tanganyika Missions.

A meeting to say farewell to missionaries of the Church Missionary Society about to sail for East Africa, India, China, and the Roper River will be held in the St. Paul's Cathedral Chapter House on Monday, 3rd September.

The Misses M. M. and E. J. Clark, of the Church Missionary Society, Ningpo, China, have returned to Melbourne for furlough.

Mr. H. Leslie Perriman writes from Groote Island, in the Gulf of Carpentaria, as follows—"We are getting on fairly well here, though somewhat under difficulties, but hope to make a fresh start at re-building when Mr. Warren returns and gives us instructions; in the meantime Mr. Lousada is getting our garden in order, which now is looking very nice. I have been drying our foodstuffs and other articles, cleaning up the workhouse, straightening up the sawmill, clearing the tram track and other odd duties. We are thankful the flood was not able to wash away the spiritual work, which was not affected. The blacks were, on the whole, very sympathetic, and helped us in many ways."

BENDIGO.

Synod.

At All Saints' and St. Paul's.

On Monday, September 10, at 7.30 p.m., the Synod service will be conducted, when the Bishop will deliver his charge.

The whole of Tuesday morning is set aside for Corporate Fellowship—at 7.30 a.m., in All Saints' there will be an administration of the Holy Communion, after which at 8.30 there will be a Corporate Breakfast. At 10.15 a.m. the Bishop of Gippsland will conduct a Quiet Morning for all members of Synod.

Synod will reassemble at 3 p.m. on Tuesday for the transaction of business.

The evening will be devoted to the Diocesan Festival to be held in the Town Hall, when an excellent musical programme will be presented.

The speakers on the occasion will include the Lord Bishop of Gippsland, Ven. Archdeacon Haynes, Rev. J. S. Needham, and Rev. Canon Herring.

On Wednesday morning Rev. J. S. Needham will address members of Synod as Missionary and Immigration deputations.

On Wednesday afternoon there will be a Garden Party at Bishops Court.

Thursday morning is to witness a very important event. The clergy and the laity are then to try conclusions at cricket.

NEW ZEALAND.

Varia.

Mrs. Balcombe Brown, of Wellington, has placed in the hands of the Diocesan Trustees the sum of £1000 to found a Memorial Scholarship for the benefit of the sons of the clergy of that diocese, tenable at Wanganui College.

Debt Drive.

The Victorian Branch of the Church Missionary Society has determined to **march forward** instead of marking time. They cannot make progress until the debt is removed. They aim at raising

£3000 Extra by Sept. 30th.

Will You Help?

By PRAYER—Hundreds are praying daily, will you join them?

By GIVING.

By INTERESTING OTHERS.

Donations may be sent to the

Rev. T. L. LAWRENCE,

C.M.S. Commissioner,
Cathedral Buildings, Melbourne.

An anonymous gift of £1000 for the new edition of the Maori Bible has been received by the British and Foreign Bible Society. At the present time there is no complete Maori edition in print, either at the Bible House in London or New Zealand.

It has been decided to place a massive granite cross immediately east of the Cathedral at Napier, as a memorial to those who fell in the Great War. The cross will bear the inscription, "To the honoured memory of all those from Hawkes Bay who fought and died in the Great War, 1914-1918. Their name liveth for evermore." The cost of this memorial will be defrayed entirely by straightforward donations.

Chinese Converts.

Several baptisms have taken place recently as a result of the Chinese Mission. One convert—a girl of 20 years of age—was persecuted by her parents, but in spite of all, asked for baptism. She said, "I must get baptised, even if I die for it."

The Healing Mission.

Preparation for Mr. Hickson's Mission is now going on throughout the Dominion. The Bishop of Auckland has been preaching on the subject, and emphasising the spiritual side of the Mission. Diocesan secretaries have been appointed.

The new Bishop (Dr. Kempthorne) has arrived in Suva. When his Synod meets it is expected that a motion will be passed asking that the Diocese should be associated with the New Zealand Church. It is most likely that the name of the Diocese will be changed to Fiji. The New Zealand Church, through the Board of Missions, has made itself responsible for £500 this year for work in the Diocese. The Bishop expects to visit New Zealand at the end of the year.

Notes on Books.

Francis De Sales Buchanan, a missionary in New Guinea, a memoir by Gilbert White, D.D., Bishop of Willochra (published by A.B.M., 242 Pitt-street, Sydney. Price, 2/6. Our copy from the publishers). It is a fine head and face, with flowing beard, that looks out at you as you open the book, and makes you feel sure that the life story of this "venturer for God" is going to be full of interest. And so it is.

Francis Buchanan, born of Presbyterian parentage, was drawn to the Roman Church just before he had reached 20 years of age, and became, at about 30, Brother Francis of the Benedictine Order. For some 16 years he so remained, and then after he came to Sydney, and was received into the Church of England, his conscience revolting against some of the later accretions of Roman doctrines. Bishop White tells the simple story of this humble Christian who, to the end of his life, kept to his original vow of poverty, and was content to serve in the lowliest place, so long as he could help to uplift some other life and glorify his God.

His life may well prove an inspiration to other lives by showing how, in spite of many disadvantages, a life can be fitted by God to do a useful work in those dark places of the earth which are full of the habitations of cruelty.

All in One.—The quarterly magazine of the C.E.M.S. for July contains a well-illustrated account of the Leamington Conference, and, amongst other useful articles, an article by the Bishop of Swansea, entitled "The Boy," full of suggestion to C.E.M.S. for dealing with the younger members of the Church in C.E.M.S. junior section.

The Modern Revival of the Ministry of Healing.

(Extract from the Bishop of Wellington's Synod Charge.)

Now what has led to the revival of the Healing Ministry of the Church in this day of ours? I think there are three things chiefly:

1. We are recovering a more Christian idea of God. The Church is beginning to take seriously her own central creed, that God is like Jesus Christ, the Healer.
2. The investigations of modern Psychology, which, as Dr. Hadfield tells us, show us that the resources of power are psychic rather than physical in character. Psychology, being a science and not a philosophy, does not seek to trace these psychic powers to their ultimate origin. Religion does, and must, trace them to Divine and eternal

sources, and must believe that from these sources they may be recovered.

3. Thirdly, we are gaining a more adequate conception of what Jesus meant by the Kingdom of God, which was the burden of all His teaching. Those of us who are well on in years can look back to the time when the Kingdom of Heaven or of God was understood simply to mean a blissful immortality for the individual in the life beyond the grave. That, indeed, was an essential element in Christ's conception of the Kingdom, and one of the most woeful losses inflicted upon us by the materialism of pro-war years, was the loss or weakening of this glorious hope. Nevertheless, it was not the whole, or even the most prominent part, of what Christ meant by the Kingdom. It is simply amazing that our fathers could pray for the Kingdom which asks that God's Kingdom may come to us here on earth, not that we should be taken away from earth to it, and yet relegate the Kingdom wholly to a future life.

Our Lord nowhere gives a precise definition of the Kingdom of God. What He meant by the phrase we can only ascertain by carefully studying the 106 passages in the Gospels in which the phrase occurs. When we do so, we get some such conception as this—the Kingdom is an order of human society to be progressively realised, in which the conscious relation of men to God shall be that of sons, living the life of filial obedience to God and filial fellowship with Him; and in which, in proportion as this order is realised, mankind shall be delivered from sin and suffering, and ultimately from death, the last enemy. This, roughly, is the Kingdom which Jesus proclaimed, living perfectly its filial and brotherly life, and, therefore, exercising its powers. It was not by accident that His proclamation of the Kingdom was accompanied by beneficent acts of healing. It was not by accident that in His commission to the Twelve He linked the healing of the sick with the proclamation of the Kingdom. The two things stood in an essential inner connection with each other. The acts of healing were instalments and practical illustrations of what would be universally experienced, if the Kingdom were universally established, if the beneficent powers of the Kingdom had free and unrestrained course by reason of all men everywhere living the life of sons of God. Without the Healing Ministry the proclamation of the Kingdom would have been—

"As idle as a painted ship Upon a painted ocean."

It seems to me that the natural corollary of the recovery of Christ's conception of the Kingdom should be the movement towards the revival of the Healing Ministry in the Church.

I seem to see the providential guidance of

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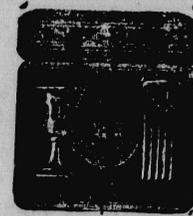
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AUSTRALIAN NURSES CHRISTIAN MOVEMENT, N.S.W. BRANCH.

The FIRST ANNUAL MEETING will be held in the Chapter House, corner George St., on Tuesday, 11th September, at 7.45 p.m. Chairman, Rev. H. S. Begbie, Speakers, Revs. Hugh Paton and C. J. Tinsley. Nurse S. A. Plumb, A.T.N.A., Travelling Secretary.

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God in this. The Church of Jesus Christ to-day confronts a new age. The age that ended in the Great War was, as we know, an age of ever deepening materialism. I cannot think it a mere coincidence that such an age ended as it did. Human life and history are not divided into watertight compartments. All their movements are interrelated, and act and react upon one another. The war was not a coincidence. It was the inevitable end of such an age, not unforeseen by prophetic souls. The Church confronts the new age, and she confronts it with her more adequate conception of the Kingdom of God. Is it mere fancy that it may be the purpose of God that, just as the first proclamation of the Kingdom by Christ and His Apostles was accompanied by a Ministry of Healing, so the re-proclamation of the Kingdom to the new age should be accompanied by a revived Ministry of Healing? I confess it seems to me more than fancy. I think that this may be one of the ways by which the Gospel of the Kingdom is once again to come with power to the hearts of men.

It may be that there are some of those who sit here who shall yet live to see some large fulfilment of the ancient prophecy of the Kingdom of God—

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped;

Then shall the lame man leap as an hart, and the tongue of the dumb sing. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Spiritual Healing.

The Sydney Conference.

After waiting two and a half months since Mr. Hickson's Mission in this Society, a conference of clergy was held on Thursday, 9th inst. Prior to the conference two questionnaires were submitted to the clergy, with the object

of discovery—(1) the net results of the mission, and also (2) the minds of the clergy on the matter of "carrying on."

With regard to the former it may be said that even the most optimistic cleric had to admit that the physical results of the mission, that is, judging from the 70 or 80 answers sent in to headquarters, were limited to some few immediate cures, and a large number of cases of improvement—some at the time of the laying on of hands (and a few even before); but the majority—a gradual improvement—and of these a few have lapsed back again to pre-mission conditions. With regard to the latter there is a fairly general desire on the part of the clergy to "carry on." This, by the way, was the chief end Mr. Hickson had in view in coming to Australia. His missions were but secondary to the larger purpose—that of recalling the Church to an aspect of its vocation and ministry, for the most part forgotten, or at least fallen into desuetude.

The conference of clergy was looked forward to, and it is safe to say that 90 per cent. of those present were anticipating that something would eventuate, but there was "nothing doing." It came something like a shock to be told at the outset of the conference that there would be "no resolutions." Hasty and precipitate action is always to be deprecated, but cautious conservatism has, or should have, its limits, and not be allowed to act as a heavy brake on the progress of the Church. There is no surer way to damp the ardour or to check the enthusiasm of those who are enterprising enough and courageous enough to be willing to follow a lead "anywhere provided it be forward." No lead has, however, been given, so it is left to each individual clergyman to take what steps he deems right and best to fulfil his ministry and to meet the need of those who desire spiritual healing. It would be a big mistake to relapse into inertia. The Church would suffer both in its reputation and in its spiritual life should it fail now to function along the line of this re-discovered responsibility and ability.

It would be equally fatal were spiritual healing allowed to be fathered by those who would exalt it into a piece of "sacramental machinery." Spiritual healing never was, and never can be, a sacrament. It is a sacred ministry—it has its outward sign of laying on of hands—though this is not an essential; but its significance is the grace of healing given in response to the prayer of faith; and largely the result is on the physical plane, though undoubtedly the spiritual life is quickened and intensified. It is much to be hoped that some guidance may be forthcoming even now, so that the clergy who desire to carry on may follow some common line of action in regard to the holding of healing services.

H.E.J.H.

Difficulties of Buddhism.

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

(No. 2.)

In a former article an attempt was made to present a statement with regard to peculiarities of Buddhist cosmogony and chronology. Some details of the divisions of the first of the "Three Worlds" of Buddha were given. We now proceed to indicate the names and duration of life in the divisions of the other two worlds of Buddha, the Brahma (16) and the Arupa (4) worlds. The inhabitants of these worlds receive existence in them from the merit connected with performing the four abstract meditations named jhana. A kappa is a day and night of Brahma equal to 432,000,000 years! The sixteen Brahma world-divisions are—

Name	Duration
1. Brahmaparisajji	1 Kappa
2. Brahmapurohita	1 "
3. Mahabrahma	1 "
4. Paritabbha	2 Kappas
5. Appamanabha	4 "
6. Abhassara	8 "
7. Paritasubha	16 "
8. Appamanasubha	32 "
9. Subhakinraka	64 "
10. Asanyasatta	500 "
11. Vehapphala	500 "
12. Aviha	1000 "
13. Atappa	2000 "
14. Sudassa	4000 "
15. Sudassi	8000 "
16. Akanitthaka	16000 "

The four Arupa world divisions are—

Name	Duration
1. Akasanancayatana	20,000 Kappas
2. Vinyanancayatana	40,000 "
3. Akincanayatana	80,000 "
4. Nevasanyanasannayatana	84,000 "

This last named period is worthy of its long name and works out at 36,298,000,000,000 of our years.

The Three Worlds, Kama, Brahma, and Arupa contain every kind of existing being; and the other universes or Cakkavatas being similar to this of ours, whatever may be stated to be the essential properties of the inhabitants of these divisions will put us in possession of all the essential properties of every sentient being. In the Vibhanga divisions of the Abhidhamma they are divided into ten classes, viz:—

1. Five Khandha.
2. Twelve Ayatanani.
3. Eighteen Dhātu.
4. Twenty-two Indriyani.
5. Four Ahara.
6. Seven Passa.
7. Seven Vedassa.
8. Seven Sanya.
9. Seven Cetana.
10. Seven Cittani.

The first class contains all the others being the general assemblage of the whole. The other nine classes are sub-divisions. The explanation of this part of the subject is very tedious and will tax the readers' patience, but it must be given if enlightenment respecting it is desired.

1. The Khandas are five in number:—

1. The rupa or organized body.
 2. Vedana or sensation.
 3. Sanya or perception.
 4. Sankhara or discrimination.
 5. Vinyana or consciousness.
2. The Ayatanani, twelve in number, are the sentient organs, and their appropriate objects; they are classed in pairs:—
- 1 and 2 The eye, and figure or perceptible form.
 - 3 and 4 The ears, and sound.
 - 5 and 6 The nose, and odour.
 - 7 and 8 The tongue, and flavour.
 - 9 and 10 The body, and tangibility or touch.
 - 11 and 12 The mind or powers of thought, and objects of thought.

Of these, from 1-10 inclusive belong to the first Khandha (rupa Khandha, or organized body) the last two belong to the fifth Khandha (Vinyanakkhandha or consciousness).

3. The Dhātu, roots or principals, are eighteen in number and comprise the Ayatanani, connected with the fifth Khandha, or consciousness. They are arranged in six triplets:—

1. The eye, figure, and vision.
2. The ear, sound, and hearing.
3. The nose, odour, and smelling.
4. The tongue, flavour, and tasting.
5. The body, tangibility, and touching.
6. The mind, object of contemplation and knowledge (mental consciousness, manovinyana).

This third sub-division therefore, is connected with two of the Khandas, the first and fifth, viz., rupa and vinyana (form and consciousness).

4. Indriyani, the organs and capabilities are twenty-two in number:—

1. The eye.
2. The ear.
3. The nose.
4. The tongue.
5. The body.
6. The mind.
7. Vitality (the principal of life whether animal or vegetable jivitindriyan).
8. Feminine gender.
9. Masculine gender.
10. Capability of pleasure.
11. Pain.
12. Delight.
13. Disgust.
14. Indifference.
15. Believing.
16. Persevering.
17. Meditating.
18. Being tranquil.
19. Knowing.
20. Of being conscious of not knowing.
21. Research.
22. Ascertainment.

All these range themselves under four Khandas:—

1. Rupa or organized form.
2. Sankhara, or discrimination and reasoning.
3. Vedana or sensation.
4. Vinyana or consciousness.
5. Ahara or the food of action. These are four:—Matter, touch or contact (whether

corporeal or mental), thought, and consciousness.

6. Phassa, touch or contact; the receiving of impressions from external objects:—

1. By the eye.
2. By the ear.
3. By the nose.
4. By the tongue.
5. By the body.
6. By the mind.
7. By knowledge or mental consciousness.

These are not comprehended under the Khandas being the action of external objects on the organs.

7. Vedana, sensation, the second of the Khandas. There are seven, produced by the phassa or touch; sensation produced by contact with: 1. the eye, 2. the ear, 3. the nose, 4. the tongue, 5. the body, 6. the mind, and 7. with mental consciousness or acquired knowledge.

8. Sanya, perception. This is the third of the Khandas and as in the preceding, Vedana, is the result of touch or perception of external objects produced by their contact with the eye, ear, nose, tongue, body, mind, and mental consciousness, or acquired knowledge.

9. Cetana, thought. This is identical with the fourth Khandha, Sauphara. Thought produced by contact with the eye, etc.

10. Cittani, thoughts. These differ from Cetana, which are thoughts on external objects, whereas the cittani appears to be occupied with internal impressions and are identical with the fifth Khandha or consciousness: or the eye, etc.

From the foregoing it is plain that the class named Khandas: organized form, sensation, perception, discrimination, and consciousness, includes the whole of the nine subsequent classes. Of these numbers 7, 8, 9, 10 are identical with Khandas 2, 3, 4, and 5; while numbers 2, 3, 4, and 5 are developments of organized form in conjunction with the other Khandas; and number 6 is an action either of or on the organs.

As Buddha affirms that these contain all the essential properties of sentient beings, and as we see the five Khandas include all the others, we may reduce the terms to the five Khandas. All the beings in the Kama and Rupa worlds have the whole of the five Khandas, although the development of them in some is only partial. In the Arupa world the first, rupakkhandha, has no place, but all the residents in the four divisions have the other four khandas, so that every property of existence and power, or capacity of action, possessed by every living being in the universe, arranges itself under one or other of the five khandas.

It certainly is not easy to relate a consideration of the three worlds of Buddha to the practical life of ordinary humanity, and more especially it is not a matter of surprise that the majority of the yellow robed mendicants should be ignorant of the more recondite doctrines of their founder. They are not only abstruse but are also locked up in a difficult dead language.

Young People's Corner.

NOT ASHAMED.

The great Apostle St. Paul wrote a beautiful letter to the Romans and in the first chapter and the sixteenth verse he tells them this:—"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

I want to tell you why St. Paul was not ashamed of this wonderful gospel. First let me tell you a little story. A little street Arab was once taken into a London hospital, and it became necessary to amputate his arm. When he was getting better, one day he asked the doctor his name. "Why do you want to know Tommy?" laughed the Doctor. "Cos I want to tell my pals who the bloke was as saved my life," answered the boy.

St. Paul put his thoughts in rather different words from those doesn't he? but still the spirit was just the same. You will remember he had not been very friendly to Jesus and His followers. He did everything he could to persecute those who followed Jesus even going so far as to put them to death. He did not know any better, and he really thought he was doing God's service. But Jesus Christ met him one day on the road to Damascus and this meeting changed him entirely. His meeting with Jesus was

the most wonderful thing that had ever happened to him. It changed his life and then when he went about preaching he saw other men and women changed by believing in the same Jesus. Bad men and women were made good. So Paul knew that this gospel of Jesus was a new power in the world. It was a gospel of salvation to men, and he tells the Romans that he is not ashamed of that power which could make such a difference to his own life and to others.

Well of course some boy or girl may say, that there was nothing to be ashamed of. No reason to be ashamed of goodness surely. One would think that, like Tommy in the hospital, we would want to tell it out to the world. Strange to say it is not so though with many boys and girls. Many would rather hide the fact that they are followers of Jesus. There are many boys and girls who have been regular Sunday School scholars and when they get a bit older they gradually cease coming. They are getting too big, of course, to come to Sunday School and later on they will get a bit too big to go to Church. The real reason why many stay away is that they are ashamed of goodness. They are ashamed of Jesus Who did so much for them. They care more about what people say and think than they do about Jesus.

Years ago there was a terrible accident in London and two lads were brought in fatally mangled. One died as they carried him into the hospital, the other was so conscious. Both his legs were badly crushed, and, as a last hope of saving his life, the doctors decided to take both legs off immediately, but it was likely that he would die under the operation.

"Tell me," he said bravely, "am I to live or die?" The doctor answered as tenderly as he could, "We must hope for the best, but it is very doubtful." Then pulling himself together for a last effort, the lad said, "I have a request to make. I want to do it for the sake of my dead mother—I promised I would, I have kept putting it off all this while." They wondered what was coming next. With an effort he continued, "I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

It was a strange scene. Soon a minister was brought. He held the lad's hand, and in a clear but faltering voice, the lad began, "I believe in Jesus Christ—His Son—Our Lord—and Saviour." His strength failed, and in the operating room the poor boy joined his mother in Paradise.

I want all the readers of this column to remember that boy. It may be very clever and smart to twirl a tennis racket or Sunday, as so many of our young people are doing at the present time, and not bothering about God at all, but the end must come to everyone of us some day—it may be very soon for all we know. Then I think many will wish they had been more like St. Paul who was not ashamed of Jesus and His gospel. Boys and girls, we should not put off our confession of Christ, the greatest and best friend the world has ever seen. Let Him have your whole life, and He will save it for you, and when the end of our life does come, we will be able to go to Him without regrets over a misspent life.

THE NEW LECTONARY.

September 2, 14th Sunday after Trinity.—M.: Pss. 75, 76; Ezra i. 1-8 and iii. or Zeph. i.; Luke vi. 26 or 1 Cor. xiii. E.: Pss. 73, 77; Neh. i. 1-ii. 8 or Dan. i. or Zeph. iii.; Matt. xxi. 23 or Eph. iv. 1-24.

September 9, 15th Sunday after Trinity.—M.: Pss. 84, 85; Dan. iii; Luke ix. 57-x. 24 or 2 Tim. i. E.: Ps. 89; Dan. v. or vi.; Matt. xxviii. or Eph. iv. 25-v. 21.

September 16, 16th Sunday after Trinity.—M.: Pss. 86, 87; Jer. v. 1-19; Luke xi. 1-28 or Tit. ii. 1-iii. 7. E.: Pss. 90, 91; Jer. v. 20 or vii. 1-15; John viii. 12-30 or Eph. v. 22-vi. 9.

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Price 4d. (10s. per Year
Post Free.)**Current Topics.**

Last month the clergy of the Sydney
Diocese were summoned by their
Archbishop to a conference to discuss the
outcome of the Mission of Spiritual
Healing. The conference was
prepared for by the issuing of a "ques-
tionnaire" to be answered by the clergy.
Archbishop Wright, in referring to the
conference in his diocesan magazine,
makes the following interesting and sug-
gestive statement:—

"The general result, both of the answers
that came in, and of the debate of the Con-
ference, was to afford convincing evidence
that the Mission had produced a revival of
spiritual life, and had been accompanied by
many undoubted evidences of the Divine
power to heal. It remains that we foster
the new conviction, that God must be called
upon by the prayers of the faithful to sup-
plement the work done by medical skill in
the ministrations to the sickness of the human
body. We must be ready to receive appeals
for prayer for special cases, and we must
organise our people to act as intercessors.
This definite share in direct ministrations will
be the antidote to the formalism which so often
deadens religious life. We must also be ready,
in the homes of the people—and if need be
in public—to individualise our prayers by the
laying-on of hands. My attention has been
drawn to a quotation from the life of the
Primitive Church, in which the ordained
minister invited devout communicants to assist
him in the laying-on of hands upon the sick.
It is the privilege of the clergyman of each
parish, rather than of a stranger, thus to
minister to his parishioners. After the Mis-
sion the work is best advanced by general and
unobtrusive but yet zealous perseverance in the
ordinary way of pastoral visitation, though
with new methods thus learnt in the Mission.
We need especially to take our people more
into our confidence, and so secure their active
sympathies, which are often more near the
surface than at times we imagine."

We welcome this utterance by the Pri-
mate for two reasons especially: (1) In
it we have a considered statement from
one who is noted for his sanity of judg-
ment, on the important question of the
undoubted success of the recent mission,
and (2) in the matter of carrying on this
ministry the Primate gives no support
to the curious and, in our judgment, mis-
chievous tendency to overlay what really
ought to be a simple and ordinary minis-
tration with unsimple regulations and
devices.

It will be a lamentable thing, if not a
grave dereliction of duty, if those who
are responsible for the spiritual organisa-
tion of a parish make no provision for
this ministry, and neglect to link up into
a Prayer Circle the many members
of the laity who are seized with the im-
portance and value of definite prayer for
the sick, and are eager to share in a
very definite ministry of intercession to
this end.

The recent mission has made possible
a "power-house" for every parish, and
our clergy would be well advised to "buy
up the opportunity."

We are interested to note that the
Archbishop of Perth called a meeting of
the clergy on August 14 to discuss the
continuation of the work of the Mission,
to outline a definite policy, and to avoid
mistakes, and after the meeting wrote to
the clergy, making certain definite sug-
gestions that the work should be carried
on in the parishes by regular Interces-
sion Services for the sick, and by the
formation of Prayer Circles as suggested
by Mr. Hickson. He authorised Ser-
vices of Healing with laying-on of hands
from time to time for those who had
attended Services of Preparation, and
the use of the laying-on of hands with
Prayer for Healing in private houses in
ministering to bed-ridden patients, but
strongly advised the clergy not to at-
tempt more than they could carry on
with the aid of the faithful laity.

We regret that in Western Australia
the British Medical Associa-
tion did not preserve the
strictly correct attitude main-
tained by the branches in
other States. Two weeks be-
fore the Mission in Perth a
notice appeared in the "West Aus-
tralian" newspaper of two motions recently
passed by the local branch of the B.M.A.
The first recommended medical men not
to be associated publicly with the Mis-
sion, and the second required that cases
of reputed cure should be submitted to
a committee appointed by the B.M.A.
itself. Fortunately, the doctors were not
unanimously in agreement, as one doctor
publicly repudiated the ruling of the
association, and the W.A. "Church
News" says that many individual doc-
tors advised their patients to attend.

Two terrible happenings have shocked
the community, and in one
case, the civilised world, dur-
ing the past week. The
Bellbird mine calamity has
brought extreme sorrow to
many in the minefields of Maitland. The
only redeeming feature of the tragedy
has been the splendid heroism displayed
in order to save life or recover the bodies
of the dead. At the very same time
the tragic news reached us of the Jap-
anese earthquake that has been abso-
lutely catastrophic in its effects, deleting
life and land, and causing disastrous
fires in some of the most crowded centres
of Japan. The full truth will only be-
come known by degrees, but the loss of
life and property in any case has been
on a terrific scale. We are glad to see
that generous response is being made in
all quarters to the cry of need. Espe-
cially gratifying is it to see that China
has gone to Japan's aid, and laid aside
a polemic policy of trade in order to
assist her neighbour in this hour of great
need. Naturally, we are concerned about

our own missionary workers in the
danger zone. We can only commit them
and their anxious relations and friends
to the sustaining comfort of our
Heavenly Father.

Canon Barnes, of St. Paul's, London,
has been provoked to a spirit-
ed attack in the columns of
the C.F. Newspaper, on the
unhistorical and unworthy
criticism, so common with a
certain type of Anglican, of the English
Reformation. Some correspondent of his
from "the Antipodes" gave utterance to
the opinion that "The Reformation was
a very mixed affair, and not a very
creditable affair, either." To this Canon
Barnes replies:—

"Primarily the Reformation was a moral
revolt against abuses for which there was no
justification in the Scriptures, as men learnt
from their Bibles, then newly translated and
circulated by the recently discovered art of
printing. The keynote of the Reformation was
justification by faith; it was a claim for
spiritual freedom as against ecclesiastical
mechanism. Naturally, in the chaos which
followed the break-up of traditional order,
there was much evil. Freedom tended to de-
generate into anarchy. The Reformers were,
at times, patronised by men actuated by
political aims or by mere selfish greed. But
the principles for which they contended were
sound; and no partisan misreading of history
can hope successfully to maintain any other
conclusion. Some of our neo-Catholics take
pleasure in belittling the Reformation and its
leaders. At a recent meeting of the House
of Laity, a lady, if she was correctly reported,
described Cranmer, to whom more than to
any other man we owe our beautiful liturgy,
as 'the mere creature of a lascivious monarch.'
Presumably she was referring to the fact that
Henry VIII. made him Archbishop because
he was known to regard the marriage with
Catherine as invalid. If we quoted English
historians who regard his view as tenable,
this lady would doubtless dismiss their opinion
as that of 'Protestant apologists.' Perhaps
she will receive with reverence the verdict of
a Pope. Montalto, as Sixtus V., was one of
the foremost men of the Counter-Reformation.
He went so far as to say that Clement VII.
had upheld the marriage of Henry VIII. with
Catherine from a sordid motive, whereas it
was a sinful and invalid union which Rome
had no right to tolerate."

The information we published some
three or four weeks ago con-
cerning a cablegram despatched
to the Archbishop of Can-
terbury from the Standing
Committee of the Diocese of
Sydney has caused a flutter in a certain
dovecote. The cablegram, it may be re-
membered, contained a resolution deprecating
any alteration in the office of
Holy Communion or an Alternative
Prayer Book. A letter appeared in the
Sydney "Daily Telegraph," and appar-
ently re-appears with additions in the
"Church Standard" of September 7, con-
taining the following impertinent and
false statement:—

"But the Standing Committee of the Dio-
cese of Sydney does not in reality represent