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Current Topics.

This important gathering, organised by the C.E.M.S. and open to all Churchmen, will be held at Cranbrook School from Friday, December 28, to January 2, 1924. The subject to be dealt with is a most important one, namely, "The Responsibilities and Opportunities of the Church in Australia." The Bishops of Bathurst, Goulburn, and Armidale will be there for the whole time, and will take a leading part in the work of the conference. The objects of the gathering are:—Conference on pressing problems; instruction, inspiration, and fellowship.

One of the exceeding values of such a conference is that the conclusions which are arrived at become part of the national programme of the C.E.M.S. during the following year. This means that the conference becomes of far-reaching and permanent importance from the practical results which accrue. We therefore very gladly recommend the conference to our brethren in general. We hope that Sydney Churchmen particularly will be present and will take a large part in the deliberations.

A strong movement is in process in New Zealand for a recognised place for teaching from the Bible in the Dominion Education Policy. The United Protestant Churches are officially demanding "a prepared Scripture text-book of selected passages," to be placed in the schools; but another strong movement outside the official church is asking that "the complete Bible be used in the schools, teachers to be supplied with a syllabus of Scripture lessons as is done in England."

There seems to be some anxiety lest the principle of Bible instruction in the schools should be jeopardised in Parliament because of this division of opinion, and a conference is being sought in order to arrive at some unanimity in the matter. The advocates of the "whole Bible" policy have issued an appeal, in which they combat the notion that the Bible is not a fit Book to be placed in the hands of the children.

"The Secularists' argument that the complete Bible is not fit to place in the hands of children is not endorsed by the educational world. Bibles are in our homes, Sunday Schools and New Zealand Colleges, and we never hear of those so-called impure portions being brought to light. Folk who use that argument usually in the next breath shriek for sex-education in schools, which is more likely to have a lowering effect than the Bible warnings, which speak of and condemn the horrors of impurity from a pure motive; even Shakespeare could be censored."

Miss H. L. Powell, Principal of the Cambridge Training College for Girls, writing in the "Expository Times," says:—

"I know that many teachers fear that the Bible, with its very outspoken language, may bring children too soon to a knowledge of things which should only come with riper years. I think that when children are too young to understand they do not notice these sayings—there is nothing in their minds to which they can catch on. And when they are older and have in which the knowledge of life there is no way in which the knowledge can come so wholesomely as by the simple, straight, pure words of Holy Scripture. As to passages which one would never wish them to read, they will not come across them unless they search for them, and any child who has so much evil curiosity as to wish to do that is an abnormal case, and would certainly get hold of a Bible for wrong use, even if it were not put into her hands for instruction. I am sure that such cases are rare, and need not count for our general principle of dealing with children."

Canon Walker Taylor, of Orange, has been "hitting out" recently at some of the moral evils that afflict the community. At a men's service in Orange the other Sunday he referred to the growing moral laxity as evidenced in our divorce courts, our fiction, and our so-called "works of art." The Canon said:—

The alarming extent of divorce for many reasons besides unfaithfulness to the marriage vow, and deliberate adultery, as well as the awful prevalence of certain diseases, which are woefully infectious, and involve the untold misery, diseases, and sorrow of thousands of wives and children in all lands, call for most urgent and serious consideration of every respectable citizen, real patriot and live churchman and church women in every community of civilised people. The lack of high moral tone in most of our modern works of fiction and serial literature, the depraving character of many a picture show, illustrated largely by the debasing signs and picture advertisements, making light of marriage and divorce, and exercising a baneful effect upon the impressionable girls and lads in and out of their teens, who crowd their halls. Christianity was marked in the early centuries by its sanctity of marriage, and its perpetual crusade against all uncleanness. Knowing the frailty of human nature, and the abounding temptations of the day, should it be a matter of surprise and frivolous reproach that serious Christians should view the moral lapses, revealed to us in law courts, in the public prints, and in current talk, in shops, streets and parks, without seeking to do something to limit the spread of these evils, if not to wipe them out? It is known, alas! that tremendous obstacles stand in the way of progress of purity and State prohibition of the causes of these sins against the moral law, and such remain, because so many of our society and political leaders (so-called Christians though they be) are tainted in various ways, and cannot act, without leading to startling exposures of the rottenness and immorality of people in higher ranks of life.

Recent discussions in the Sydney press, as well as testimonies from London artists of high repute, concerning the moral quality of a brilliant if erratic and perverted Australian etcher's production, have at least shown that notable talent may often become, under certain maleficent influence, worse than vulgar. The famous John Ruskin publicly denounced the evils of painting from the nude. Some out of a feigned or real worship of antiquity, even of times corrupt, gross and sensual, quieten their moral sense by excuse of their

reproducing the works of old masters. A leading Indian newspaper even remarked: "Some of our artists take the bold course of maintaining that the spectacle of the unadorned female form ought to excite the noblest emotions, and that they paint the nude with design of elevating morals." One is tempted to say: What humbugs! There is far too much hypocrisy in all the tall talk we hear, "based upon inspiration of erotic poets or days of renaissance." There are three places which it is pre-eminent necessary to keep free from these indecent influences. The first, the private dwelling place of our sons and daughters; secondly, public galleries, and, thirdly, the public streets and shop windows, etc. Many a young fellow, conscious of his own weakness, is struggling to lead a pure life, and wage war with impure thoughts. Are we not called to help a poor and weary brother, pulling hard against the stream? Though it may be readily admitted that actors of the Macready type endeavour to maintain stage morality, yet the late F. C. Burnand, able editor of "Punch," said, "If your well-brought up daughter does go there, one or two things will happen—she will be either so thoroughly disgusted at all she hears and sees that she will never go near the place after the first week, or she will unconsciously deteriorate in tone until the fixed lines of the moral boundary have become blurred and faint. If, among these surroundings, a girl remains pure in heart, it is simply nothing short of a miracle of grace."

The Archbishop of Melbourne refers wisely to recent action on the part of a number of Melbourne clergy concerning the police strike. The first reports of that action were rather alarming, for it seemed as

if the position of the Government of Victoria would be made more difficult by an ill-advised movement. Dr. Harrington Lees has made it plain that the meeting of clergy simply asked for a reconsideration of the question of the employment of the men, and did not advocate the reinstatement of a majority of the strikers. We are glad to know that the Government is going to act mercifully, and that although, seemingly of necessity the strikers will not be reinstated in their police force, yet they will not be debarred from employment in other public departments. It seems to us that this is a very correct attitude on the part of a Government responsible for the well-ordering of a people's common life.

From the pages of the "Hebrew Standard" we extract the following paragraph in condemnation of the gambling mania. The Macca-

bean Institute is a war memorial and the committee has made a wise decision. In the midst of a description of this beautiful hall we find the following:—

"The committee has wisely decided to prohibit games of chance and gambling in any form in the activities of the Maccabean Institute. While a game of cards for nominal stakes may appear free from objection, the

**The
Churchmen's
Conference.**

**Moral
Laxity.**

**The Bible
in our
Schools.**

**The Clergy
and the
Police Strike.**

Demoralising.

committee have in mind that the institute is intended as an elevating influence in the lives of the rising generation. Parents will surely endorse this official view. Unfortunately, a number of previous social clubs have been compelled to close down through permitting card-playing which seems to attract an undesirable element while driving away the better type of club member."

Evidently, in the mind of the "Hebrew Standard" editorial, the pursuit is sufficiently demoralising to justify a law against it.

The Bishops of the Commonwealth held a conference in Sydney last week and discussed, amongst other matters, the recent Christian Healing Mission. The Primate, in referring to it, said:—

"No less than seventeen were present, besides myself, several having travelled long distances. It was good for us to meet together, and formulate our ideas upon the work of the Church over which we are called to be overseers; and the spiritual fellowship was most inspiring. We had all alike shared in the Spiritual Healing Mission. From one end of the continent to the other there is the same thankful testimony to spiritual and physical blessings resulting from the Mission. As one remarked, 'It was as though Christ were ministering amongst us unseen, as He ministered in the days when He was visible on earth.' I trust that we shall all, clergy and people, not permit ourselves to forget the lessons and resolutions of those wonderful days. An old farmer once remarked, 'How great a thing it would be if Christians became so much in earnest about intercession for the sick that as soon as a sick case was announced in Church thirty or forty people instantly began to remember this sick case in prayer. It would help me on my way to recovery if I were ill,' he added, 'to know that people were praying for me.' This would revitalise our religious life."

There can be little doubt but that the Mission has, for many, renewed the spirit of prayer for the sick and led to a more widespread sympathy and practical fellowship in the Christian body.

We sincerely trust that any regulations that may eventuate from the Bishops will be free from unsimply arrangements and ecclesiastical fetters. We are not taken with the idea of Episcopally-blessed oils, nor with pedantry in the details of the service of anointing and its accessories.

Our readers will find the following letter, extracted from a recent issue of the "Church Times," illuminating, as indicating something of the ideals which are working in the minds and ministry of Churchmen of a certain school of thought. The letter reads as follows:—

THE CHURCH IN ROCKHAMPTON DIOCESE.

Sir,—May I be permitted to criticise the delightfully written article which appeared in your issue of August 31 on "Queensland and the Bush Brotherhood?" The writer is describing the work of the Brotherhood and the Church in the diocese of Rockhampton, as he saw it ten years ago, and I fear that this old-time history may give readers of the "Church Times" a wrong impression of the present-day conditions of Church life in that diocese. When St. Andrew's Bush Brotherhood started its work under the headship of the present Bishop Halford, in 1897, there was no church in the diocese where there were altar lights or where the Eucharist was the chief service. To-day in every church in the diocese the Eucharist is the chief service, every altar has its lights, and every priest wears the vestments.

I was a member of the Brotherhood from 1898 to 1903, and can remember well the Protestant outcry against the teaching by the Brothers of voluntary Sacramental Confession. In 1898 at Barcaldine, one of the towns of the Bush Brotherhood, there was no church, and I had to conduct the Christmas services in the court-house. To-day there is a beautiful church, a daily Eucharist, and two sung

Eucharists on Sundays. Moreover, the priest there was a choir boy at Longreach—the central town of the Brotherhood—in 1898. Though the Brotherhood has died a natural death through lack of priests, yet the work goes on in the three thriving centres of parochial activity at Longreach, Winton, and Barcaldine, where in each town there is a resident priest, there are daily services, and where the sacraments of Holy Church are faithfully administered.

It is because I feel that readers of the "Church Times" ought to know more of the romantic history of this live outpost of the Catholic Church that I have dared to write this letter. To Bishop Halford is due, under God, more than to any other man, the extraordinary advance of the Kingdom of our Blessed Lord in that far-away diocese.

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Bourdon Street, W. 1.
16, Little Grosvenor Street, W. 1.
Sept. 11.

The after-working of this class of teaching is well illustrated by a further extract, this time from the November issue of the Rockhampton "Church Gazette," the official organ of that diocese. It is as follows:—

EMERALD.

Confirmation classes are again forming at various centres. Already there are in hand at Alpha, Bogantungan, Ruby Vale, Anakie, Emerald, and Duaringa. Instructions in devotion will be given in Church half an hour before the commencement of each evening service; except at Emerald these instructions are not intended to be classes for the imparting of doctrine to candidates. That part must be learned by the candidates themselves in the Catechism. There are two things which I feel I ought to insist upon as a sign of preparedness, and earnestness on the part of the candidates. The first and most important is that they must always be present at Mass before they are confirmed—even though they do not communicate. Their readiness to make this their rule before their confirmation will be a proof to me of their determination to "stick" after their confirmation. If this rule is not kept I shall require a great amount of pressing before I present them for confirmation. We priests, as "stewards of the mysteries," must have some guarantee of earnestness before we accept such responsibilities. We are not out for numbers. Solid granite is wanted to build up the spiritual life of the Australian nation, and the builders must reject the soap-stone. The second is, I want them to learn the Catechism.

We are pleased to notice the great success of the Methodist flower show and sale of work. It shows what excellent results can be attained by organising a body, which is largely composed of Church of England people. I have received many explanations of this from our Church people—many of whom complain that they were never asked to serve on the Methodist Committee, and that their names were published in the local paper. Like thorough "sports," however, they played the game in spite of their reluctance, and brought the effort to a splendid success.

In this connection, also, we commend the broadminded attitude of Church people who attend Chapel services and give their assistance to their religious efforts. But the response in return is simply nil at every centre except one. I wonder when our people will wake up to the drift of our easy-going ways are taking. Do they really wish the Church, which clings so closely to (and fought so bravely for) the Bible which is used by all English-speaking denominations, to be supplanted by a form of religion which discards Confirmation, Holy Order, Indissoluble Marriage, Baptismal Regeneration, Absolution, and the reliability of Christ's promise to be present in the Blessed Sacrament?

One must not shirk unpleasant duties, and it is well that we English Catholics should stand by what our Church of England has always faithfully taught. We had great hopes that the Lambeth appeal would have paved the way for union amongst English-speaking Christians; but the Lambeth appeal has been misrepresented by the very people to whom the appeal was made, as being an "acknowledgment by the Church of England" of Protestant licences to preach as being equivalent to valid ordinations. Protestant sects have now begun to talk about the "validity of their orders" being recognised by Lambeth! But that type of misrepresentation

is no new thing. It is that spirit which has misrepresented Rome to us and to Rome, and has not been absent from the negotiations between Canterbury and Constantinople. But re-union is bound to come. The Protestant Churches have had their opportunity and rejected it. They had hoped to win the Church of England over and thus form a modern pan-Protestant organisation. In their eagerness to overthrow the errors of Rome they are ready to fling away truths which the Catholic Church has inherited from Christ's and His apostles. This last twenty years has seen one of the greatest spiritual crises of the world since the Reformation. Now, please God, our feet being now turned into the ways of peace and to a Christian charity of a world-wide nature, we will persevere in it until we attain to the realisation of our Master's prayer for us all—"that they all may be one."

Our readers will probably agree with us that the above statement is a strange manifestation of "ways of peace and Christian charity of a world-wide nature." We confess to a surprise that an editor of a reputable Bishops' official organ could publish such a travesty of truth and Christian charity.

Judgment.

A sermon preached at St. Peter's, Street-ham, on the second Sunday in Advent, by the Rev. H. C. Frith, Vicar:—

"It is appointed unto men once to die, and after this cometh judgment."—Hebrews ix., 27.

Death is not the end. The door at the end of the corridor of this life admits to the throne-room of the Judge.

There are three fundamental conceptions recognized by the conscience of man—Right, Duty, and Retribution.

First, there is an eternal difference between right and wrong, although the content may vary at different times and in different places. Next, there is the inherent obligation to choose the right and to reject the wrong. Moralists have questioned whether a man can do a bad action without first justifying it to his own conscience. And, thirdly, there is the idea of retribution by which the sense of obligation is enforced. If you do right it will be well with you, if not, the reverse.

Now this recognition of the supremacy of right and of the obligation of duty, and more plainly still, of the idea of retribution, are inseparably connected with a belief in God. Rewards and punishments by men are, plainly, imperfect, even if they are not perverted. There is often a miscarriage of justice. Virtue is not always rewarded, nor vice punished in this world. And, further, there is much in our life for which we are not accountable to any human authority. The natural instinct of man then carries with it "a certain fearful looking for," or "expectation of," judgment.

What does revelation teach us?

I.

We learn from the Old Testament that in the world to come judgment awaits us all, and that what is to happen to us at the last depends upon that judgment, though it is not at all explicit as to the way in which this will come about. God Who made the world is to be its Judge. As the Psalmist says, "For He cometh, for He cometh to judge the earth: and with righteousness to judge the world, and the people with His truth." Or in the closing words of The Preacher, you remember, "God will bring every work into judgment with every secret thing, whether it be good or whether it be evil."

The New Testament tells us one thing more. The appointed Judge of all men is Jesus Christ our Lord. "We must all be made manifest," says the Apostle, "before the judgement seat of Christ." It is the ascended and glorified Christ, and not the invisible God, Who is to be the Judge. As our Lord tells us, "Neither doth the Father judge any man, but He hath given all judgment to the Son." And, again, "He gave Him authority to execute judgment, because He is the Son of Man." Men are to be judged by Man. In this, as in all dealings between God and man, He is Mediator.

And we can see at once the fitness of this when we realize that it is through Him alone that we can have any knowledge of God. "Neither doth any know the Father, save the Son, and he to whomsoever the Son will, to reveal Him." Apart from Christ, we do not know what God is like.

Father. And again, as man, He knows from personal experience what human life means; He understands our nature: He knows the strength of our temptations.

II.

Now judgment, as used in the New Testament, means separation between good and bad. The word used tells of the spiritual distinctions which exist between man and man, which must eventually be made manifest. It is important for us to remember that there is nothing arbitrary about the Judgment of the great day. We must not read into it our experience of human administration of justice. Here, as we know, a criminal, even if guilty, may sometimes escape the penalty of his crime, either through favour or through lack of evidence; but the Judgment of Christ will not mean an arbitrary infliction of punishment upon the sinner, but, rather, the revelation of a state of soul in relation to God. It is the manifestation of man to himself, and for that reason there can be no appeal and no reversal of verdict. You can appeal from a penalty inflicted, but you cannot appeal from a state of soul. Heaven will be impossible for those persons who have not the capacity to enjoy it. Judgment is merely a revelation to man of what he really is—the manifestation of an existing fact. In other words, it is character that will be judged, and character is a record. It is the bringing forth to the light of the achieved likeness or unlikeness to Christ.

That great Day of the Lord will be to us either the brightest hour that we have ever known, or the darkest. Out of the same materials, out of the same surroundings, out of the same opportunities, we can fashion it to be either. It is by our attitude towards these things and by our use of them now that our characters are being built up day by day, and it will then be made manifest on which side we are.

III.

The next Advent of Christ to you and to me may be the moment of death, when we shall be judged by Him at what is called the Particular Judgment. In that the soul is not unconscious between death and the day of resurrection, some decision must be made as to its place of abode. In the parable of Dives and Lazarus our Blessed Lord mentions two conditions of the soul before the Day of Judgment. The first is the destiny of the soul. The Great Day of Judgment—the General Judgment—is to manifest to all the glory and majesty of the Christ.

In the parables of the Judgment, in the twenty-fifth chapter of St. Matthew, our Blessed Lord tells us what will be accepted, and what will be refused; and it is noticeable, and, surely, we might say, alarming, to see that He makes no mention there of what are regarded as open crying sins. He concerns Himself entirely with sins of omission, of which you and I are apt to make little. He takes as types the five foolish virgins who were too slothful to do what they ought to have done; the slack, easy-going servant who thought that it did not matter what he did with his talent, who very possibly claimed that at any rate he had not done any harm with it, and the self-centred people whose selfishness closed their eyes to the needs of others. Rewards will be given to watchfulness, faithfulness to opportunity, and readiness to do service to those in need.

IV.

Before the Day of Judgment (whether it be at the moment of death or at the last) there is the Day of Salvation—a golden present which will never recur, in which the boundless opportunities if only we will use them. "Behold, now is the Day of Salvation." And you remember how our Blessed Lord, in His lament over Jerusalem, said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, Jerusalem had had her day. This is our day. Do we know the things which belong unto our peace?"

We may well pray, "Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me." Now is the Day of Salvation. Now is the time for us to examine ourselves. Now is the time to bring ourselves up before our own judgment seat and try to see ourselves, as far as it is possible for us to do so, from the point of view of God: to get out of the realm of fancy and illusion into the realm of truth. And if we would thus judge ourselves, the apostle tells us, we should not be judged.

"We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants."

There is in the heart of woman such a deep well of love that no age can freeze it.—Lytton.

Some Moss from a Rolling Stone.

The romance and excitement pertaining to a voyage to new countries across the ocean have often been the song of the poet, but one humble writer in prose confesses that his first two days of such voyage completely lacked excitement, killed all romance, and reduced him to a state of nebulous disregard of all and anything happening around him. But a sight of dry land is very recuperating, and to set foot upon the wharf of that pleasant city of Auckland, N.Z., completed a cure that lasted until the journey's end. To "Record" readers Auckland, perhaps, is so well known that any description must be superfluous. But to those who may be contemplating a visit to the city let me recommend an ascent of the tower of St. Matthew's Church of England. The panorama obtained is superb. The Church, built of Omaru stone, creamy white in colour, is beautiful, the arches in the side aisles being especially fine. At this Church the Diocesan Mission for Spiritual Healing was due within a couple of weeks, Mr. Hickson being a passenger on the "Niagara." A visitor was left to wonder concerning the preparation for such a season when he noticed posters and placards around the Church which announced that during the week before the Mission a three-days' Japanese Fair would be held, and among the special attractions were side-shows and palm-reading tents.

By the way, there is an unconscious humourist among the signwriters of Auckland, or a man of singular uncharitableness. The Sunday School Union Book Depot, with its splendidly arranged stock, has a wide-spreading notice to the following effect:—"We provide requisites for Church, School, and Christian workers." Mercy! Mercy! upon the Church and School workers!

During the voyage to Suva the ship's company settled down to good fellowship and the engagement of a work-free life. To be elected as president of the social and sports committee was no light responsibility, but willing passengers made the games and contests go in merriest fashion. The stay at Suva was regrettably short, and by noon we were sailing to Honolulu. We had the privilege of two Saturdays in one week—to adjust our calendars. One passenger, of astronomical turn of mind, set himself, with the aid of an apple and a lead pencil, to explain to an attentively-listening company, the mysteries which necessitated this eight-day week. The talker was most learned, but somehow or other the stars in the courses became jumbled, and the sun and the moon refused to keep place. The auditors gradually dwindled away in number, all devoutly hoping that the matter would right itself before any catastrophe could happen.

Sunday on board was appropriately observed. For the early Communion I was responsible, and felt that the fellowship of a true Catholicity embraced a Presbyterian minister and a Salvation Army major, who came devoutly to the Lord's Table. The captain took morning prayer; there was no sermon. In the evening we arranged a service bright with hymns and message.

And so to Honolulu, that "pearl of the Pacific." Cheap motor rides abound (it can easily be done with petrol at 74d. per gallon and Ford cars at £70 each), and a visit to the Pali, a famous mountain pass can be quickly arranged. Here a view reminiscent of that obtained at Sublime Point, Austinsmer, N.S.W., spreads before one's marveling eyes. There is less seascap at the Pali, but the view of mountain ridge and peak stirs to praise. Incidentally we learned that native kings at Honolulu in early days had a short method with all superfluous war prisoners and troublesome subjects. They took them up to the Pali and flung them over the precipice. Leaving the pass, the party will go on to Waikiki beach. Its setting is gorgeous with tropical palms and foliage. The roads and paths are models of neatness and beauty. No disfiguring wooden "humpies" serve as dressing-sheds, no ramshackle kiosks mar the sweep of its beach (why do we allow this in Australia?); yet for all that there are half a dozen beaches around Sydney which easily surpass Waikiki for the exhilarating, health-giving qualities of surf and rollers. The water at Honolulu seemed comparatively dull even when the tide was favourable. The foreshores are charming, but the beach—well, it's just a beach.

The Asiatic question is real in the island, Japanese being present in large numbers. Originally imported with Chinese to provide cheap labour on plantations, they have secured foothold in business. They run their own Japanese-speaking schools; they print their own paper; they conduct their own bank; they constitute a problem, and American opinion is divided concerning the solution. Some would welcome the Asiatic; he is an

excellent worker, and accepts a low-scale wage. Others would restrict him because he does not conform to the higher and certainly more sanitary standard of life practised by the white. Strange to the Australian to find that while untravelled Americans are woefully ignorant of our continent and its institutions, they do know that in definite fashion, and by our "White Australia" policy, we have settled the problem which so tiresomely affects them. The frequent question was, "How do your people keep out the Japs?"

A week's sailing from Honolulu brought us to Victoria, the capital city of British Columbia. Only a couple of hours were permitted us to visit this place, so like to Melbourne, with its fine, broad streets and tree-shaded paths. We must not carry the likeness any farther, even though Victoria, so it is generally conceded, represents the seat of government in the wrong place. Situated on an island, it is isolated from the mainland, and thus from the greater part of its province. In number of population and in respect of shipping and wharf facilities, it is eclipsed by Vancouver, and though it can boast of some natural beauty, to which man has added with finely-conceived architecture (Parliament House being a most impressive pile), it droops commercially and politically. It should warn Australians against the folly of believing that the arbitrary selection of any city or locality as a capital will necessarily make it great. The stream of population and commerce will not necessarily flow in a desired direction any more than will water run up-hill.

The scenery along the Straits of Juan de Fuca gives six hours of delight to the traveller, and as for Vancouver Harbour—well, the guide books modestly describe it as "the second finest in the world." Even the most ardent Sydney-sider would not quarrel with that statement. There is no danger of the traveller wandering homeless through the city of Vancouver, looking for a roof and bed. A veritable hurricane of invitations assails him as he emerges from the wharf buildings—the clamorous calls of porters, who offer free motor rides to their respective hotels where, for a dollar and a half upwards per night, the weary may find rest and enjoy the privilege of a private bathroom and a bed-side phone. Vancouver abounds with hotels, the streets are dotted with them, the city is crowded with them; their top-stories reach up nearly to the sky. And let the Australian liquor advocate fit this into the scheme of his logic (if he can), there is not a bar at any one of them! Vancouver impresses the visitor, even though at first glance he concludes, from the number of boot-shine parlours and cafeterias, that its inhabitants must earn their living by cleaning each other's shoes or cooking each other's food.

A Sunday in the city gave opportunity of worship at two of its churches. Christ Church, Vancouver, is a strong Evangelical centre, and the morning congregation, which crowded the building, was at least 600 in number. A choir of over 50 voices (no boys) gave a great lead to the singing, and reminded the visitor of an evening service at St. Clement's, Marriekville. The Bishop of Ottawa was the preacher of a vigorous sermon on Psalm viii.: "What is Man?" Holy Communion followed (there had been an earlier celebration at 8 a.m.), and 220 joined in that service. In the evening the presence of the newly-consecrated Missionary Bishop of Hunan (Dr. J. Holden), a C.M.S. stalwart and a Durham graduate, drew one to St. Paul's



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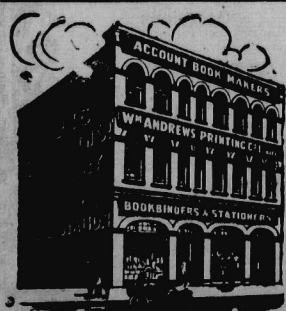
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Church, with the strong cord of a threefold interest. It was a rare privilege to get this chance of hearing him as he passed through Canada to his diocese, and thanks shall ever be due to the Rector of St. Paul's for the opportunity of talking with the Bishop until the hour of midnight came.

But Vancouver was not to be an abiding city, even though its wonderful natural and national park, five minutes' train ride from the city, allured one to stay at least a month. A live kookaburra in a cage in that same park made Australia seem wonderfully near, despite the fact that in place of gum-trees there were but pines, and instead of sunshine there was but a dull autumn light.

Right across Canada was the itinerary, and an early trans-continental train took me quickly into the "Rockies." Can the surpassing grandeur of those mountains be adequately described? They are built to the scale of God, and man can only look on, admire, and worship. Within a short time of leaving Vancouver the train commenced to make its way up the Fraser River Canyon—a glorious stream below and snow-capped mountains above. Firs, cedars, spruce and pines clothed the hills, and gave a dark beauty to the whole scene. A night's "stop-over" at Sicamous not only gives opportunity of seeing this great mountain lake, but also affords the visitor a full daylight view of the beauties still ahead. The second day has scenery finer still. The gorges are tremendously deep, and dizzy does the train cross the apparently frail trestle bridges where the mountain torrents may be seen hundreds of feet below, though the mountain peaks are still thousands of feet high. The foliage of the trees, especially of the maple, stood out in all the warm, rich glory

of autumn shades. Bronze, copper, and gold, amber and flame of fire, splashed the hillside woods. Some of the trees seemed steeped in colour; others were just in tint; others bore delicately-shaded tips; all revealed the very artistry of God.

A second "stop-over" at Banff introduced one to the gem of the "Rockies," Canada's premier holiday resort. Here was a wonderful national park, providing the village with its setting. Within a couple of minutes the visitor enters the still, shady walks. Black and brown squirrels rustle among the trees and shrubs; antlered deer broke through the undergrowth and dashed away. Valleys and gorges, streams and brooks, snow and ice, placid pools and surging hot sulphur springs are all there in marvellous variety and number. Around and above all were the everlasting hills, reaching up to the sky. One of our own poets said that "Earth's crammed with heaven." It is true of that place called Banff.

Passing eastward from the "Rockies" we quickly enter on the prairie. Saskatoon, that city of the plain, which is off the usual railroad track, was my next objective. Here is Emmanuel Theological College, an evidence of the sagacity and sacrificing churchmanship of the Colonial Continental Church Society. It is the most vigorous institution of its kind in Western Canada. Archdeacon Lloyd (now Bishop of Saskatchewan) was its first Principal. The college then consisted of a couple of wooden shacks hurriedly erected in a far-sighted and successful attempt to establish sound churchmanship at the centre of a new university's life. Those shacks still stand. Dr. W. Hallam is the present Principal; he presides over 40 students, who are housed in a handsome stone building

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There are a number of Scholarships attached to the School.

Two Junior Houses, with Resident Masters, Matrons, etc. have been established for the special care of young boys.

All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Martin Place, Sydney.

which now graces the campus of the university of the province. The C.C.C.S. attempted great things, and certainly has achieved them.

The college carries men who are all in training for what we Australian would call a "Bush Ministry." Some of them are taking the arts degree; others are working for the Theological diploma given by the Bishops of the Canadian General Synod. The academic year covers two terms (this is characteristic of all Canadian university institutions); the seven winter months are spent in lectures and study, the five summer months in vacation work in Mission areas.

Not far distant from Emmanuel is the Teachers' Hostel, another C.C.C.S. institution. Here a home and fellowship are provided for young English women who come out to train for prairie schools; also is there centred here the Sunday School by Post, with its four thousand pupils living in remote districts.

(To be Continued.)

Our Melbourne Letter.

(From our own Correspondent.)

One thing that I purposely refrained from commenting on in my last letter was the meeting of 40 clergy, which was called by the Dean on November 12th to consider the matter of the reinstatement of the police by the Government. I refrained, because I thought that the matter had better be forgotten. But the Archbishop has given his opinion upon the matter in his letter to the "Messenger," so no harm can come from mentioning it now. The meeting was hastily called. The clergy who heard about it only heard by telephone at the last moment; and it is safe to say that the majority of the clergy of the Diocese knew nothing about it. The meeting was given to understand that the matter was very urgent; that various other bodies were contemplating taking similar action; that it was merely a question of whether we would be the first, or whether we would come in at the tail end. "All would wish to be either past other in celerity." These forty clergy were to march at the head of a great army of intercessors for the police; the Government were to capitulate and the forty clergy to be crowned with glory. However, nothing has as yet come of it. "The words of Hermes wrought not with facts." Here is the Archbishop's comment:—Forty clergy, hastily and unpreparedly summoned, got together on November 12, and, of course, without any action on my part. A resolution was brought to me from that meeting which, while leaving the whole question of treatment entirely open, almost unanimously advised the re-opening of the question of a possible measure of reinstatement in the broadest way on Christian grounds. I promised to forward the resolution to the Premier with a covering letter of my own, in which I explained its origin. It ran as follows: "That this meeting of Anglican clergy, while not seeking in any way to palliate the gravity of offence committed by the police strikers, is of opinion that the Government should re-open the question of re-employing the men." It is not true, therefore, to say, as one paper said, that these clergy advocated the reinstatement of a majority of the strikers. They advocated re-opening the question. And I think anyone who knows anything of the psychology of strikes would agree that that was not an unreasonable posi-

tion; and anyone who knows the individual stories of men who found themselves in almost impossible positions would feel that discrimination was inevitable, however difficult reinstatement might appear. We are glad, therefore, that some such discrimination appears to be foreshadowed by speeches from the Chief Secretary and State Treasurer. They desire to find State posts for worthy men. Having said that, let us remember that the Government is our representative, and has been acting on behalf of the whole community in danger and difficulty. It is a good thing for each of us to know just when the point has been reached where we should mind our own business. Only those who have full knowledge can judge or act upon the facts. Any action taken by the Church in part or in whole is directed to supplying facts, and suggesting principles. When that is said and done we ought to leave the matter in such ways as not to weaken responsible leaders and authority. And this principle holds good whether a Government is Labour or Nationalist. Someone must finally be left to shoulder responsibility. To their own Master they stand or fall. Who are we that we should judge another man's servants? as St. Paul reminded us. Every man has his own opinion; and very seldom do two agree in detail. Wherefore let us have some consideration and compassion for any leader who is supposed to voice the whole.

A conference of the clergy (a proper conference this time, convened by the Archbishop and with weeks of notice) will have been held when this goes to Press. The subjects for consideration are Spiritual Healing, the Sunday question, and other matters. On the same day a welcome will be accorded the Rev. W. J. T. Pay, the new general secretary of C.E.M.S. But more of these matters in my next.

Holy Trinity, Balclava, has finished with gas; it now has electricity. If there is any church in the Diocese where gas is being put in, the Vicar and Wardens will be only too pleased to present it with five specially beautiful gas standards for the chancel. These, it is felt, are too artistic to be put into the melting furnace if there is any chance of a church wanting them as a gift.

The season for church fetes and queen carnivals is full upon us. Holy Trinity, Balclava, fete was opened on Friday, 30th November, and as I write it is too soon to say what the financial result will be. St. Luke's, South Melbourne, have just concluded a combined queen carnival and fete which realised £200, which will be put toward the cost of a new kindergarten, men's club room, and kitchenette; Holy Trinity, Thornbury, raised £167 by its fete; St. Barnabas', South Melbourne, £100; and St. Jude's, Alphington, £257.

It is reported that nearly every parish in the Diocese has adopted the Kalendar of Lessons arranged by the General Synod Sunday School Commission. "The Trowel," therefore, is in great demand.

There has been a revival of interest in the Ministering Children's League. A fete was held the other day at the home of Mrs. McNeil McCormick, in Camberwell, which in three hours and

a half raised £224 for the cottage by the sea at Queenscliffe, to which the children of poor people may be sent for a holiday.

The first reinforced concrete spire (I believe) in the history of the Church is now nearing completion at St. John's, Camberwell. It was some time before any architect could be persuaded to undertake such an unprecedented task, but the result has apparently justified the experiment. It is now claimed that the tower is stronger than one built of stone would have been, albeit it cost £1500 less. A neighbouring Presbyterian Church is now following St. John's example.

Church of England Men's Society.

Annual Conference.

An excellent platform of speakers and leaders has been secured for the conference to be held in Sydney from December 28 to January 2, 1924. The laymen include such well-known Churchmen as Hon. L. E. Groom, of Melbourne; Mr. G. W. Halcombe, of Adelaide; Mr. L. V. Biggs, of Melbourne, and others. It is expected that a large number of men will go into residence at Cranbrook, the cost of which will be 30/- for the whole period.

C.E.M.S. Re-Union.

A delightful re-union was held on Tuesday evening, November 27, in the Lower Hall of the Sydney Chapter House. The purpose was to meet the members of General Synod. In addition to that we also said farewell to three new missionaries who are about to sail for the foreign fields. Mr. W. M. Vindin was welcomed as our national treasurer; the Social Service Committee were thanked for their great work, and the Bishop of Bathurst strongly stressed the importance of the forthcoming National Conferences. There were nearly 70 men present, and they went away with an increased conviction as to the possibilities of the society.

Katoomba Convention.

Will be held (D.V.) at "Khandala," Katoomba, from Monday the 14th to Friday the 18th January, 1924. "Brethren, Pray for us."



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

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Subscriptions, and all business communications should be sent to the Manager, Mr. H. A. Pocklington, 63 Commonwealth Bank Chambers, 114 Pitt St., Sydney. Telephone B.5529. Office Hours: 12 till 3 p.m., 4.30 to 5.30 p.m.

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The Church Record.

DECEMBER 7, 1923.

Broadcasting the Bible.

Next to the Bible itself there is no more fascinating literature than the annual reports of the operations of the British and Foreign Bible Society. What romances equal those therein narrated! What stories surpass those told of and by the Society's Colporteurs, who are to be found in every land, leading lives of self-sacrifice in distributing the Word of God printed in the dialects of wandering nomads, the jargon of savage tribes, lingua franca of the trader, in addition to the languages more widely known.

To study the Bible Society's annual report and popular report, entitled "The Bridge Builders," is in itself a liberal education. Few even of the men engaged in the active work of the Society can fully realise the vast ramifications of the enterprise.

The B.F.B.S. has but one object—to provide God's Word for every man in his own tongue. The languages in which it has helped to publish or circulate the Scriptures now number 558. Who can measure the amount of consecrated toil that this figure represents on the part of scholars? These men pass away without any taste of the world's rewards, content, if they can, to take the humblest part in the work of bringing an everlasting Gospel to the poorest of mankind.

The Society exists solely to carry out Christian propaganda, to get God's Message, without note or comment, to every man in his own tongue, and last year alone 8,679,000 copies of the Scripture were sent out from the Bible House in London.

The Society maintains its own depots in about 100 of the chief cities of the world, and the recognised sub-depots bring the figure up to over 200. They girdle the earth with their manifold and beneficent activities. They deal with a perplexing variety of languages. From the depot in Rome the Scriptures were sent out last year in 45 forms of speech, from Port Said in 73, and from Sydney in 115.

The B.F.B.S. may well claim the Missionaries of almost every reformed church as members of its world brotherhood. Its association with these heralds of the Cross is always of the happiest character. Not long ago the Archbishop of Brisbane was reported thus in a leading newspaper:—"I am going to preside at a meeting of the British and Foreign Bible Society. . . . The debt of grati-

tude which the New Guinea Mission owes to this Society is so great that I feel I can never do enough to repay it. Probably every Missionary Bishop in the world would say the same." An official of the Church Missionary Society wrote as follows:—"I have to thank you for your letter relating to the grants of New Testaments on 'Missionary terms' which your Committee have most generously made to this Society. We are very much indebted for this and all other invaluable help to God's work among the peoples in C.M.S. Mission fields in East Africa."

Besides the Missionary Societies, however, the chief agency in the dissemination of the Scriptures is the Colporteur. Throughout 1922 the B.F.B.S. maintained about 900 Biblemen. These worked in Canada, South America, China, Korea, Japan, Malaya, Ceylon, India, Egypt, Palestine and Syria, and in Europe. The Colporteur encounters more bitter foes than mosquitoes. "In general," such is the sad reflection of a French Colporteur, "the human heart is bad, and if anyone accuses me of exaggeration, let him take a bagful of Scriptures and go alone to attack the strongholds of Satan and keep it up through long years."

In non-Christian countries the B.F.B.S. Colporteurs act as pioneers, blazers of the trail, pushing out into the regions beyond, selling and explaining the Scriptures, and thus preparing the way for the Evangelist and Pastor. Churches spring up in the footsteps of these devoted men, who lead many a soul to Christ.

The B.F.B.S., however, while enriching the world, is impoverishing itself because of the cost of its work. Wages, freights, insurance, have all gone up, and to-day it has often to pay three or four times as much to produce its huge popular editions as it did before the war. From various parts of the Society's world-wide field there come calls for further translation and distribution of the Scriptures. The expansion of Christianity in the Mission fields is one of the most cheering aspects of the world-view to-day—perhaps it is the most cheering of all. Every convert gained, every new station opened, every new field occupied, means a fresh demand upon the Society's resources. Whatever else may be played out, the Bible is not; and more it is coming into its own. The Society is not doing as much work as it could do and ought to do. It is only doing as much as it can do within the limit of its income. The condition of the world to-day is a mighty challenge to the Christian Church, particularly to the Society that, more than any other, is responsible for the dissemination of the Gospel in written form. An excellent opportunity to churches and individuals alike, who have the Kingdom of God at heart, is given on the second Sunday in Advent to help forward the British and Foreign Bible Society's great work of "broad-casting" the Word, whose entrance giveth light to peoples, and which manifests "the Truth" that makes men wise and free.

General Synod.

A special session of the Anglican General Synod assembled at the Chapter House last week to deal finally with a determination of the General Synod of 1921, providing for an alteration of the constitution in relation to the diocesan representation on the General Synod. The determination, which has been adopted by more than the statutory two-thirds of the Diocesan Synods is designed to increase the representation of the larger dioceses and decrease that of the smaller ones. The representation under the new system will

be graduated from two clerical and two lay representatives to dioceses with less than 31 clergymen to twelve representatives of each order for those having in excess of 205 clergymen.

The Primate presided, and the Bishop of Bathurst was elected chairman of committees. The reading of the determination was moved by Bishop Long and seconded by the Archbishop of Brisbane.

Bishop Long said that there was no constitutional impediment to the carrying of the determination, it being assured that a sufficient proportion of the dioceses had adopted it. He explained that the reason why none of the Queensland dioceses appeared as having adopted the determination was, that, in the province, all determinations of General Synod are dealt with by the Provincial Synod, which will not meet till next year.

Archdeacon Boyce, on the second reading of the determination, expressed the opinion that the proposed alterations did not go far enough in amending the representation of General Synod. He hoped that the representation would be still further expanded to permit a bigger voice for the larger and metropolitan dioceses, the population of which was increasing rapidly.

The Bishop of Goulburn regretted that Archdeacon Boyce had raised the larger issue. If the cities grew as anticipated, he said, the remedy lay, not in increasing the representation, but in subdividing the dioceses.

The determination was passed through all stages. The Synod was then adjourned.

The new method of representation will come into force at the next General Synod in 1926.

The Central Committee.

The Central Committee appointed by General Synod regarding the constitutional powers of the Church met at the Church House, Sydney, on 27th November, under the presidency of the Primate. Twenty-three members of committee attended.

After a full consideration of many aspects of the question the following resolutions, proposed by the Bishop of Bathurst, were carried unanimously:—

1. This Central Committee, appointed by General Synod to confer and report upon the extension of the powers of management and government of the Church in Australia and Tasmania, being assembled on 27th November, 1923, to consider replies from the several dioceses, required under resolution of General Synod to have been forwarded not later than 1st July, 1923, resolves: "That as the replies forwarded by the several Dioceses do not furnish material suitable for welding into a common constitutional document, but do manifest a general desire for more general and more detailed consideration of the constitutional powers and position of the Church in a conference or convention specially summoned for that purpose, it is desirable to report to the Dioceses that the Central Committee has requested the Primate to summon a Special Convention for the consideration of the constitution of the Church prior to the date at which he would ordinarily summon General Synod to meet in the year 1926; also that the committee undertakes, in consultation with the Bishops and their constitutional advisers, to have prepared such constitutional documents as may appear to meet the further needs of the Church in Australia, and to circulate such documents among the members elected to the convention about three months prior to the date of meeting. Such documents to be considered by the convention and the result of such consideration recommended to the Dioceses with a view to further action." The Central Committee realises that this procedure differs, somewhat from the form laid down in the resolutions passed by General Synod, but considers that the circumstances of the situation dictate this course as being likely to prove more helpful generally to the Church and as best fulfilling the spirit of the instructions given to the Central Committee.

2. That in reply to the Primate's request for suggestion as to the composition of the Special Convention, this committee begs to suggest that the Primate request the Bishops to convene representatives from their Dioceses to the same number as they would convene representatives to a session of the General Synod.

A Drafting Committee was appointed for preparation of documents. A spirit of cordial co-operation prevailed throughout the meeting of the committee.

After close consideration each clause of the resolutions, as corrected or amended, was agreed to unanimously, and the whole passed with the same united voice. This furnishes a happy augury for the success of the convention in solving a difficult problem in church life in Australia. Those who have taken

diverse views upon various aspects of the subject in the past expressed their strong belief in the value of a conference and their earnest desire to co-operate in the effort to reach a common mind.

The decision reached by the committee may well prove one of the most momentous in the history of the Australian Church.

Personal.

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Rev. J. H. Blundell, Th.L., has been appointed to succeed the Rev. W. J. T. Pay as Rector of St. James's, Traralgon, Victoria.

Rev. A. C. Miles, Th.L., of Dalyston, South Gippsland, was recently married to Miss Walsh in St. George's Church, Wonthaggi, on November 13. The Bishop of Gippsland officiated.

Rev. P. A. Micklem, Rector of St. James's, Sydney, is leaving Sydney for an extended holiday early in January.

By the lamented death of Mr. C. H. Brown, the secretary of the McCaughey Trust, at the age of 39, the Parish of St. Paul's, Wahroonga, has lost a staunch friend and devoted Church worker.

The Ven. Archdeacon Young, of Bairnsdale, who has been connected with the Diocese of Gippsland since its formation in 1902 has resigned, and will take up work in connection with the Melbourne Metropolitan Mission early in the new year.

Rev. F. W. Tugwell, of Lismore, has been appointed to the Parish of St. John's, Glebe, Sydney, in succession to Canon Cranswick.

The following paragraph from the "S. M. Herald" of Saturday last will interest a wide circle of friends of the revered Bishop of Willochra:—

A sensation was caused yesterday afternoon by the collapse in a faint of the veteran Anglican Bishop of Willochra. Shortly before 5 o'clock the Bishop was seen to rise from his seat in the Cowper Room at the Church House, where he was attending the first meeting of the Australian Council of four Churches now seeking re-union. Bishop White had passed through the door, but collapsed in the passage immediately. The Archbishop of Sydney, Dr. Carruthers, and other members of the council, rushed to the Bishop's aid, and lifted him into the room. Within a few minutes, however, Dr. White sufficiently recovered to be led to another room, where he waited until he was taken to his temporary home. The Bishop later sent to the meeting a message of thanks for sympathetic attention. Professor McIntyre, who offered up the closing prayer, made touching and sympathetic allusion to the Bishop's sudden illness, and in impressive language asked that he might be given health and renewed strength.

We are glad to add that the Bishop is quite well again.

Rev. T. H. Watts, Th.L., Curate of Prahran, is to be ordained to the priesthood on December 21, St. Thomas' Day.

Rev. A. E. Taylor, Assistant-Curate of Ithaca, has been granted three years' leave of absence from the Diocese, and has been appointed Rector of Trundle, in the Diocese of Bathurst.

Rev. S. H. Denman, Acting-Organist Secretary of the B.C.A., is on deputation work in Victoria.

AUSTRALIAN COLLEGE OF THEOLOGY.

A Correction.

"The Church Record," Sydney.

Thank you for inserting the A.C.T. class lists in your last issue.

By accidental oversight one name was misplaced in the first list. F. W. Roberts, St. John's College, Armidale, was put down as having passed Part I. His actual place will be found in this printed list, viz.: Th.L., Class II., between Hamilton and Siddons. I shall be much obliged if you will kindly make this correction.

—W. HEY. SHARP.

December 1, 1923.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Christmas and the Children.

For the past three years the Committee of the Church Homes for orphan and needy children, girls and boys, have issued a neat Christmas Day dinner table collecting envelope, which it is requested to pass round the table on Christmas Day to collect any small coins friends may have to spare. The committee are anxious not to clash with any parochial effort, but it is felt that the envelope provides an easy and convenient way to gather up a number of coins which in the aggregate may form quite a respectable total. In the past three years the sums thus collected have reached just on £400. The children always look large in our thoughts at the Christmas season, and it only requires a moment's thought to vision the kind of Christmas many of these children would have but for the generous provision made for them by the Committee and friends of the Church Homes. The envelope can be obtained from the clergy or direct from the homes on application.

Trinity Grammar School.

The following appeal has been issued on behalf of the School Council:—

In view of the wide scope of Trinity Grammar School, serving the needs of the education of our boys in the environment of the Church from Sydney to Granville and Beecroft to Sutherland, members of the Church of England in this area of the city are invited to be present and bring their friends to the Fete at the school on Friday and Saturday, December 7 and 8, from 3 p.m. to 10 p.m. each day. Lady Cullen is to perform the opening ceremony. The proceeds will be for the Maintenance and Extension Fund. Beginning with no endowments, the school has had remarkable growth, but has a big interest to meet for the outlay on its present buildings, and needs to provide for still further developments. The oldest part of Sydney should have a church school for boys in its midst, which should have the support of all. The school is governed by a representative and elected Church Council, who feel confident that this appeal to church people generally will be generously responded to.

A Wonderful Record of Service.

On Tuesday, November 13th, there passed to her reward suddenly Miss Isabella Kendall (77), for almost sixty years hon. organist at St. Peter and St. Paul's Church, Milton. She was the daughter of the late Mr. John Kendall, and granddaughter of the late Rev. Thomas Kendall, one of the pioneers of this district. For many years Miss Kendall was a teacher and superintendent of the Sunday school, and its treasurer up to the time of her death. She was also treasurer of the Sowers' Band, stipend collector, and collector for the Home Mission Society's Auxiliary. The various rectors of this parish ever since its inception always found in her their most devoted and reliable worker and friend. Punctual and regular in attendance herself, she was ever pointing out to others in a loving way their duties and obligations. Amidst many discouragements she ever stood as a

firm friend, always to be depended upon. A commemorative tablet was placed in the church at the completion of 50 years as hon. organist, and had she continued until next February, 60 years of service would have been completed. Her work was not confined to her church, as for many years she acted as secretary to the local Benevolent Society, and was always ready to inquire into cases of poverty and need, and give relief when required. She also held the position of local inspector for the State Children's Relief Department for a long time. Such a record of service would be difficult to surpass, and she will be greatly missed by all who were associated with her in any way. A lasting monument to her memory is the beautiful pipe organ which was in the church some years ago, and for which Miss Kendall collected almost all the money.

A Memorial Service was held in the Parish Church on Sunday evening, November 25th, when the Rector (Rev. Walter E. Coates) made special reference to the life and work of Miss Kendall.

Home of Peace.

Mrs. A. E. Furness, of Point Piper, kindly lent her drawing-room for a meeting on Wednesday, November 28, when Miss Ashie and Miss Starling spoke of the history and work of the home and the need for extended interest in it. Archdeacon D'Arcy Irvine presided, and a Rose Bay Circle was formed, with Mrs. Furness as secretary. A Circle has also recently been formed at Woolahra, so strong support should now be forthcoming from these eastern suburbs.

Dedication of a Rectory.

There was a large assemblage of residents at the dedication of St. Michael's Rectory at Rose Bay. Her Excellency Lady Forster laid the foundation-stone of the building last June, and Mrs. Geoffrey Fairfax on Saturday week performed the ceremony of opening the door.

The Vicar-General, Archdeacon D'Arcy Irvine, assisted by Archdeacon Boyce and the choir of St. Michael's, dedicated the building as a Rectory, and in the course of a short address congratulated the honorary architect, Mr. Day, and the contractor, Mr. Jamieson, upon their good and speedy work. He also congratulated the Church officers and parishioners upon the fine building.

Mr. Day then presented Mrs. Geoffrey Fairfax with a gold key.

After apologising for the absence of Lady Cullen, Mrs. Fairfax said it was very gratifying that the building had been completed, and she expressed a hope that the Rector would be spared for very many years to enjoy it.

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Mrs. Fairfax then performed the ceremony, which was brought to a conclusion by the singing of the "Old Hundredth."

Farewell to Missionaries.

A goodly number of sympathisers and friends of the C.M.S. foregathered on Monday night at the Chapter House, Sydney, for a rather hastily arranged valedictory meeting to four outgoing missionaries—Dr. and Mrs. Fitzpatrick, who are going to the Kenya Colony, Africa; Miss Wise, who is going to Hongkong; and Mr. S. Dunstan, who is going to assist the Rev. R. C. Blumer in educational work in Ceylon. The veteran missionary enthusiast, Mr. C. R. Walsh, presided, and Rev. M. Hinsby introduced the outgoing missionaries to the meeting.

The Rev. T. Quigley, C.M.S. hon. secretary in Tasmania, and whose parish has partly undertaken the support of Dr. and Mrs. Fitzpatrick, said that he was grateful for the opportunity of hearing his testimony to the sterling worth of their missionaries. The sending them out by Tasmania marked a new step forward by the C.M.S. in Tasmania. They would now have five missionaries wholly supported by some five or six parishes in that island; some indication, he said, of the enthusiasm of those parishes for the missionary enterprise. The chairman explained that the stress of examination time had prevented the presence at the meeting of many members of the Christian Student Movement.

Dr. Fitzpatrick, in speaking, said that in boyhood he had always placed before him as his hero in life the late Dr. Maynard Paine of Old Cairo, but, said he, I have to-day changed my mind at the sight of Miss Wise going, absolutely alone, to China, a great unknown and heathen land. As we think of the missionary work a diagram comes before our minds of a great black globe with a narrow white wedge inserted therein. It tells us that there is so much to do and so little has been done. The speaker instanced the sore need of medical skill in lands like Africa and China, the cruel methods of their own doctors and people, and contrasted it all with the comforts and skill we home Christians enjoy. He was going because these things showed him the tremendous need, and he hoped to be used in some way to mitigate the ills of those lands.

Miss Wise and Mr. Dunstan also addressed the meeting, at the close of which Archdeacon Boyce pronounced the Benediction.

A Gift Afternoon.

The committee of the Deaconess Children's Home, Harrison Street, Marrickville, are holding the gift afternoon and school prize-giving on Friday, December 14, 1923, at 2.45 p.m. Mrs. Shephard Laidley, O.B.E., will present the prizes to the children. A

short meeting will be held, when the Rev. A. Killworth, LL.B., the Rev. G. A. Chambers, M.A., B.E.C., and Miss Pallister will speak. The children will sing and play kindergarten games, and the elder girls will hold a small missionary sale of their handiwork.

Owing to the generous response of friends on former gift days the storeroom has been well filled, and the gifts have largely supplied the needs for many months. The following list of gifts are suggested:—Sugar, jam, honey, syrup, cocoa, biscuits, cereals, soap, sheets, tablecloths, kitchenware, plates, spoons, cutlery, brushes and combs. Goods may be sent direct to the home, and donations addressed to the hon. treasurer.

BATHURST.

The Budget.

The Bishop's notes in the current issue of the "Church News" deals with the various items of the Diocesan Budget. This method of finance has been in force three years. The objects provided for are:—

Training of the Clergy	£1170
Management Expenses	725
Diocesan Commissioner	600
"Church News"	450
Foreign Mission	375
and other smaller items, including grants to three very poor parishes. The total is £3551, and of this the parishes are assessed to provide £2175.	

VICTORIA.

MELBOURNE.

Church Missionary Society Notes.

Sister M. E. Pethybridge, of the Church Missionary Society, left Melbourne by the ss "Bendigo" on 10th November to return to her work in Kenya Colony, East Africa.

Miss E. M. Bond, of the Church Missionary Society, Foochow, China, and Miss A. M. Cooper, of the Church Missionary Society, Western China, reached Melbourne for furlough by the Sydney express on 30th October. A telegram has been received by the Church Missionary Society from Mr. H. Leslie Perriman, a Missionary at the Roper River Mission, intimating that he left Thursday Island on 11th November on his way south for furlough.

The Rev. C. B. G. Chambers, who was unable to sail for India last month owing to serious illness, hopes to leave Melbourne, accompanied by his wife, early in January to take up the work of the Church Missionary Society at Peshawar.

Interesting letters have been received by the Church Missionary Society from the

Superintendent of the Roper River Mission in the Northern Territory telling of the work there and on Groote Island, in the Gulf of Carpentaria, where the staff have been busy erecting new buildings in place of those destroyed by the recent cyclone.

The Bishop of Carpentaria has been visiting the Roper River and Groote Island Missions.

Conference of Clergy.

A Conference of Clergy was held by the Archbishop in the Chapter House, Cathedral Buildings, Melbourne, on Tuesday, December 4, at 10.30 a.m., to consider the Sunday question, "Spiritual Healing," and other matters.

WEST AUSTRALIA.

The Memorial Chapel.

A further addition has now been made to the Cathedral buildings by the completion and consecration of the Chapel in memory of those who gave their lives in the Great War, 1914-1919. This Chapel has been erected on foundations laid in 1880 for the Chapter House in the original plan. The funds for this Chapel have been collected entirely by the personal efforts of His Grace the Archbishop, who had the joy of seeing his work completed and consecrating it on October 7th, 1923.

The Dedication Ceremony.

The ceremony on Sunday, October 7th, was most impressive, and included, besides dedication of the Chapel, also the unveiling by His Excellency the Governor, Sir Francis Newdegate, of the Memorial Tablet which has been placed on the Chapel wall and bears the following inscription:—

"This Chapel is erected to the glory of God and in everlasting honour to the Anglican members of the Australian Imperial Force from this State who fought and fell in the Great War, 1914-1918."

Among those that assisted at the ceremony were soldiers of different branches of the Service, relatives of the fallen, and representative citizens. The vice-regal party consisted of His Excellency and the Hon. Lady Newdegate, attended by Major Kerr Pearce, Lady Jane Carleton, Miss Carleton, Mrs. Kerr Pearce, and Mrs. Hugh Carleton.

Following the unveiling of the Memorial, the "Last Post" and reveille were sounded and His Excellency, advancing to the chancel steps, addressed the congregation as follows:—

"In times of peace all over the world noble edifices of religion are erected to God as thank-offerings for mercies received, and as holy places where people can testify to what is in their hearts by attending ser-

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vices of worship. In Western Australia, with a far smaller population than the State now possesses, some years ago, members of the Church of England erected this noble Cathedral, where, Sunday after Sunday, it is the privilege of so many of us to worship. When someone most dear to us passes away, the impulse in all our hearts is to raise a memorial, if possible, in the place where we worship.

"What strikes the newcomer in this Cathedral, after surveying the beautiful building itself, is the splendid Memorial Hall, erected in the precincts, to two gallant young soldiers of one family who lost their lives when doing their duty nobly. Inside the Cathedral the memorial tablets to soldiers who have given their lives to their King and country, present a record of never-failing interest and admiration.

"In the future, whoever visits this Cathedral will see, in addition, the beautiful Chapel which has to-day been consecrated with every solemnity and honour that can be offered to the memory of the soldiers of the Anglican Church who fell in the Great War. Whoever, in the future, approaches the Holy Table to take part in the most solemn rite of the Church, will, for all ways be reminded of those who fearlessly fell for the cause they considered right. To communicants the existence of this memorial is bound to be a help in their endeavours to do their duty, whatever that duty may be.

"Men of the Church of England, headed by the Archbishop, himself the head of the Church to which we belong, flocked in their many hundreds to obey this call. The women of this country, by nursing and hospital and comforts work, and by keeping the home fires burning—heavy though their hearts might be—most nobly and unflinchingly did their part.

"The sacrifice to duty undergone by these men and women will be unforgettable, in days to come, when our population has increased in proportion to the geographical greatness of the country. By God's Providence many gallant soldiers and sailors returned to their homes in safety; some never to be the same men in health as when they left these shores to go to the front—so many thousands of miles away. What can be more appropriate than that this memorial to those who have not come back to us should be a part of the fabric of this noble Cathedral? To the young this memorial will be an incentive to go higher and still higher in their conception of duty—of duty owed by us to Almighty God, the Protector of us all, and, then, to our fellow men and women, who, with ourselves, can only exist in peace and prosperity and welfare if high ideals exist amongst us. To those whose belongings took part in the Great War this memorial stands on record as a testimony of love and affection and gratitude. May the pride which we feel in the deeds of our sailors and soldiers, always with thanks to Almighty God for giving us the victory, act as some alleviation to wounds which never can be healed.

"May I be permitted to offer my humble thanks for the invitation given to me, as representing His Majesty the King, to take part in this most impressive ceremony in this Cathedral, and, thereby, be enabled to testify to the respect, appreciation and gratitude which I know the King feels for those who fell, and to the sympathy he feels for their belongings."

TASMANIA.

Medical Missionaries.

(From Our Own Correspondent.)

Dr. and Mrs. Fitzpatrick, who are leaving on December 4th to take charge of a C.M.S. Hospital in Kenya, East Africa, and who are going out as Tasmanian Missionaries, have had a series of splendid meetings in Tasmania. There was a large meeting in St. George's Hall, Hobart, to welcome them to Tasmania. They visited most of the C.M.S. parishes in Tasmania, and had large and en-

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thusiastic meetings at St. John's, Launceston, St. Aidan's, Launceston, and Stanley, Richmond, and Kempton, Cygnet and St. Stephen's, Hobart. Everywhere fresh interest was stirred up, and definite promises of support were given. The Tasmanian Branch has now five Missionaries in the field and partly support two Victorian Missionaries, and give £100 a year to the Roper River Mission. It was a venture of faith to attempt to support Dr. and Mrs. Fitzpatrick, but as a result of their visit to Tasmania the committee feel confident that not only will they be able to find the £400 a year necessary to support the work of Dr. and Mrs. Fitzpatrick, but that next year they will be in a position to send out another representative. Everywhere Dr. Fitzpatrick struck the right note in his excellent addresses, and made the right appeal. The people were much drawn to him and his wife, and he has made a great impression. A Valedictory Meeting was held in St. George's Hall, Hobart, on November 8th. The Bishop presided over a great gathering of C.M.S. supporters. Mr. Kermod, Rev. A. Gamble, and the Bishop spoke. The hon. secretary, Rev. T. Quigley, who is Rector of St. George's, gave the farewell charge. Dr. Fitzpatrick also addressed the meeting. On the 10th, the morning of their departure, a farewell communion was held in St. George's, and also a Missionary breakfast. The Bishop, who is keenly interested, celebrated and presided at the breakfast. It was an inspiring service and meeting, and will not soon be forgotten. The sending out of Dr. and Mrs. Fitzpatrick marks a new step forward in the cause of C.M.S. in Tasmania. St. Stephen's, Cygnet, Richmond, Kempton, and the great Missionary Parish of St. George's will support their work.

Bad servants ask permission after the things are done.—The Talmud.

The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.—Psalms.

Be a friend to every friendless creature. The practice of usury is as wicked as the shedding of blood.—The Talmud.

This world is an ante-chamber to the next. Prepare thyself in the ante-chamber, that thou mayest worthily enter the throne-room.—The Talmud.

A Mother's love never grows cold.

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Immigration Department.

The annual report of the Immigration Office has the following notes:—

For the twelve months ending to-day a total of 116 ships have been met at this port.

Five thousand and eighty-three of the Archbishop's cards of welcome have been distributed.

Two thousand four hundred and forty-nine Church of England people from overseas have been commended to the clergy.

Work has been found for 320 persons by personal application, and possibly 300 others have obtained work indirectly through my office.

I now receive from overseas a number of commendations of persons travelling by each ship, roughly 300 for the year, principally from Great Britain, and a few from other parts of the Empire.

Special attention has been given to the "Dreadnought" and "Farm Learner" boys on arrival at the wharf, and afterwards by Mr. Iven Johnson, who corresponds with them after they reach their homes.

"The Dawning of That Day."

(By Rev. H. G. J. Howe, Rector of Christ Church, Gladestonville.)

Mr. Howe has just published a second edition of the above book, dealing with the Second Coming of Christ, at a cost of about £100, and is now sending a copy to every Church of England clergyman in Australia and Tasmania, and as the postage alone on the 1350 thus sent is of itself a considerable item he is now appealing to those who are in sympathy with the above important subject to assist him in defraying the heavy expense that has been incurred.

THE NEW LECTIONARY.

Dec. 9, 2nd Sunday in Advent.—
M.: Pss. 9, 11; Isaiah v.; John v., 19-40, or 2 Pet. iii., 1-4. E.: Pss. 50, 67; Isa. x., 33-xi. 9, or xi. 10-xii. 2; Matt. xxiv. 29 or Rev. xx.-xxi. 8.

Dec. 16, 3rd Sunday in Advent.—
M.: Pss. 73; Isa. xxv. 1-9; Luke iii. 1-17 or 1 Tim. i. 12-ii. 7. E.: Pss. 75, 76, 82; Isa. xxvi. or xxviii. 1-22; Matt. xxv. 1-30 or Rev. xxi. 9-xxii. 5.

Dec. 23, 4th Sunday in Advent.—
M.: Pss. 94; Isa. xxxii. 1-18; Luke i. 26-45 or 2 Tim. iii. 14-iv. 8. E.: Pss. 96, 97, 98; Isa. xxxiii. 2-22 or xxxv.; Matt. xxv. 31 or Rev. xxii. 6.

Correspondence.

(To the Editor of "Record.")

Sir,—Your Melbourne correspondent appears to applaud the teaching of Dr. Floyd that the congregations should not join in the singing (except of the hymns) in Cathedral services, and where there are choirs "fit to sing by themselves." Following Dr. Floyd's example, one might reply: "The Venite does not begin with 'O come, let us sing unto the Lord by proxy.'" Under this extraordinary form of congregational worship there would be "trouble in the amen corner" if a full-souled worshipper dropped into St. Paul's Cathedral, Melbourne, or into a church where a "fit choir" is to be found! When dedicating a new organ recently at Great Oswald's Church, Grasmere, the Bishop of Carlisle pleaded for a higher standard of music in church, and alluded to the habit of congregations taking no part in the singing. He thought this was probably due to the over-use of the organ. The writer of "Family Talk" in "The Church of England Newspaper" adds: "I think the Bishop might have added that the use of elaborate chants and difficult tunes have also a good deal to do with the silence of the congregation. Some organists and choirmasters seem to do all they can to make it impossible for the congregation even to make a joyful noise." How great minds differ.—Yours, etc.

—"HEARTILY REJOICE."

A Plea for Prayer Book Services.

(To the Editor "Church Record.")

Sir,—Until such time as proper legal effect is given to revision it is much to be deplored that services are not held in accordance with the Book of Common Prayer as at present constituted. How few churches can one go into in this country and find a simple, plain, unvarnished prayer-book service free from foreign interpolations and additions? At two churches in the city of Sydney, at 10.30 a.m. on Sundays, a plain service is held, also on week days, morning and evening. But, alas! many people are prevented by distance from attending these, and in their own parish churches all sorts of additions are tacked on. At St. Andrew's Cathedral, Sydney, a prayer book service used to be held at 10.15 a.m. on Sundays. Unfortunately this seems to have been discontinued, to judge by the announcements in each Saturday's paper lately.

All schools of thought are to blame in regard to this deplorable state of affairs. The low church party cannot find fault with the high church party, for priests of both parties and all parties do it. In some churches one sees practices which seem to have been lifted bodily from the Roman Catholic Church, whilst in others acts of a distinctly dissenting flavour are performed.

I feel that a protest is necessary against this state of affairs, also that as a member of the Anglican Church it is only right to say that one is entitled to services in accordance with the Anglican book of common prayer.

It appears from observations made that music is one great cause of dereliction. When music comes into a service the prayer book goes out. A thousand times better it would be for every organ to be kept locked and every choir to be disbanded than to have the prayer book disobeyed.

In these times when something new is used to attract people to church, when in some churches moving pictures are shown, and in others the service is brought down almost to the level of a concert, what a novelty it would be were a priest to advertise "a prayer book service with music." A service where one could see every rubric carried out and the music restricted to what is laid down as to be sung, and with no foreign accretions of any sort put in. If only one prayer book service were to be held in each church every Sunday it would be something, even if the other services for the day were conducted as at present.

If the clergy wish to indulge in Catholic or Nonconformist practices, they should then join those communions where these things are legal and in place, instead of trying to foist them upon Anglican congregations.

Yours, etc.,

—PROTEST.

Notes on Books.

"Can I be a Christian?"—By the Rev. James O. Hamay, published by Hodder and Houghton, 5/- net. Our copy from the publishers.

The author is the well-known novelist, "George Birmingham," which will be commendation enough for the many who know his writings in lighter strain. The purpose of this theme is to meet the difficulties of the men and women who are out of touch with organised Christianity, yet profess a distinct reverence and love for the Person of our Lord. As the writer puts it in his preface, "These to whom I have written, cherish the desire to be Christians. They do not want to be churchmen. Christ attracts them still. The church—its creeds, its ways, its spirit—repels."

The writer proceeds, by the method of a series of letters, to deal with the difficulties, real and imaginary, of what we may term "The Christian Outsiders," and seeks to show them that they have a very real place in the number of the disciples of Christ. The talks are quite popular in style, and contain much suggestive thought.

The chapter on our Lord's miracles is the least impressive. The modern tendency of minimising and naturalising those "signs" and "works," to which Christ Himself pointed as witness to the truth of His mission and claims, is far removed from the view of them which we get from the Sacred Record, and, surely, from Christ's own view.

The last chapter deals very sanely with the question of resurrection, and incidentally warns against the hotch-potch of modern "spiritualism."

Australian Gift Books for Christmas—We have received from the publishers, Messrs. Angus and Robertson, of Sydney five volumes of their new "Platypus" series all by well-known Australian writers and locally produced. They are interesting and healthy stories, artistically printed and bound, and are sure to be popular. The volumes

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are entitled—"Bushland Stories," by Amy E. Mack; "Scribbling Sue," by Amy E. Mack; "Teens," by Louise Mack; "Girls Together," by Louise Mack; "Dot and the Kangaroo," by Ethel C. Pedley. Each volume is priced 2/6.

"Towards the Understanding of Jesus," by Vladimir G. Simkhovich, Professor of Economic History, Columbia University (Published by the MacMillan Company, New York. Our copy from Messrs. Angus and Robertson, Sydney, price 2/6). This volume gives us a clearer understanding of the life and teaching of Jesus and sets forth the uniqueness of His character and insight in the light of historical fact. It should prove helpful and stimulating to every theological student and should make its appeal to all shades of religious thought.

The aim of this little book is set forth in the preface, viz. "To understand the particular circumstances and conditions that make so great an historical event as the insight of Jesus; historically intelligible to us." Jesus is an historical personality, living at a time when the conflict between Jewish national religion and national politics on the one hand and the domination of Rome on the other, was at its height, culminating in the destruction of Jerusalem. National deliverance was the great problem of the day, agitating the minds of all earnest Jews. Jesus must have been influenced by this great question. The very fact that he was able to impress the multitudes with His teaching is a clear indication that it was identified with this absorbing question.

The author in the opening chapters supplies the historical background for the teaching of Jesus: the fight between assimilation and loss of independence on the one hand and national and religious security on the other. He gives a fine analysis of the motives and incentives which stirred the Jewish people at that time. There was a general expectation of the coming of the promised Messiah. Faith in the immediate national deliverance was the great need. That faith based upon the Law and the Prophets found many new interpretations which produced a variety of religious beliefs.

Chapters v. to iv. deal with the attitude of Jesus towards this social state. To Him salvation lay, not in resistance to Rome, not in assimilation of Greco-Roman culture, not even in passive resistance, but in a new spiritual birth, manifesting itself in the spirit of love and emphasized by such injunctions as "Love your enemies, bless them that curse you, do good to them that despitefully use you."

Such reaction on the part of our Lord arose not merely from the emotional side of His nature, but also from His unique intellectual insight. His intellectual and scientific knowledge was the basis of His conviction that He was the Way and the Truth. The insight of Jesus was a gift from God; it was absolute and so He taught with authority. His knowledge was summed up in the words "The Kingdom of Heaven is in us." Christ's concept of the Kingdom of Heaven was altogether different from the concept of others. He postulated a spiritual birth of the people and not salvation by external force. Jesus showed the common people that the very political and social situation demanded a change of mind. The teachings of Christ being universal could not be understood at that time. Those of His day resented it and crucified Him.

The author gives a splendid psychological analysis of the human nature of Jesus, but one has to be careful not to go too far. To the Christian, Jesus is God as well as man and we are on dangerous ground when we presume to judge the uniqueness of Jesus from the purely human standpoint.—P.

The China Massacre.

Miss A. Jones writes from Mien Chow:—A most terrible tragedy has happened in our Mission this week, which has cast a great gloom over everything. Revs. White-side and Watt left a fortnight ago for a trip to Mowchow, and thence to Chin Ting Shan (the mountain I used to show on my slides). Before they got very far, they were warned not to go on, as it was not safe; they thereupon turned back, but when they were within half a day's journey of Mien-chuh, they were met by a band of brigands, who deliberately shot the gentlemen dead, searched the bodies, and made off with everything belonging to them. The Chinese boy with them, although he managed to get away, when they had gone, came back, but found the men both dead, so he rushed down to carry the news. Unfortunately, there was no one at Mienchuh, so it has caused some delay, and we are still awaiting news as to what has been done. Both were married

out to those left behind. Also, they are a tremendous loss to our Mission. Mr. Watt was principal of our big boys' school—being the only real gentleman educationalist in week, but who are we going to put in there? Our staff is already so depleted; still, we cannot close up the school and lose the opportunity of winning these fine, big boys, who will be the leaders in our Church in the future.

In Mr. Whiteside we have lost our best evangelistic worker. A good deal of his time since return from furlough has been taken up with conducting evangelistic campaigns and Bible Schools. So, you can see what it means to us to be deprived of two such fine workers. Surely this constitutes a call to someone at home who has been holding back or who has been seeking a sphere for their labours in the Mission Field. Can I send the appeal to you at home? How grand it would be if Australia could respond to this call and send forth men to fill these wide gaps! Will you keep these our needs before you?

We have already lost three of our gentlemen workers by death this year, and at least one more through ill-health preventing him returning.

Young People's Corner.

THE AWAKENING OF NAMO.

To the lover of a garden I suppose one of the greatest joys of life is to watch the seedlings and the bulbs pushing their way up through the soft earth, and gradually blossoming into sweetness and beauty. And even the brown stems of apparently lifeless trees and shrubs, in winter time, hold their promise of the life to come. To those who work in the Garden of the Lord it is sometimes given to see the awakening and unfolding of a life, seemingly dull and lifeless, and such an one was Namo. When I look at her now two pictures instinctively rise before me—as she was, and as she is.

Asleep.

A year ago she came to us, a lassie of seventeen or so, but, nevertheless, married. Both father and mother had died when she was quite tiny, and she had been brought up—rather allowed to grow up somehow—by relations. Her daily life was that of the ordinary outcast village girl. She played in the sand with other small girls, acted as nursemaid to any babe who needed an attendant, learnt to cook the food, to draw water, to sweep, to make the cakes of cowdung; but she never went to school, never learnt to read or write, and though Christian in name, when she came to us knew hardly anything about her Faith. At the age of fourteen she was betrothed, and at fifteen was married. Last year we were needing someone on the compound for some very simple duties, and we engaged Namo, but after a day or two we said, "Will she ever learn to do them properly?" Every morning Namo came with the others to prayers, and sat next to Rajji the Biblewoman, her chadar (head veil) carefully held forward in her left hand to form a screen between herself and where the men sat together on one side. To her mind this was quite the proper thing to do. One has to be respectful to the stronger sex, for does not the woman belong to the man? For the first few mornings she had no idea of listening. Are not services mainly held for men? True, the Biblewoman and her mother-in-law were present, but then they were older women.

Beginning to Wake.

One morning the Miss Sahib who was taking the service asked Namo a question. This was quite a new idea. How could she be

expected to know? So she hid her face in her chadar and giggled. But the Miss Sahib was used to this kind of thing, and next morning asked her again, and again she giggled. After this Rajji took her in hand.

I answer when the Miss Sahib asks a question, and so do others. Why shouldn't you? Listen well, and when she asks a question again, answer? The following morning the question was repeated. The temptation to giggle was strong, but a timely nudge from Rajji prevented this. "Answer," she commanded, in low but decided tones. And Namo answered, then gazed in blank amazement at her temerity and cleverness. It was a crisis, and marked a real step forward. Namo started to wake up. Not all at once. She had many set-backs, but she did not go to sleep again. Gradually she has come to take a real lively interest in the services and classes, and best of all in the Gospel Story. Watch her as she sits—eyes wide open, brain alert, every now and then putting in an appreciative comment, noting all the little side touches of every-day life, so familiar to our village people here, and so strange to western minds. A week or so ago mention was made of the Pharisees during a class. "Who were they?" I asked. No reply from the others. I glanced at Namo, and she answered with a glum and almost bored air, as much as to say, "Why ask me anything so easy?" She is awake now, and we fervently hope will remain so.

Signs of Life—Love and Prayer.

Namo has one or two marked traits for her own. For one thing she has an intense love for children. Put a child anywhere near Namo, and the next moment will find it in her arms. She does not as yet love wisely, but we hope she will learn. "What is the matter with Hamid to-day?" we ask, Hamid being a small toddler less than two. "Oh, she saw some raw carrots yesterday and cried for them. Namo gave them to her, and to-day— But the curtain shall drop on that scene. Namo is at present very happy, helping to care for a small motherless babe left in our charge. We have to keep a strict eye on her lest she feed her with food unsuitable to such a young person; but she will love her, and that is a great thing.

Then, Namo is a firm believer in the power of prayer, and her faith is as simple as that of a child. Her latest endeavour is to learn to read. At first progress was very slow, and again we wondered "will she ever learn?" But her teacher persevered, and Namo of her own accord resorted to prayer, coupled with perseverance, with the result that she is making decided, if slow, progress. Her lessons are punctuated with little prayers for help, and to another slow pupil she says, "You pray like I did. God the Father is sure to help you. He helped me."

Growing.

Yes, Namo has awakened up, but has a long way to go yet. She is learning for confirmation now and is very keen, and, indeed, would sit and listen to stories of the Lord Jesus all day were there not work to be done—sweeping and such like unpleasant duties. And no, Namo does not like work much. She has yet to learn the God-appointed work, whatever it is, can be a means of grace, and an offering to Him. But perhaps she, like others, sometimes gets disheartened over it. Just now hot, dusty winds are blowing, and one day she watched the leaves swirling about over her newly swept pathways she said, "I don't think God the Father accepts my work, for He sends His wind to spoil it all."

"Namo" means "The Name," that is, of God. Will you sometimes pray for Namo and the many like her, that she may be among the overcoming ones to whom the Father gives "a white stone, and in the stone a new name written."

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Current Topics.

We desire to wish our readers the old-time wish of "A Happy Christmas and a Bright New Year." The "fresh-Christmas and a Bright tival is so wonderful. It never grows old. Generation after generation still keep up the characteristic festivity, and mutual expressions of goodwill still abound. Of course it should be so. Christ is a living Master and Saviour. The story of His coming out of the heart of God's love to men is one that can never grow old as long as ever there are hearts that realise their need of a living Saviour. The great force that has permeated and renewed human life and given hope to a humanity otherwise hopeless is centred in and radiates from the transcendent Personality of Our Lord Jesus Christ. The season that bids us to remember the Day on which the Life of God became manifested as incarnate, and so broke in upon the life of man with all its wonderful grace and blessing will ever be a season of glad remembrance. "For us men and for our salvation" He came, with angelic heralds to tell out to mortals the story of His birth.

Christian Healing Mission.

The Great Mission in New Zealand has been attended with the Australia. The "Monthly results manifested here in same class of wonderful News Sheet" published by the N.Z. committee, reports:—

The great Mission of Spiritual Healing draws to its close—all too quickly. It has proved a glorious milestone, a momentous turning-point in our Church's history. The real aim of the Mission has become clearer and clearer as centre has followed centre—the Healing of the Soul primarily, the Healing of the Body as a consequence of Spiritual Healing. Both have been vouchsafed in ample measure. By hundreds and tens of hundreds the sick have come for Blessing, not by Mr. J. M. Hickson alone, but together with the official Ministry of the Church. It has been a revelation of the appalling prevalence of sickness still incurable by medical skill. The medical profession has many amazing triumphs to its credit, and not least among the nations in New Zealand. But as the pitiful procession of afflicted has passed in and out of our churches, filling them to their utmost capacity day after day in every place, there has been revealed to our eyes an underworld of unrelieved suffering hitherto not realised. But, thank God, from the bottom of our hearts, the experience has also revealed to us that the Fountain of Healing has indeed been waiting all these years only the coming of the sufferers to its side, and the hands of those who will lift the afflicted into the healing waters of the Saviour's Love. These days of Preparation and Mission have shown us the power of Intercessory Prayer. In every centre there have been, before the Mission, remarkable healings, physical as well as spiritual, in answer to the faith of the sufferer, and to the prayers of the intercessory groups. In every Mission there have been given large numbers of physical healings, great and small, after the laying-on-of-hands, sometimes im-

mediate, more usually at some interval after the Blessing. But, whether outward visible physical improvement has been observed or not, the Spiritual Blessing has been in almost every case amazingly, gloriously, convincingly apparent. More clearly than any other feature, this has been the characteristic of every Mission—that it is a Mission of the Spirit, that all have been spiritually blessed. From an unexpected quarter comes the most enigmatical description of the Mission's influence, "Devotional, not Emotional." Emotion there is—and only a purblind materialist would discount the importance of emotion in the affairs of the soul—but it is not "emotionalism" as commonly associated with religious missions. The emotion that one has felt is a movement deep down in one's inmost being—as of the slow swelling of the bosom of a calm sea at full tide—

Too full for sound or foam,
"But such a tide as moving seems asleep
When that which drew from out the boundless deep
Turns again home."

But not to physical death. The Mission comes to release our souls from the living death of bondage to sin as well as to disease with a spiritual foundation. Mr. Hickson's greatest contribution to our happiness in God is not alone his charismatic gift of Healing from Christ, which has brought happiness to so many sufferers, but the revival of our faith in the Will and the Power of Christ in our own day to heal both our souls and our bodies.

One result of the meeting of the Bishops in Sydney last month is the promulgation of a Pastoral Letter dealing with the matter of Spiritual Healing. The Bishop of Goulburn, in his monthly letter to his diocese, writes as follows concerning the Bishops' Conference:—

"Three archbishops and fifteen bishops met in solemn conference at Sydney for two days, devoted, led by three helpful addresses from We began a morning of quiet worship and the Archbishop of Melbourne. Then we settled down to work carefully through an outline of questions to be considered, and came to a common mind as to the principles which we felt ought to be observed in the exercise of the ministry of healing, leaving the issue of particular instructions for clergy and laity to the discretion of each bishop in his own diocese. Finally we decided to issue a joint pastoral letter to be read to all congregations throughout the Church in Australia. This pastoral letter is now being printed for circulation in each diocese. It records our thankful witness to facts within our own experience, facts of physical and spiritual blessing, facts of abiding influence on the life of the Church; and it gives general outlines of suggestion for that preparation of the sick and of the congregation in the way of faith and prayer which will be necessary if our Lord's healing presence is to have its perfect work. The letter is briefly a message to the whole church from a body of chief pastors who have felt and seen in this Christian Healing Mission a veritable coming of Christ in new power, and have heard the call of Christ to persevere in a path upon which He has set our feet afresh."

Church people and Christians outside of the Anglican Church will look with interest to the forthcoming Pastoral. The mission has left an indelible impression in spiritual and physical blessing to so many that there is a prevailing desire

that the work of Spiritual Healing should not be allowed to slip away from the Church's normal ministry.

We are glad to see in the current issue of the Tasmanian "Church News" a warm disclaimer special practices of Anglo-Catholicism which are distinctively Roman and not Catholic. A correspondent in that paper was complaining of the inference of certain terms employed in an editorial concerning that special "ism," which were either hostile or "in sarcastic or humorous vein to Rome directly, and to the Catholic movement in the Church of England indirectly." The editor of the "Church News" is "not careful" to make answer to the complaint, which he does in the following note:—

"We plead guilty to a certain amount of laxity in employing the word 'Faiths,' though the meaning was clear enough. Our contention was, and is, that it is an act of disloyalty to our Church to send children to Roman Catholic or any other schools, in which they will be taught to depreciate the Catholicity of the Anglican Church, as for instance with regard to the validity of Anglican Orders, etc."

"With regard to the latter portion of the letter, we do not feel that we can withdraw one word of what we have written. Personally our sympathies were entirely with the Anglo-Catholic movement when it was first started, as a deliberate effort to deepen the spiritual life of the members of the Church. But when it comes to the question of the Cult of the B.V. Mary, Tabernacles, Benedictions, etc., we feel that the movement has got out of hand. We cannot reconcile the selection of hymns used at the Anglo-Catholic Conference with the teaching of our Church. The position we take is this—while we are fully in accord with the sentiments and their efforts to educate people to realise the Spiritual side of life, we cannot have any sympathy with the recent developments. We do not feel that we have exceeded the limits of Christian charity in expressing our regret that the promoters of the movement have been guilty of such grave indiscretions."

The correspondent we refer to makes a strikingly characteristic claim in her letter. We say characteristic, for it is no new kind of murmur for "fair play" on the part of Anglo-Catholics. She writes:—

"Possibly this hostility is shared by the majority of your readers, but the minority is entitled to a voice, if only a small one, in the newspaper of the Diocese. May I, as an Anglo-Catholic, affirm that the breach within the Church, regrettable enough already, is widened considerably by these attacks on a movement with which many of us are in sympathy, and which some of us, at least, are prepared to defend?"

This, of course, is only a specious plea—an attempt to hold down a just criticism of a movement which is a distinct menace to the reformed principles of our great Church of England. Our "Anglo-Catholic" friends would "muzzle" the