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MR. HICKSON IN BENDIGO (page 3)

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Current Topics.

We record with interest the experience of the Ballarat clergy in relation to preparation for the Spiritual Healing Mission. A writer in the Ballarat Church Chronicle, describing the work of preparation, says, "Weekly, at Christ Church, the clergy met to discuss 'Psychology and the Christian Religion,' using for the purpose Pym's book. But as time progressed it was felt such preparation was insufficient. Sermons, in courses, were preached at the Ballarat Churches, and we had resort to prayer. We began to feel at last that this, and not psychological study was the true preparation, for faith, and not knowledge—the faith of a little child—was to be the key to healing power." This is well and truly said. For after all the only requisite in coming is a personal conviction of God and His faithfulness and love as revealed in the Cross of His dear Son.

The Bishop of Chelmsford has always been an enthusiastic supporter of the Church of England Men's Society. As chairman this year, he is seeking to kindle enthusiasm in the movement and to arouse the Church leaders to the importance of the society's work. His lordship has recently addressed a letter to the clergy of the Church of England concerning the Society, in which he points out that the C.E.M.S. is probably the largest society of male communicants in Christendom. "No other such organisation entirely composed of men exists," he says. "It has immense spiritual possibilities. The value of the C.E.M.S. ought never to be gauged from a merely parochial point of view. Its outlook, aim and work, extend far beyond parochial boundaries. Twenty-five years ago parochialism was rampant, and if to-day there is a larger vision, embracing the diocesan, national and international nature of the Church, this is largely due to the C.E.M.S. The society has within its ranks men of all shades of opinion, and they are working happily together."

The movement has very great potentialities for the extension of the Great Kingdom, but in Australia it needs the revivifying touch of the Holy Spirit in order to stir up into a flame the gifts it undoubtedly possesses.

The Bishop of St. Alban's has been indulging in some straight talk to the Church people of his diocese. Writing in his Lenten letter, the Bishop refers to the duty of every Churchman, clerical and lay alike, in the

departments of worship and work. His lordship says:—

"If we are ever to make the Church what God means it to be we must work together, Parsons and people. It is no good for us clergy to put all the blame on the laity, nor is it any good for the laity to put all the blame on us clergy. I expect we are both at fault. But I often hear as I go about, complaints about the way the services are taken, and how dull the sermons are, and I daresay some of the complaints are justified. But I do know this, that the dullness of services and even of sermons is again and again due not only to us clergy but also to the members of the congregation themselves, and that for two main reasons.

"First as to services. If the laity would only realise that the spiritual atmosphere in a church is created by the spirit of the people who come—if that spirit is one of criticism or boredom the atmosphere created will correspond; it will be bored and critical. If the spirit in which people come to Church is that of 'getting'—which is selfish—the services which lack that spirit of warmth and fellowship which is only possible as a result of the spirit of 'giving.'"

"Secondly, anyone who has had any experience of public speaking (or indeed of conducting services) knows perfectly well how audiences (or congregations) differ: a sympathetic audience enables you to be your best; an unsympathetic one can easily produce from you your worst: your best may not be very good, but your worst is generally very bad."

In one of our Australian dioceses members of Synod had before them an ordinance defining the word "Communicant," but to many persons' surprise the ordinance was not passed. The same question was recently before the National Assembly in England. One member moved—"That it is desirable that the status of an 'actual communicant' should be clearly defined." The Assembly as a whole refused to be drawn and the motion was not passed. Consequently the terms remains undefined in our formularies; and a communicant may be one who communicates or one who has the right to communicate, or in the mind of some one who communicates at least three times a year. This leaves the matter very indefinite. It would seem only right the term should be defined if it is used in any legal instrument of the Church. At the present time men who never communicate are able to hold office that ordinances of the Church intend should be held only by actual and not merely potential communicants.

We are always a little suspicious of the sensational news items that appear in evening papers. In fact, during the war we felt that great deal of it was hatched like the ostrich egg. Consequently we are inclined to take with a very large grain of salt this news item printed as follows in a Sydney newspaper:—

UNION OF CHURCHES**Easter Monday Races**

BRISBANE, Wednesday.

A race meeting was held at Heldon on Monday in aid of the Church of England and Roman Catholic building funds. There was a bumper attendance, and the two churches will divide a handsome profit.

We hope that some Brisbane correspondent of official standing will declare this impossible kind of abomination an impudent lie and a gross libel on the Church of God.

Before our next issue this sacred memory day will have gone by. We trust that for many years Anzac Day, to come Australia will solemnly celebrate the day that speaks of the wonderful and soul-stirring devotion of her sons who made their country stand out in the eyes of the world for valour. We trust that the good sense of our people will make for a celebration of the day which will be worthy of the memory of men who laid down their lives in the great cause of righteousness.

A NEW EARTH.

God grant us wisdom in these coming days, And eyes unsealed, that we clear visions see Of that new world that He would have us build.

To life's ennoblement and His high ministry. Not since Christ died upon His lonely Cross Has time such prospect held of Life's new birth;

Not since the world of chaos first was born Has man so visaged hope of a new earth.

Not of our own might can we hope to rise Above the ruts and failure of the past. But, with His help who did the first earth build,

With hearts courageous we may fairer build this last.

—John Oxenham.

CHRISTIAN HEALING MISSION.**Prayer for Children.**

Look down, O loving Father, we beseech Thee, upon all sick and suffering people, and especially upon the sick children of this land, and stretch forth Thine hand to heal and to save them. Give Thine abundant blessing to the Healing Missions now being held in our midst, and grant that many by them may be restored to perfect wholeness both of body and soul; through Jesus Christ our Lord. Amen.

English Church Notes.

World Peace.

A telegram has been sent by the Archbishop and Bishops of Sweden to Mr. Bonar Law, the Archbishop of Canterbury, President Harding, the Cardinal Archbishop of Paris, and M. Poincaré.

The message, which is addressed "To our fellow-Christians and responsible statesmen in all countries, and especially the President of the United States," says:—

"No one can count the numbers of those in all parts of the world who are moved in their innermost being by present events. We hoped for the blessings of peace after the horrors of war, but the disunity of the European Commonwealth grows worse.

"Starvation, the poison of bitterness in outraged souls, physical contamination and sexual degradation are ravaging noble groups of the human family in Central Europe.

"During the so-called peace skilled armies are cutting away large parts from the territories of their disarmed neighbours, thus aggravating atrocious miseries.

"The seeds now being sown will bear fruit in new and more frightful wars, for 'whatsoever a man soweth, that shall he reap,' as the world-war proved abundantly. Europe's distress evidently comes from making brute force and short-sighted selfishness the highest law instead of listening to Christ's voice. We do not judge anyone, because man only sees in part, but we condemn methods of violence.

"Earnest hearts everywhere are asking the question, 'What can be done?' We, servants of the Church of Sweden, urge upon our fellow-Christians in France and all lands to join with us in imploring God to grant us vision and power to take whole-hearted action.

"In the interests of the whole problem of peace it is necessary that the reparation question should be lifted from the present level of reprisals and threats to a higher plane of mutual trust and good-will.

"Men must forgive as they hope for forgiveness. We humbly appeal to responsible statesmen to relieve with all possible speed and by straightforward agreement between the representatives of all the Powers, the tension which is daily growing more unbearable and baneful."

Anglo-Catholic Congress.

For the information of our readers we publish the following arrangements for the Anglo-Catholic Congress in London (July 8th to 13th) are announced.

Sunday, July 8th.—Morning: High Masses and sermons in certain churches, with collections for Foreign Missions. Afternoon: Demonstration in certain churches of the Method of the Catechism. Evening: Solemn evensong.

Monday, July 9th.—Priests will be available in certain churches to hear confessions. The committee hopes to arrange a missionary exhibition. Afternoon and Evening: The presentation by the Catholic Play Society of some form of religious play. Evening, 8 p.m.—In Caxton Hall, Westminster, the annual general meeting of the Federation of Catholic Priests.

Tuesday, July 10th.—The opening of the congress.—Morning: High Masses, with sermons about the catholic revival. Afternoon: First session in the Royal Albert Hall, with an address by the President of the Congress, the Bishop of London.

The congress will continue on Wednesday and Thursday.

Friday, July 13th.—7 a.m., General communion of thanksgiving in certain churches. Priests will be available in certain churches to hear confessions.

The committee has further proposals under consideration, particulars of which will be published as soon as they are available. The programme of subjects is nearing completion. Membership tickets (price 5s.) are selling at a surprising pace and are being purchased, not only from all parts of the country, but also from many places abroad. Great interest is being taken in Church circles in the United States; representatives will probably be sent. The general secretary is the Rev. H. A. Wilson, Anglo-Catholic Congress Office, Abbey House, 2 Victoria Street, S.W.1.

The Bishop of London has consented to preside.

Prayer Book Revision.

At a meeting of churchmen in Coventry, a resolution was carried expressing entire disagreement with the proposals of the suggested alternative book of Common Prayer, and requesting the representatives of the diocese in the National Assembly to make their views known at the first possible opportunity.

Church Doctrine.

For some time a Committee of Churchmen consisting of nine Bishops and a number of prominent representatives of all schools of thought has been considering the possibility of securing variety with fundamental unity. Comprehensiveness within limits is the end sought. As a result of their deliberations a request was made to the Archbishops to nominate a Commission to draw up a statement that will not be authoritative, and on its completion would be considered by the Bishops with a view to further action, if any. The reference suggested is "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences." The Archbishops after eight months' consideration have appointed the Committee on which two Bishops and nineteen clergy and three laymen will sit. The names suggest a fair representation of sections of the Church, and it is believed that the investigation will extend over a number of years.

The Triangle of Fellowship.

(By Rev. Canon George Buchanan, Vicar of Hull.)

"Thy God," "Thy Neighbour," "Thyself."—St. Luke x. 27.

Remembrance Day, which we celebrate this week, is a call to the Nation to remember that the true symbol of human life is a Triangle, not merely a point, or a line, or even three separate points but a Triangle, three points linked together in mutual relationship, "Thy God," "thy neighbour," and "thyself."

In the war it was said men found themselves, and that was to some extent true, but they found something more, something their spirits call to us to remember to-day, they found that God was necessary to them and to their neighbour, and that they were necessary to their neighbour and to God.

Now in four years the clarity of that vision has become dim, only incorrigible optimism can prevent us becoming really alarmed at the extent to which the vision of the larger relationship is being forgotten. Thought for God has been too largely obscured by the inevitable reaction to pleasure after the war strain, thought for our neighbour has too often been overborne by the grim necessity of making a living for ourselves.

How important then is it to have an occasion, once a year at least, when in our gratitude to the fallen, and under the solemnising influence of their sacrifice, we pause and think, pause to remember that man cannot live successfully only for himself, that alienation from either his God or his neighbour is bound to produce the atrophy of his best self, bound to spell moral and spiritual desolation.

Yes, both Revelation and Experience unite in urging that the only possible philosophy for an adequate life is one that takes in all three, the man himself on whom is placed responsibility for his personal existence, his God "in Whom he lives and moves and has his being," and his neighbour along side of whom he has to work and with whose co-operation he alone can hope to fulfil the purposes for which God created them both. Indeed, that man has learned the biggest thing in life who can say, "I need God and my neighbour, my neighbour needs God and me, God needs me and my neighbour." What a different situation there would have been in the Nation to-day if everyone of us had learned and not forgotten that simple fact!

A Universal Symbol.

Now it is interesting to note that so far as can be known, all Personality works on the same lines no matter how high you go up. True it is not necessarily so as you go down, the circle or the spiral may well be the symbol of many lower forms of life. But for the Personality, acting either corporately or individually, it seems to be beyond doubt that the same basic principle of the Triangle holds good. No matter what the phase may be, there must be three points, and the same three points, linked together in mutual relationship.

Take National Life. To the Jew the individual was merged in the nation, for both were chosen of God. What does God say is the way to run a nation properly? "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbour as thyself." "Thy God," "thy neighbour" and "thyself," the pivotal points of civilised Society as God intended it to be run.

Or take Ecclesiastical life. The Master gave us a glimpse of His conception of Church life when He described His object in gathering the Apostles round Him. "That they might be with Him and that He might send them forth" (St. Mark iii. 14). Here is the triangle that made their life, "the Master," "the disciples," and the "multitudes" to whom they were to be sent.

Take again the Anglican life. We do not know much about it, but we know this, that when the angel Gabriel appeared to Zacharias to announce the birth of John the Baptist, he said, "I am Gabriel, who stand in the presence of God, and am sent to speak to thee" (St. Luke i. 19). "God," "Gabriel," and "Zacharias," the triangle once more, essential even to the Anglican life.

But that is not all, take the Beatific life of the Redeemed.

In the "Holy of Holies" of the Bible (St. John xvii.) we see our Lord communing with the Father. But note this fact that all through the incident the same three points are to be seen—the Saviour who prays on earth, the Father who hears in Heaven and the believers about whom they are communing. Indeed a marvellous glimpse is vouchsafed of the beatific glory of the Saints hereafter in verse 21, that "they all may be one, as Thou Father art in Me, and I in Thee, that they may be in Us."

The same triangle of Eternal fellowship, "I in Thee, Thou in Me, they in Us." Do you wonder then that the conception of Deity Itself, is a great Triangle of Persons crowning the whole scheme of Universal Life? The Father who is "all and in all," the Son who is the "Manifestation of the Father," and the Spirit "proceeding from the Father and the Son," Three Persons in One God.

Some Practical Inference.

Now if all this be true, there follow three inferences, clear, sharp and definite.

1. Selfishness is an intellectual stupidity.
2. Service is a social necessity.
3. Devotion is a spiritual duty.

Let us look at these briefly.

Selfishness in view of the above is not merely wicked, it is stupid. It must be so, for it is trying to live your life as if the symbol were a point instead of a triangle. This is flying in the face of facts, this is falling foul of what seems to be the universal law for the proper functioning of Personality. Now no man can fall foul of the Universe in any direction without getting hurt. It reminds one of a tale that went the rounds during the war. A young subaltern had fallen foul of the War Office, and in his irritation exclaimed, "I'll fight them with the last ounce of strength I've got." "Don't do it," said the Colonel, who knew what he was talking about, "don't

try fighting with the War Office, for whatever happens, the War Office is bound to win."

How much more true is it, that if you fight with the Universe, then "whatever happens," the Universe is bound to win. Yet thousands are living to-day as if this were not so, as if "regard for number one," was the only true philosophy of life, as if the Symbol of life were a mere point and they the centre of it. Brethren, it can't be successful in the long run, the Universe is "bound to win."

But the second inference is equally clear. Service is a social necessity.

Yes, the mere fact that the points in the triangle are mutually linked throws on us the necessity of mutual service.

It is necessary for the due promotion of self-expression, for no soul can adequately develop in isolation. Daniel Defoe builded better than he knew, when he made the man Friday a social necessity for Robinson Crusoe, and even before that, when the parrot was regarded as better than nothing at all. Despair or insanity would have been the end of Crusoe had he not had the fellowship of something in his social environment. And Mr. Tansley, in his "New Psychology," says that "Love is the expansion of the Ego," thus enunciating the same principle that serving something or some body is essential to individual life.

But on the larger scale this is also true, the world to-day is so linked up that its interdependence is recognised universally. Woodrow Wilson notes this as a new fact in life. "Yesterday and ever since the world began, men were related to one another as individuals. In the ordinary concerns of life men dealt freely and directly with one another. To-day the everyday relationships of men are largely with organisations, not with other individual men. Now this is nothing short of a new social age, a new era of human relationships, a new stage setting for the drama of Life." ("The New Freedom," p. 6.)

It is obvious then that into this "new stage setting" the Church has to place men of moral and spiritual ideals, otherwise this world-unity born of commercial interest and scientific ability may become a Frankenstein Monster of selfishness that may swallow up humanity itself.

Sacrifice Alone can Save Society.

That is what Christ did and Christians can do no less. Indeed, it is Sacrifice that alone can save Society, and sacrifice is service expressed in terms of what it costs, it is service to the point of sacrifice that alone can sanctify our domestic life, sweeten our industrial relationships, smooth our national divergencies or soften our international antagonisms.

And after four years of the opposite, it is time we appreciated the fact more fully. Finally, and deeper than all, Devotion is a religious duty.

By devotion one means giving to God "the honour due unto His Name," both on Sunday and on weekday putting God first. Yes, the apex of the Triangle of fellowship must be God, Triune Deity, Creator, Redeemer and Sanctifier, and it cannot be completed without that.

And that is our supreme need to-day, a Christian Nation that will believe in and live out God as revealed in Jesus Christ. More than a change of Government, we need a change of heart, more than new legislation, we need a new orientation of the nation's mind. The fact is that, generally speaking, we all need to re-discover God, and in the glory of that discovery to re-adjust our relationships both to Him and to our neighbours round about us.

It has not yet been done, but peace and prosperity must tarry until it is, for John Orehnam after all was right:

"Only one way there is by which the load Of coming ill may yet be turned to good, Only one way—COME BACK TO GOD."

THE NEW LECTIONARY.

April 13, 2nd Sunday after Easter.—M. Ps. 120, 121, 122, 123; Exod. xvi. 2-15 or Isa. lv.; John v. 19-29 or 1 Cor. xv. 35. M. Ps. 65, 66; Ex. xxxiii. or xxxiii. 7 or Isa. li. 1-8; John xxi. or Phil. iii. 7.

April 22, 3rd Sunday after Easter.—M. Ps. 124, 125, 126, 127; Numb. xxi. 1-35 or Isaiah lvi. 15; Mark v. 21 or Acts ii. 22. M. Ps. 81, 84; Numb. xxii. 36-xxiii. 26 or xxii. 27-xxiv. or Isa. lix.; John xi. 1-44 or Rev. ii. 1-17.

April 29, 4th Sunday after Easter.—M. Ps. 128, 129, 130, 131; Deut. iv. 1-24 or Isa. ix.; Luke xvi. 19 or Acts iii. 8; Ps. 145, 146; Deut. iv. 25-40 or v. or Isa. lxi.; Luke vi. 1-35 or Rev. ii. 18-iii. 6.

Mr. Hickson in Bendigo.

(By "Spermologos Secundus.")

The editor has kindly asked me to send a short account of the wonderful mission we have just passed through, but how can I tell it? For it has been too wonderful for my poor words adequately to express a tithe of all that we have longed for and felt and experienced. However my orders are plain, so obey I must.

We had of course months of careful preparation, devotional meetings and services in church, prayer circles, special sermons without number, and towards the end weekly celebrations of the Holy Communion in St. Paul's, where the mission was to be held as well as at All Saints', the pro-Cathedral. But why was the mission not held at its natural centre, the last-mentioned church? Because it stands on a hill, while St. Paul's is on level ground—no small consideration, e.g., for people using crutches.

As in other places, our non-Anglican friends were invited to join in with us, and to a man they did so, did so too most cordially and whole-heartedly. But then we are always a happy family here in Bendigo in that respect, all the three bishops have been under showing a brotherly spirit of co-operation with our partners in the other boat. Indeed, it is understood that the Bishop is asking a Methodist and a Presbyterian to read a lesson each at the thanksgiving service to be held on the 10th.

The organisation, of course, is a very big work, with endless detail, a strong committee was formed, and the Rev. F. A. Philbey was appointed secretary, and to his diligence and skill the success of the machinery of the mission is in no small measure due. Also the Bishop was most fortunate in obtaining the services of Sister Erwood, of the C.M.S. Depot in Geelong, who had organised the nurses, and V.A.D.s there for the mission, to come for the same work here. Also he had Mr. Frank Grose, a well-known Y.M.C.A. worker, and perhaps the best organiser in Bendigo, to take charge of the Community of the Holy Name, most kindly lent us Sister Agnes both for the mission and also for some time prior to the mission, in order to visit patients, etc. So altogether we had a strong contingent of most experienced helpers.

Mr. Hickson arrived on Saturday, March 31st, and on Sunday afternoon gave an address to a large party of workers at St. Paul's. This proved to be a tremendous inspiration, some of our very best workers had doubts dispelled, and faith enormously strengthened. As in other places we were all struck by the natural simplicity of the man. And we were struck, too, by his earnest faith, indeed this was just magnificent—take Christ at his word, was his constant injunction over and over again both at the preliminary service and also at the mission services. "You sing," he cried, "Thy touch hath still its ancient power, do you believe it?"

And so it was with rekindled faith that we gathered together on Monday morning, Easter Monday, too, what a thrilling inspiration! The service was to start at 10 a.m. but the workers got there at 8 a.m., for there was plenty to do. Moreover, the patients even at that early hour began to arrive. Indeed, quite soon there was a steady stream of patients escorted by nurses or ushers to their pews, and a sad, sad sight it was too, poor deformed limbs and contorted bodies. But such a look of expectancy on their faces!

Exactly as the G.P.O., with its out-of-tune chimes, struck the hour, the Missioner, the Dean, the Archdeacon and the Bishop, came in, and the service began. All very simple. All very solemn. All very hopeful as with hushed voices we softly sang, "Just as I am without one plea," with a new intensity. Again the earnest words of the Missioner reached many hearts, and from the tense look on the faces of all it was manifest that he was being followed with new-born hope. Then there came the laying-on of hands. First the cot cases, etc., the Archdeacon leading the way and reading the nature of the complaint to Mr. Hickson, who laid his hands on each, being followed by either the Bishop or the Dean. Each case was then quietly and rapidly removed, in fact no praise can be too high for the way in which the nurses and ushers did their work. Outside willing hands took charge of the patients and gave them light refreshments. Right till one o'clock the work went on, in fact on two of the three days till past one. Indeed on the third day we had to migrate to the Sunday School, which is larger than the church; in all there were (so the secretary tells me) slightly more than 1000 tickets issued from places as wide apart as Tasmania and Queensland. Indeed right

up to to-day (6/4/23) people are asking for tickets, i.e., days after it is all over.

In the afternoons the bishop, in company with the clergyman concerned, took Mr. Hickson round to bed-ridden cases, some 33 being ministered to in this way. And the results? Ah, how we all like to see something tangible, don't we? How we crave for the material. Well, chiefly, we have had a tremendous spiritual uplift from the simple truly evangelical teaching of Mr. Hickson. In all his teaching he glorified Christ, "I am nothing," again and again he cried, "It is Christ Who heals." Most clearly from Christian Science, Theosophy, Gouernism, and similar cults. Why? "Because," he answered, "they deny the Godhead of Christ, which is our sheet anchor." And both clerical and lay workers felt, nay, knew, that they were brought right into the very Presence of Christ Himself. Indeed, the mission seems to be a special manifestation of the Risen Christ to strengthen our weak faith in this materialistic and pleasure-seeking age.

But God in His mercy gave us bodily blessing as well. As this is written only two days after the close of the mission, and as the cures are generally gradual, it is of course far too early to do anything in the way of tabulating results, but even so there have been many marvellous cures. Thus one person on coming out of church discarded her crutches, by means of which alone she had previously been able to walk. They were eagerly seized by two friends (one each) as mementoes! A prominent official in the G.P.O. regained his hearing after a long deafness. A woman regained her sight. One vicar brought in a woman who had not used her right arm for 30 years. This morning as he was in his garden he saw her coming to call on him, and when about 20 yards off she waved the hitherto paralysed arm round and round to testify to the reality of the cure. A dear old Methodist lady who had been bed-ridden for 16 years and eight months, can now walk with assistance. Another, an even worse case, has vastly improved, and is doing light work. And the tide of blessing grows, and doubtless the next few days will reveal many more.

We have been enormously helped by a very sympathetic press. Not only did they report everything with great fulness, but, as Mr. Hickson said, they caught just the right spirit too, in fact his verdict was that the reports were the best he has yet had in the Commonwealth. The only trouble is that all the issues were immediately sold out, or else the long-suffering editor of the "Church Record" would simply have had a bundle of papers hurled at him from which he would have had to cull the tit-bits, and this humble scribe would have been saved the trouble of writing this account. If, however, the trouble lead, any to pray more sympathetically for Mr. Hickson's work, he will be amply rewarded.

The following item was taken from the Bendigo "Sun":—

Mr. A. G. Oxborough, or Arnold Street, who is the chief telegraphist at the Bendigo Post Office, has been deaf for 12 months. He went to the mission service at St. Paul's yesterday morning, and his experience is told below in his own words:—

"I went to the service yesterday morning full of hope that my deafness might be



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cured. For 12 months I had been afflicted and was always forced to use an acousticon. Mr. Hickson placed his hands on my ears, and immediately afterwards I felt a strange tickling sensation at the back of my ears. When I went out into the street I felt that my hearing had improved considerably. For the first time for 12 months I was able to discard my acousticon. A man named Little, a stranger to me spoke to me in Pall Mall and asked me what time it was. I took out my watch, told him the time, and then said that 24 hours previously I could not have complied with his request without using the instrument. I went home, and after a little while the people there remarked about the change that had occurred, and how much better my hearing was. I am quite convinced that a definite improvement has taken place in my hearing. I felt my hearing to be clearer immediately after the missioner had put his hands on me. My hearing has not been completely restored, but the change is certainly remarkable."

Such was the testimony given by Mr. Ox-
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being afforded one of the patients. Mr. Ox-
borough showed the writer the acousticon he
had discarded, and said in conclusion:
"Though my hearing is not completely re-
stored the change is sufficiently marked to
convince me of the reality of the cure." During the conversation Mr. Oxborough did
not need his acousticon, which is a fact
sufficiently remarkable in itself for he has
not been able to do this for 12 months.

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Rev. A. G. Goldsmith, M.A., Mis-
sions to Seamen Chaplain to the Port
of Melbourne, has been appointed
Chaplain to the Missions to Seamen
at Bunbury.

Mr. K. A. Burton, son of Rev. A.
Burton, rector of Swan (W.A.), has
been awarded an Arden Prize, value
£100, as the result of an examination
at Gray's Inn.

Ven. Archdeacon Woodthorpe, of
Dunedin, has been appointed Professor
of Economics by the Otago University
Council. The position was rendered
vacant by the resignation of Professor
Henderson Pringle.

Rev. R. H. Hobday, M.A., who was
recently appointed vicar of Grey Lynn

Auckland, has received the appoint-
ment of vicar of St. Michael's Colom-
bo, and will leave for Ceylon at an
early date.

Rev. H. N. Baker, M.A., rector of
St. Thomas', North Sydney, has ac-
cepted the position of Chairman of the
N.S.W. Branch of the Student Chris-
tian Movement for the coming year.

Rev. H. G. Gray has been appointed
to take charge of the parish of Cul-
crair-Henty (Goulburn).

Rev. H. S. Cocks, B.A., C.M.S. mis-
sionary in Lucknow, is returning to
Sydney in June for a short furlough.

We regret to learn that the Bishop
of North Queensland has been suffer-
ing from acute ear trouble, which has
necessitated a serious operation.

By the death of Sir Thomas Dibbs,
the Church and community in Sydney
have lost a good friend and supporter.
The Primate makes the following refer-
ence to the loss sustained:—"Within
the last few days we have lost Sir
Thomas Dibbs. He was one of the
grand old men of the Church. He was
an old man when I took up my work,
but he was for many years a faithful
member of the Church Property Trust,
whose opinion was invaluable, and who
devoted much time to our finances.
The Church Building Loan Fund owes
much to his stewardship in its early
days, as also does the Centennial
Fund. Nor ought we ever to forget
that the west towers of the Cathedral
are a monument of his liberality. I
trust that younger men may be com-
ing forward to take the places of those
who go."

The Archbishop of Brisbane paid his
first visit to Rockhampton as Metro-
politan this month. He preached at St.
Paul's Cathedral on Sunday, April 8,
and is conducting the Retreat for
Clergy which extends from Wednesday
evening till Saturday morning, April
14.

Dr. S. K. Datta, the well-known In-
dian Christian leader, who during the
next few months will be visiting Aus-
tralia and probably New Zealand, un-
der the joint auspices of the Y.M.C.A.
and Student Movement, is expected to
arrive in Western Australia on May 1.
He will spend May 1 to May 5 in Perth,
and then go on to Adelaide for a week.
His dates beyond that point are un-
certain, until word comes to hand as
to how long he will be able to stay in
Australia.

The Bishop of Dornakal, India, will
meet the N.S.W. C.M.S. Committee on
May 9.

In Memoriam.

MRS. HENRY LANGLEY.

On Saturday, March 31, at "Dungarvan,"
Surrey Hills, Victoria, there passed to her
rest Mrs. Elizabeth M. Langley, widow of
the Right Rev. Henry Archdall Langley,
first Bishop of Bendigo. Mrs. Langley was
born in Bathurst in 1849, being a daughter
of Mr. Fred Strachan. She was educated
at North Sydney, and attended in her school
days the services at old St. Thomas' Church.
She married in 1867. Her husband at that
time was the clergyman at the Bathurst
Church.

Up to the last she remembered her happy
associations with Bathurst, and rejoiced in
the progress of church life there. She be-
came the mother of 12 children, all of whom
are alive, and have achieved distinction in
their various callings. Her desire was that
some of her children would undertake the
two-fold nature of Christ's work—that of
the ministry and of medicine. Her wish was

fulfilled. She lived to see two of her sons
ordained to the ministry of the Church—
Canon Leslie Langley, of All Saints' Wool-
lakra, Sydney, and Canon Henry Thomas
Langley, of St. Mary's, Caulfield, and two
sons graduate as doctors—Dr. Frank Lang-
ley and Dr. Arthur Langley. The other
sons, Archie and Aylmer Langley, holding
leading positions in banking institutions.
Three of her daughters married clergymen.
The children came from a Christian home
where God was honoured in word and deed.
Family prayers was the custom. In recent
years visitors have been impressed by these
little gatherings.

"Before we separate we must have pray-
ers. There is so-and-so at the war, and
these were her words. We must remember them."
These were her words. Who knows what
blessings came in this way? Naturally, she
took a deep and an active interest in the
Mothers' Union, and was one of a small
band that initiated the movement in Victo-
ria. She became president, and was much
sought after as a speaker. When her
health failed her, well-written and thought-
ful letters to her relatives emphasised the
importance of the careful training of the
children, and the great value of Christian
teaching.

The work of the Young Women's Christian
Association always appealed to her. She
was elected president of the committee, and
gave herself wholeheartedly to this move-
ment for the welfare of young women.

Mrs. Langley was an ardent and indefatig-
able worker for foreign missions. A mis-
sion circle was held in her own home, and
her last wish was that any money left by
her should be given to the Roper River
Mission.

What were the characteristics of her life?
1. She loved the Lord Jesus Christ as her
Saviour and Friend. The words she asked
to be placed on her grave express her life-
long belief—"Jesus, my Saviour." She had
a simple trust in Christ and His promises.
She loved the Bible as the Word of God.
It was from the Bible she gained the inspira-
tion for all her activities.

2. She loved her own Church, though ap-
preciating and co-operating with other Chris-
tian bodies. The inspiring Liturgy of the
Church of England, with its rich meaning
and quiet dignity, strongly appealed to her.
She liked the plain, unadorned services, and
found much help in the reverent services of
her own parish church.

3. Her long life was marked by a sim-
plicity and beauty of character that revealed
its sincerity and reality, and won the es-
teem of all who knew her. So transparently
good, she radiated happiness wherever she
went. She was one of the great women of
her day. A woman of strong convictions
and quiet fearlessness in expressing herself,
she often said: "God will take care of His own."
God is no man's debtor! The secret of
her noble life was this, "the joy of the
Lord was her strength." She died at the
ripe age of 81 years, and was buried near
her husband at Bendigo cemetery. To her
it was not death, but, as she herself said,
it was the entering into the joy of the
Presence of her Lord and Saviour.

The Archbishop of Melbourne's Pastoral.

My dear friends,—I desire to write this
month a few suggestions, more especially to
the clergy, as we look back over the won-
derful way in which God has blessed us in
the mission, and look forward to our atti-
tude and action in the future. Let me be-
gin by saying what a privilege of service
it has been to minister to Christ's suffer-
ing folk, what faith it has kindled and jus-
tified to know what God has wrought, what
hope arises in our hearts as we go forward
in the path of Christ, what love it develops
in the hearts of those who find themselves
united by so great a fellowship, even when
differing in other matters, what simplicity
of living upon Gospel lines, what vision of
Christ Himself in fuller measure it has
opened up before our eyes. Let me offer a
few words of counsel and warning.

1. Don't mind criticism. If it is untrue,
disregard it; if it is unfair, keep from irri-
tation; if it is ignorant, smile; if it is jus-
tified, learn from it. The world has been
crying for years, "Show us your faith by
your works." And it is understandably
nerved to be taken at its word. This is cer-
tainly part of Christ's Cross. There are
some earnest folk not yet convinced. They
have a right to their opinion. But there is
no need to alter yours.

2. Follow up the cases you know of. Let
us know the details for reference. They are
evidence. Minister to those not fully re-
stored with patience and prayer. Persevere
quietly with hard cases. Remember such

a bountiful gift of God demands holiness of
life. Our gratitude is to be by life as well
as lip in every case. Serious lapse may well
follow careless acceptance of divine grace.

3. If any sufferers feel they are too late,
let them not mourn because Mr. Hickson
has gone. Christ is still here.

4. Organise the following up in this way.
Invite names (a) of sick who desire to be
prayed for; (b) of intercessors who are will-
ing to be diligent in prayer. Let these pray
daily apart. Let them meet weekly in stated
groups of not more than six. Let all the
groups meet once a month in Church. Let
a secretary for all the groups, and the
names of patients to be prayed for. Sup-
ply groups with Christian names only, and
a brief indication of the malady. At the
monthly meeting those who desire to be
treated may receive the laying-on of hands
with the prayers of the Church through the
incumbent.

I give full authority for this
herewith. It is my intention to consult the
other bishops of this Province with a view
to establishing a regular use of the oil for
unction on the lines of St. James V. But
no action must be taken in this matter until
I give instructions, or without reference to
me. We must guard against any appearance
of merely magical rites, and life must go
hand in hand with order. Nothing should
be attempted without regular earnest prayer.
Laziness in so serious a matter would be
fatal. Intercessors must be worthy of the
name, or withdraw. "Laborare est orare"
may mean "praying is hard work" as well
as "work is prayer."

5. Always co-operate with the physician or
surgeon. This is no displacement of means,
but extension of methods. Even if a doctor
seems incredulous, still never antagonise
him. Keep firm, however, on the grounds
of Gospel faith and principle.

6. Let no self-trust, self-advertisement, or
self-importance mar your solemn privilege.
7. Be reticent as well as bold. Don't
boast about your cases. Don't be argumen-
tative. Tell facts where you have permis-
sion. We have no secrets to hide, only
privacies to guard.


8. Do not allow yourselves to be side-
tracked. "Then cometh the Devil" is
Christ's description of the consequence of a
Mission. Healing is a work of the Church.
But it is not its whole work. Preaching, visit-
ing, teaching, studying, organising, are as
important as ever. So whether there come a
laughing devil, or a sneering, an insinuat-
ing or an incredulous, a foaming or a
polite, the most dangerous of all is the fan-
atical, for he turns a virtue into a vice.

Meanwhile, my dear brothers, let us re-
joice in the Lord always, and run with pa-
tience the race set before us, looking away
to Jesus the Pioneer and the Perfecter of
each work of faith. God bless you all, and
give you a happy Easter and a reverent
Passiontide.

"These writings bring before thee, reader,
the lively likeness of the very Christ himself
in his talking, in his healing, in his dying, in
his rising again—the whole Christ, in a word,
they so present to thy view, that if thou
shouldst behold his form with thy bodily eyes,
methinks thou wouldst see him less!"
Translated from the Latin "Paraclesis Ad
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The Church Record.

APRIL 13, 1933.

The Aim of the Mission.

The physical is so present with us, so patent to our senses, that there is always the danger of its gaining so great a share of our attention and thought as to lead us to a wrong orientation of life. It tends to obscure the spiritual, which after all is the more important reality. Consequently the spiritual-side of the Healing Mission has been rightly stressed, and, we may almost say, cannot be overstressed. Quite rightly the Missioner emphasises the fact that the great aim of his Ministry is a Spiritual one; it is to bring men and women into relation with Jesus Christ, the incarnate Son of God, Who died "for us men and for our Salvation." But Mr. Hickson rightly points out that Salvation is a divineworking which involves the whole man, and that in God's intention the life of the Lord Jesus is to quicken into new life man's whole being, his body, soul and spirit. Such surely was the Apostle's thought when he prayed for the Thessalonians that their "whole body, soul and spirit might be preserved blameless to the coming of the Lord Jesus Christ"; and again, when he reminded other Christians that the God, Who had raised up Christ from the dead, would also "quicken" their mortal bodies by His indwelling spirit.

This has to be remembered and duly emphasised, lest a tendency should grow to so under-estimate the place and importance of the physical as to reduce what is a Spiritual Healing Mission to only a Spiritual Mission, with the healing of the body left out. The great truth that Mr. Hickson

is preaching to the Church of God is that we have been preaching and claiming expectantly only one portion of the gospel of salvation—indeed the more glorious portion—and have been omitting from the sphere of salvation that part of man's personality, the blessing and strengthening of which is so much more important to the eye of the observer as to make it the more effective witness to the world of the working of God.

In so far as a pain-stricken and debilitated body is interfering with a man's full development in Christian life and work, surely he may confidently look to God for the inflow of His holy and quickening Spirit into his suffering-stricken body. If we are bidden "present your bodies, a living sacrifice to God"—surely, in responding to that claim, we may confidently expect that God will fully energise those bodies for their "sacrificial life." Let us not be tempted by any lack of faith or vision to side-track the clear aim the missioner sets before us, The Saviour whom He so simply and earnestly preaches is a healing Saviour. There is need for "a simple faith that takes God at His word." "According to your faith so be it unto you." "Thy faith hath saved thee,"—of course because of the Trust-worthy and Loving and All-powerful Saviour in Whom we put our trust.

Another Reunion Conference.

Arrangements are being made for another conference in reference to the Lambeth Appeal for Reunion. It will be remembered that the gathering held last year in the Chapter House, Sydney, attracted widespread attention, and the papers read and discussions ensuing were reported at length and embodied in a booklet of 160 pages. The conference now being arranged for is to be held on the same basis of representation, viz., twelve Anglicans, and eight each of Presbyterians, Methodists, and Congregationalists. The place of meeting is to be Cronulla, so as to permit of quiet fellowship between the members during the intervals of the sessions. The dates fixed are May 2 and 3, with an introductory devotional service on the morning of May 1.

C. M. S.

N.S.W. Branch.

The hon. treasurer reported at the last meeting of the committee that the receipts for the year ended 31st March amounted to £15,726, inclusive of £2050 allocated for special missionary services. This showed an increase on the previous year of £3228, and has enabled the Branch to pay off the old deficit of £6140 contracted during the years of war, and to contribute £2268 towards the field allowances paid by C.M.S., London, for the past year. Until the returns for that year are received (probably late in May) it cannot be definitely stated what amount is due to C.M.S. in London, but it is estimated that the outstanding balance will not be much in excess of the £2000 to be carried forward into the new year. The financial position will thus have improved by about £3000 as compared with the previous year.

This happy result calls for heart-felt thanks to God for His faithfulness in answer to the repeated prayers of his people and for His blessing on the efforts of so many faithful supporters of the great work.

The Acid Test.

[The following article, commenting on a leader in the Melbourne "Evening Herald," with enlargements and suggestions, was written by the Archbishop of Melbourne for that journal at the Editor's request.]

The acid test of Mr. Hickson's work is not the court of man's judgment, but the bar of God. This is not intended as a reply to a very friendly and sensible leader. It is not my custom to engage in newspaper discussions. But these words are written at the kind suggestion of the editor, to whom I am indebted for a number of helpful actions. Let me then begin by acknowledging the impartiality of the position adopted by most of the organs of the Press, and the splendid, cautious and open-minded attitude of the medical profession. Fair play has been an Australian jewel during this past fortnight. It is common knowledge that the proceedings have been quiet, sane and spiritual, and that those whose journalistic duties brought them into unaccustomed scenes were profoundly respectful to the simplicity and sincerity of what they anticipated as a possible scene of extravagance. I suggest, however, a number of considerations which are intended to supplement and balance what has already been said in print. There appears at first sight to be a contradiction between the demand that the Church should "frankly and fearlessly disclose the practical results of the Mission," and on the other hand "claim no success until the improvement in the health of each patient has been maintained for at least six months." Now it seems difficult to accede to both these requests, unless the suggestion really does mean that all of us should be silent until next September. This cannot be the intention of the writer, I think. It would certainly test the patience to say nothing of the interest of those whose eyes have been upon the work. As a fact we have already published in our "Diocesan Messenger" a number of witnessed cases vouched for by trustworthy clergy. There will be more such. Moreover the Church is not "claiming successes." She is rather intending to record testimonies. There is a vast difference which must be recognised here. We are not a business concern toutting for customers. We are members of Christ, offering the blessings which the Gospels say He gives. It is not quite correct therefore to speak of multitudes coming "at the bidding of the Church to submit themselves to Mr. Hickson." The invitation has been given to the whole Church (and by that I mean all believing people and not merely the clergy or ecclesiastical authorities), and not the public outside the Christian circumference. The reason of this is obvious. It is not that anyone is barred from benevolence. It is that faith in God is Christ's condition of healing. The difficulty has not been to gather the crowds, but to keep them away. It has been a revelation of the sickness of the world, and it is very wholesome for the community to be shaken by seeing the distress of their brothers and sisters. If the sickness is there, all ought to share in fellow-feeling, and all Christians should pray for their relief. Moreover, they do not "submit themselves to Mr. Hickson." He preached against that repeatedly. They submit themselves to Christ. There is no need whatever to remind the Church that she has "nothing to fear from being candid." The Anglican Communion certainly is not afraid, nor has she any intention of being anything but frank. We have no theory to bolster up, no axe to grind. We all, those of us at least who are men of faith and goodwill, are collating spiritual data. The writer phrases it exactly when he says that this is "possibly a message of considerable importance to humanity." All I would lay down, however, here is that we cannot consent to separate the physical from the spiritual. This is either part of the Gospel of Jesus Christ, or it is something that we cannot handle as a Church. And that is why there is another side to the demand of publicity. The Church (again I mean the whole Church) does not really owe anything to the public as a matter of obligation. If it were entering into competition with the doctors, it would owe them an explanation. If it were making money out of a propaganda, it would owe a plain statement to the public. But as it cordially co-operates, where permitted, with the doctor, whether by intercession or by supplementary treatment, and as it asks nothing of anyone, but only seeks to give, it is perfectly free to continue tranquilly what it has begun. Christ always refused to do mighty works as a sign to the curious. He frequently commanded those whom He treated to hold their tongues. There is a bustle which can easily hinder God's work on men's whole personality. But

it is a matter of privilege where men and women have received benefit to bear quiet and joyful witness to what Christ has done. I myself have heard from three people in the last forty-eight hours the story of their own healing and their own spiritual renewal as well. They cannot wait for six months to rejoice over what is a patent fact. But we are making no "claims." We are just thanking God. We can treat. He alone can heal. Does any hospital issue percentages of complete cures? Do the "Melbourne" and the "Alfred" issue competitive figures? The thought is ridiculous. No one can do more than pray and trust. But marvellous cures are well attested. It is no secret and therefore I may say this publicly: The late Bishop Mylne, of Bombay, told me in my own vicarage at Kenilworth nearly twenty years ago how his own son, an Oxford running "blue" had been healed of tetanus (a quite unmistakable complaint by the way) after the doctor in attendance had given him up, and after Mr. Hickson had laid his hands upon him. It was a revelation to the Bishop, who told me with reverent gratitude.

But this brings me to the right of every man and woman to privacy if they desire it. It is difficult for those whose life is spent in making things public to realise how the average person shrinks from being made a victim to publicity. Public men have to get used to it. But many sufferers implore us with tears to shield them from the importunity of the photographer or the cross-questioning of the interrogators last week. No doctor would dream either of submitting his own work to such intrusions on privacy, or exposing his own patients against their will to the chatter of the curious. This desire, therefore, must be set over against the perfectly candid attitude of all of us who desire to help to the uttermost any who are sick, by bearing witness to other cures, or amendments. Moreover there are obvious dangers also in exposing a new-born faith that is joyous with fresh found experience to the cold douche of the sceptic or the casualist explaining away of the work of God. The story in the ninth chapter of St. John shows how a patient can be badgered by those who refuse evidence, and boycotted if he keeps to the simple statement of what has happened to him. All of us who have been working in the mission have many parallels to offer in what has been said by the incredulous even to the healed patient. So we do assert that initials or Christian names are valid evidence for those who desire it, where the full names and addresses are in our possession, or are accompanied by the endorsement of the clergyman who knows the case. Where the witness is freely given to doctor or reporter, naturally enough we shall rejoice; but I must say quite plainly that if the patient is satisfied it is no one else's business to cavil. The fact that Lazarus was raised did not make him a hero. It nearly made him a martyr to those who as Christ said would not believe, though one rose from the dead.

Where faith exists, and goodwill, and willingness to accept evidence bravely, there will still be failures to admit. Sometimes it may be in the patient. We read in the New Testament, "He perceived they had faith to be healed." Sometimes the difficulty is in the minister of healing. Christ told Apostles that some evils went not out but by prayer and fasting. Sometimes the difficulty is in public opinion. There were cities where He "could not do many mighty works because of their unbelief." In this the disciple is not above the Master. In some cases a cure may lapse through disobedience or failure to maintain the profession. "Sin no more lest a worse thing happen to thee" was said to a patient who had been cured. Still in our Cathedral of St. Paul to-day a mere handful of witnesses were given from sheaves which we have received. It is easy to see how anyone who has not been there may misunderstand. It is difficult to understand how any one present, for instance, at the Thanksgiving Service, could remain cynical. There was a freedom from extravagance, a frank abstaining from tooting-up, and a joyful acknowledgment of bodily healing, mental recuperation and spiritual refreshing, in the selected testimonies that we read out. They were but a handful from sheaves of correspondence. In some cases a professional man's witness accompanies them. They covered a wide range—deafness, sight, neuritis, lameness, heart troubles, paralysis, rheumatoid arthritis, sciatica, gait, in particular impressive witness were from a qualified observer who calls it "undeniable" gastric troubles, tubercular trouble, chronic catarrh. In some cases the help was instantaneous, in others gradual. In some cases the sufferers frankly said the illumination of soul counterbalanced the lack of apparent movement in physical things. One, in speaking of his release from pain, compared it to such an emancipation as must

have been felt by the slaves in America. There is no need to embroider recitals of this kind. The unsolicited witness of the patient is the best possible evidence. The diagnosing of results or causes is another matter, but we are really not so much concerned about that. Certainly there will be no disputing of territories where the doctors and spiritual healer rejoice together. God bless them in it. We are their allies, and God's ministers. That is all. If anyone is better, feels better, or commences to get better, that is all we are desiring. And if science will label and classify, so much the better, provided only that it will honestly add upon the label "Digitus Dei est hic."

And if there are fluctuations, failures, disappointments, it is no part of the Mission programme to deny or excuse. With Good Friday in mind, the tragedies of spiritual warfare always bear the possibilities of an Easter reversal. After all, if this thing is of God, who wishes to fight against it? If it is not, we certainly are not disposed to wage warfare for it. And if we cannot believe for ourselves, we can abstain from the baseness of undermining what relieves or strengthens another.

"Nor thou with shadowed hint confuse
A life that leads melodious days."

Let it be said, too, that some cases only yield after long and patient prayer. We have known complete and instantaneous healing as a result of two years of praying. Let no one despair because the answer is not instantaneous. Steady progress may follow perseverance. Even where no physical result is apparent, it is most striking to note how altogether different many of the patients are. "I would not have been without it for anything," is said again and again by those we might be tempted to label as failures. I do not say this to explain away or to avert criticism, but in a mission of spiritual healing those phenomena must also be recorded to be completely truthful. And that is one reason why any attempt to estimate the value of the Mission must gather up such fragments as these that nothing is lost. We yield to no one in desire for truth; but we want the whole truth.

Meanwhile a candle has been lighted which may be the forerunner of a much more general illumination, as the possibilities of this work of spiritual service are re-explored quietly and reverently. As the feverishness of public curiosity cases down, and the restfulness of quiet expectation becomes more general, the feeling of novelty may well give place to a sense of naturalness. We ought not to be astonished. We cannot help being thankful.—The Church of England Messenger.

Christian Healing Mission.

Mr. James Moore Hickson.

Plan of Diocesan mission centres and dates drawn up by the Central Synod-Committee on Spiritual Healing.

The dates are the Sundays preceding the missions, which usually occupy some three days in the middle of the week.

April 8	Goulburn
April 15	Grafton
April 22	Armidale
April 29	Newcastle
May 6	Bathurst
May 13 and 20	Sydney
June 3	Townsville (N. Queensland)
June 10	Rockhampton
June 17	Brisbane
July 1	Adelaide
July 8	Port Pirie (Willochra)
July 15	Broken Hill (Riverina)
July 22	Perth
August 5	Bunbury
August 12	Kalgoorlie

The following publications are on sale at the C.M.S. Bookroom, 192 Castlereagh-st., Sydney; The Church Stores, Darling House, Sydney; and A.B.M. Bookroom, Bible House, Sydney:—

Intercession Hymn, "Before the Healing Mission," by L.E.H., one penny each, or 3/6 per 100.

Church Record Papers I., containing an account of the Ballarat Mission and other helpful matter in connection with the Mission. 4pp. quarto, 10/- per 100. Order at once for the second issue, April 20.

GOULBURN FOREIGN MISSIONS.

The quarterly report of the Diocesan Missionary Fund shows a total of £194 13s. 2d. as being contributed by the parishes—A.B.M. £172 12s. 9d., C.M.S. £22 0s. 6d.



Work for Immigrants in New South Wales.

Mr. W. E. Wensor, the Immigration Officer, gives the following report for March:—Ships met 8, cards issued 300, commended to rectors 115, employers interviewed 25, employment found for 13, on books as unemployed 7.

The Government proposes to establish and equip a hostel especially for married people and families.

Good Friday Procession of Witness.

Members of the society felt it a privilege to participate in the Procession of Witness held in Brisbane on the evening of Good Friday.

Lieut.-Colonel Stanley, C.B.E., at one time engaged in pastoral pursuits in Queensland, is at present in Australia investigating the manner in which overseas settlers are received and dispersed. He is keenly interested in C.E.M.S. and will consult with our leaders on the whole matter. He is at present in South Australia.

The Church in Australasia.

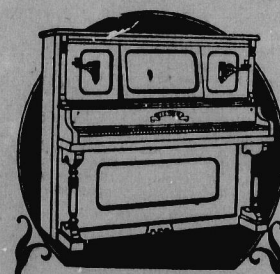
NEW SOUTH WALES.

SYDNEY.

Opening of New Church at Cabramatta.

On Saturday, March 24, the Rev. E. Howard Lea, acting for the Archbishop of Sydney, opened and dedicated the Soldier's Memorial Church of the Resurrection, Cabramatta. The clergy assisting were the Rev. E. C. Robison, Rev. W. H. Croft, Rev. H. Gillett Wiltson, Rev. R. Harley Jones, Rev. K. W. Pain, and Rev. F. B. Mullens, minister in charge.

The building, which is the nave of a larger design, will seat two hundred people and is fully furnished by gifts, for the most part in memory of fallen soldiers. The architects are Messrs. Burcham, Clamp and MacKellar and the building by J. Wylie. There still remains a debt of £850 owing to



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HEADMASTER:

Mr. F. E. G. ANSON, B.A., Dip. Ed.

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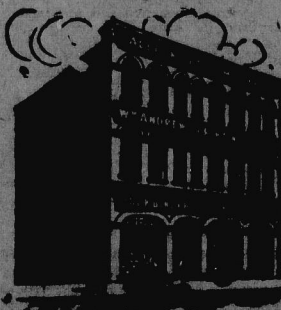
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Jottings from the Motherland.

(By Rev. E. A. Colvin.)

The great Christmas festival is just over
as I begin these jottings. It is indeed a
precious and wonderful season in the Mother-
land, more so than in any other part of
the globe.

Perhaps no greater contrast, e.g., could
exist between England and Russia than ap-
pears at this Christmas-tide. A hat went
forth from the Soviet Government that
everything in that country which savoured
of Christmas should be ruthlessly opposed,
and a crusade was organised to trample
under foot everything connected with the
great joyous event of all Christian people.
It was the very reverse of Old England. I
asked a gentleman of some 60 years if he
thought Christmas was kept as well to-day
as 30 years ago, and he replied, "Quite as
well, if not better."

Towards the end of November people be-
gan to talk about Christmas, and the vol-
ume increases day by day until the happy
day arrives. The shops and trades-people
get busy several weeks before, and from this
low standpoint itself the season has a be-
neficial and stimulating effect all round.
Church choirs, many days in advance, and
young people in groups of their own, get
out in the streets, especially in country
towns and villages, singing carols, and
decorations are in evidence everywhere when
Christmas week arrives, and the atmosphere
throughout the land makes it easier for one
and all to rejoice and be glad.

The National Church, of course, is the
grand centre of all Christmas sentiment,
and in her services and opportunities for
worship, she plays a wonderful part at this
wonderful season. Multitudes of communi-
cants can be seen all over the land, wending
their way to the House of God. It is a
striking evidence at any rate of the religious
feeling of the nation. But, oh! if every
communicant were a true witness for Christ
the Lord, and a soul winner in connection
with His Kingdom, how soon a mighty re-
vival would take place in the heart of Chris-
tendom, and spread throughout our far-flung
empire? Alas! it is not so, and until all
Church members get right with God the
outside world cannot be brought to His feet.
It is worth pointing out, that, in spite of
everything there was a record Christmas
post in this country—millions of letters and
hundreds of thousands of parcels were des-
patched from London on Christmas Eve, and
5000 men worked in relays days and nights
to cope with the enormous business. The
Church Army was responsible for another
happy emphasis of the season, by sending
a special gift of fruit to each prisoner in
the gaols of the country—a treat never
known before.

It was a happy thing for us Australians
here, that the mail brought us letters, par-
cels, and post cards on one or all of the
three special days—the items of news which
school would not be open at that time and
her mother loved her too much to send her
out on that dark, cold morning. Well I will
tell you. Little Mary Slessor, for that was
her name, was on her way to work. She
worked in a great big factory and she had
to be there every morning before 6 o'clock.
Just think how you would like that. She
used to work all the morning and then in
the afternoon she had to go to a school in
the factory where the girls were taught to
read and write and count. But someone
will say, why did Mary have to go and work
when she was so young. This is the sad
part of the story. Her father was a shoe-
maker and the home was happy, but he be-
gan to drink and soon began to spend all
his money in that way and did not care
whether his wife and children had enough
to eat. The home became very unhappy.
The poor mother had to go away into a fac-
tory to try and keep the family and Mary,
who was then only ten years, had to keep
house and look after the children. She had
to work so hard and she would be so tired
and hungry at the end of the day that often
the tears would come into her eyes but she
always managed to have a bright and smil-
ing face when the tired mother came home
from the factory.

But things got worse and so I told you
little Mary, 11 years old, had to go and
work in the factory. She was very clever
with her fingers and by the time she was
fourteen she was working a large machine
and earning a good wage, but she had to
work very hard indeed, from six in the
morning till six at night.
Poor Mary's home grew worse. Saturday
nights, Mary and her mother feared very
much because the father always came home
late and treated them very badly. Some-
times Mary would be turned out into the
cold streets and would wander about sobbing
as if her heart would break. How thankful
we should be, boys and girls, if we have

Picking Up Australian Friends.

It is an auspicious season to pick up
afraid old friends interested in Australia and

glad to hear news from one recently re-
turned. Amongst them I might mention a
few—Dr. Lukyn Williams, now of Cam-
bridge, was my Principal at Moore College.
He was then under 30 years of age and fresh
from University life. It was a great matter
for us young Australians to have such a
teacher, and we all learned to love him. He
still takes an interest in the College and is
a friend of the present Principal, and he
especially likes to hear of his own old stu-
dents. He is a leading Hebrew scholar, and
his books on the Minor Prophets are per-
haps the most up-to-date and most valuable.

The Rev. A. R. Blackett is still at his
post in a parish near Leicester. He left the
Sydney diocese to be incumbent of St. Mat-
thew's, Prahran, but soon resigned, for he
and Mrs. Blackett felt a strong call to the
mission field in Persia. He had written me
while in Australia, but his letter was re-
turned marked "Unknown."

He asks me some straight questions, e.g.,
(1) What do you think of the state of reli-
gious life in Australia? (2) Are the old forts
of evangelicalism still held by good men—
St. Barnabas, St. Philip's, St. David's, St.
Stephen's, St. Clement's, Marrickville, St.
Paul's must be, for our dear old friend
Boyce is still in the saddle—a wonderful man
who has done a unique work. (3) Who are
winning souls, and where is the Holy Spirit
of God manifesting His presence? (4) Did
you come back cheered and encouraged by
what you witnessed in Sydney? I wish I
could write and tell him that from St. An-
drew's Cathedral to the poorest parish souls
were being won for Christ. And if not, why
not?

Other greetings came from Rev. Walter
Dark, of Sheffield, son of the late Rev. Jos-
eph Dark, of Greenwich, Sydney; from Miss
Snowdon Smith, of Brighton, and from Rev.
R. B. S. Hammond, who has spent only a
few days in England. It is a great pity
and a sad mistake when Australian's travel
so far to reach these shores that they can-
not remain long enough to see and learn
more of the great heart of the Empire. I
am a strong advocate for the Australian
clergy visiting this country, but it is next
to useless unless they spend a reasonable
time when they do.

Young People's Corner.

MARY SLESSOR.

Down a dark, narrow street of a large city
called Dundee, in Scotland, a little girl was
hurrying. It was not yet 8 o'clock in the
morning, and it was very dark and cold,
so that the little girl shivered as she went,
and pulled the thin shawl closer around her.

Where do you think she was going? She
was only 11 years of age so you might think
she was on her way to school or going a
message for her mother. But of course
she would not be open at that time and
her mother loved her too much to send her
out on that dark, cold morning. Well I will
tell you. Little Mary Slessor, for that was
her name, was on her way to work. She
worked in a great big factory and she had
to be there every morning before 6 o'clock.
Just think how you would like that. She
used to work all the morning and then in
the afternoon she had to go to a school in
the factory where the girls were taught to
read and write and count. But someone
will say, why did Mary have to go and work
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part of the story. Her father was a shoe-
maker and the home was happy, but he be-
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to eat. The home became very unhappy.
The poor mother had to go away into a fac-
tory to try and keep the family and Mary,
who was then only ten years, had to keep
house and look after the children. She had
to work so hard and she would be so tired
and hungry at the end of the day that often
the tears would come into her eyes but she
always managed to have a bright and smil-
ing face when the tired mother came home
from the factory.

But things got worse and so I told you
little Mary, 11 years old, had to go and
work in the factory. She was very clever
with her fingers and by the time she was
fourteen she was working a large machine
and earning a good wage, but she had to
work very hard indeed, from six in the
morning till six at night.
Poor Mary's home grew worse. Saturday
nights, Mary and her mother feared very
much because the father always came home
late and treated them very badly. Some-
times Mary would be turned out into the
cold streets and would wander about sobbing
as if her heart would break. How thankful
we should be, boys and girls, if we have

happy homes. Do you wonder that when
Mary grew up she hated drink and fought
against it. Drink is a very terrible thing,
happy have homes which would have been
a happy home, then thank God very much
for it, but always think that even to-day
there are homes just like Mary Slessor's—
ruined by drink—and we want every boy and
girl to have nothing to do with drink and to
fight very hard against it.

But at last the trouble came to an end.
The father died, and although it is not a
nice thing to have to say, it was the best
thing that could have happened for the
family. Mary now became the only support
of the family. Now do you know what it was
that kept Mary and her mother through all
these troubles. It was that they were
Christians and loved Jesus and He was
always with them, comforting and helping
them.

When Mary was a little girl she did what
most children do, played at teaching school
and if you had listened to her you would
have found that the children she was pre-
tending to teach were all black. Do you
know why she did this? Because the mother
used to come home from church and tell
them missionary stories that she had heard
there about a place called Calabar in Africa.
The children would gather round her and
she would tell them about the cruel customs
of the natives, and how they killed twin
babies. Mary was very sorry for these little
black babies and that is why she always
pretended the children she was teaching
were black. She dreamed, as well, of one
day going out to save some of these child-
ren. Sometimes she would look up at her
mother and say, "Mother I want to be a
missionary and go out and teach the black
boys and girls." Then Robert, her brother,
would say in that superior way that boys
sometimes have, "But you're only a girl and
girls can't be missionaries. I'm going to
be one and you can come out with me and
if you are good I will let you up to the
pulpit beside me." Poor Robert might
have become a missionary if he had lived,
but he got ill and God took him home.
Mary was now the eldest of the family.

Mary was a great girl to study. She had
to work very hard all day, but any spare
moment she got she was always reading.
She was fond of all good books, but the
book she loved best of all was the Bible.
She learnt a lot of it by heart. She was
never tired of the story of Jesus. When she
thought of all He did, how He came from
heaven to save the world from what is sin-
ful and sad and how He was made to suffer
and put to death and how His teaching had
brought peace and sunshine into the lives
of millions of women and girls, she felt she
must do something for Him to show her love
and thankfulness and devotion.

The first thing she did was to take a
class in the Sunday school, then she went
and offered to teach a class in a little mis-
sion school in a very rowdy part of that
big city. What a time she had at first.
The boys and girls did not want anyone to
bother about them, and those who came to
the meetings were wild and noisy, and
others who stayed outside threw stones and
tried to stop the work. Mary faced them all
smiling and not afraid. One night a band
of the most rowdy ones lay in wait for her
and she suddenly found herself in their
midst. They pushed and threatened her.
"We'll do for you if you don't leave us
alone," they cried. She was quaking with
fear but she did not show it. She just
breathed a prayer for help and looked at
them with her quiet eyes. "I will not give
up," she replied "You can do what you
like."

"All right," shouted the leader, a big
hulking lad, "Here goes." Out of his
pocket he took a lump of lead to which was
tied a bit of cord and began to swing it
toward her head. The rest of the gang
looked on breathless, wondering at the
courage of the girl. The lead came nearer
and nearer and swished past her brow. Pale,
calm and unflinching she stood waiting for
the blow that would fell her to the ground.
Suddenly the lad jerked the weapon away
and let it fall with a crash. "We can't force
her boys," he cried, "she's game." Then
they followed her to the meeting and after
that there was no more trouble. Because of
Mary's influence, some of the worst boys
gave their heart to Jesus and afterwards
grew up to be good and useful men. Let
us remember this, boys and girls, that it
is not always the ones who are highly fa-
voured that grow up to do the biggest and
best things in life. Some of the men and
women to whom the world owes most had
very hard times when they were young.

No girl or boy should despair because
they are poor or lonely or crushed down in
any way. We have to fight on quietly and
patiently and in the end better and happier
times will come.

Next time I will tell you how Mary Slessor
went to Calabar.

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