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**An Easter Hymn.**

Awake, arise, rejoice and sing;  
Give glory to our Heavenly King.  
Cast gloom and craven fear away,  
For Jesus Christ is risen to-day.

To those who sat in darkness night  
At length has shone a glorious light;  
No more the grave can hold its prey,  
For Jesus Christ is risen to-day.

In vain the heathens' cruel wrath  
The Lord of Life from death comes forth.  
In vain the cunning world's display,  
For Jesus Christ is risen to-day.

Before His face His foes fall down,  
His head immortal glories crown.  
Come see the place where once He lay  
For Jesus Christ is risen to-day.

Redeemed and ransomed from the grave,  
To Him, who died the world to save,  
Your joyful adoration pay,  
For Jesus Christ is risen to-day.

—The Willochran.

**Current Topics.**

More than ever it is necessary to emphasise the true nature of Mr. Hickson's Mission. As in St. Paul's experience, in the midst of "open doors," there are "many adversaries"—some of them openly hostile like several organs of the press, others in the wrong points of view that are urged so leading to wrong expectations and methods of approach. We are grateful for a clear and sympathetic article in the "Methodist," the organ of that body in N.S.W., "One writer, in an editorial article, in discussing "Divine Healing," closes his article with the following explanation and appeal:

"But the mission to which so many are looking forward is on more Scriptural lines than either of these. Mr. Hickson comes at the invitation of the Anglican Church, and the clergy, from the Archbishop down to the youngest deacon, is heart and soul in the movement. Mr. Hickson believes that Jesus Christ is the same yesterday and to-day and for ever, that He still possesses all power in heaven and on earth, and that He will be with His disciples all the days, to the very end of the world. He attributes the healing to the Great Physician, the Divine Healer, insisting on preparation and prayer, as well as faith on the part of the patient. Prayer is made without ceasing unto God by the Church for them. Daily prayer is now being offered in the churches for the mission, which is a very important factor in this, as in other missions. Then the preparation of the patient by the minister is regarded by both the missioner and the Church as a necessary condition. Our Lord Himself indicated this requirement as implied in the healing of the paralytic, to whom He said, 'Thy sins be forgiven thee,' and afterwards, 'Take up thy bed.' In that miracle He also recognised the faith of the sufferer and those who brought him. 'And when He saw their faith, He saith to the sick of the palsy, thy sins be forgiven thee.'

"Many of the reported failures attributed to the missioner are due to the lack of faith on the part of the sick. We know of one case where an applicant failed to find healing, but like the woman who prayed for the removal of a mountain and knew all the time that it could not be done, so in this case there was the acknowledged unbelief. Even our Lord Himself could not do many mighty works in certain places because of their unbelief. As it is written: 'He could not do any miracle beyond laying His hands on a few sick people and curing them. He was astonished at their lack of faith.'

"What the visiting missioner expects, in fact, as essential as in the case of soul-saving, is the right atmosphere, also the necessary getting right with God on the part of the patient, and this is the work the ministers are expected to do beforehand, so that there be no hindrance to the operation of the Divine Healer through His chosen servant. All those who are particularly interested should get into touch with their ministers, with a view to securing the necessary entrance to the meetings being convened for the missioner. All the churches should give themselves to earnest prayer; indeed, they are so invited, and by none more so than by Mr. Hickson himself.

"We trust that by the fulfilment of the necessary conditions of prayer, preparation, and faith, God's hand will be stretched out to heal, and to perform miracles and wonders by the name of His Holy Servant Jesus."

The National Assembly at its January session, had under further discussion the Revision of the Book of Common Prayer. Certain formal procedure was adopted, and the discussion of details left over to the next session in July. There will be plenty of matter for discussion, as there are at least two reports, full of contentions suggestions, that will be discussed—the committee's report and that of the English Church Union. Referring to the former, one well-known English clergyman, in a letter to the C.F.N., says:—

"I have little doubt that we shall one day have improved versions of our Bible and Prayer-Book. But the English are a serious, sober, sensible people, neither very Catholic nor over-Protestant and equally distrustful of ecclesiastical parties and extreme positions whether of theory or practice. They are aware that their present Bible and Prayer Book with all their faults have stood the test of time and constitute one of their many bonds of race and empire. And they, therefore, will not lightly part with a good thing except for something demonstrably better.

"Now in two respects the proposed new Prayer Book is no match for the old—namely, in the glory of its language and in the balance of its theology, which in itself is a safeguard (as was intended by our great Queen Elizabeth) of the interests of the State. On the contrary, the new Prayer Book directly challenges the old theology in two main directions. In the vain attempt to throw a sop to Ritualist and Rationalist alike it goes behind the Reformation (1) in actually providing four alternative "uses" of Holy Communion on a plan that is an irritatingly half-hearted return to the old "Canon of the Mass"; while at the same time (2) it seemingly withdraws from St. Augustine's and Luther's position as to the final authority of the canon of Holy Scripture.

The new book is thus neither genuinely Catholic nor genuinely Protestant, as is the old book which combines the best in both!

"It would have been surely far wiser, too, as a point of procedure, to have acted as Cranmer did in preparing the original Prayer Book—namely, to have published in instalments those parts which really required revision, pruning the luxuriances and simplifying the obscure phraseology of the older book. Such a new version, if interleaved alongside the old one, would in time have become familiar and, perhaps, even popular."

The above writer stresses the absence of any attempt at uniformity by pointing out the four alternative uses provided under the new arrangement. Curiously enough, a writer in the "Guardian" pleads for three "uses," "Anglo-Catholic," "Modernistic, and Evangelical, in order to provide for the three stereotyped sections in the Church. More curious still an article appears in a recent issue of the "Guardian" by Francis ("Father") Underhill, in which he pleads for uniformity among "Anglo-Catholics" in forms of worship. After discussing incisively the "Present Opportunity" of "Catholicism" he goes on to say—

"Moreover, it is high time that we Anglo-Catholics came to some agreement about our forms of worship. Our difference as to this point is a grievous deterrent of our work. It is almost impossible to find the Holy Sacrifice offered in the same way in any two of our churches. A determination to gain uniformity would imply sacrifice for most of us in one direction or another. We shall have to reconsider our too often expressed determination to give up nothing of any sort which we now have; but would it not be well worth while to sacrifice some non-essentials, however beloved, for the sake of the unity of our movement and for the ending of the confusion which so disedifies devout men and women? For, when all is said and done, the Mass is the offering of the Church, not that of the priest."

It does seem quite impossible to hope for any settlement of the important question of Revision under the present conditions of disunity in the Church.

A big meeting was recently held in London to emphasise the importance of a due observance of the Lord's Day, of the Lord's Day or Christian Sabbath.

We use this latter term quite advisedly, for the Sabbath is the "Rest" day and the principle of its observance, as our own Church teaches, is to be found in the fourth of the Ten Commandments. There should be no manner of doubt that from the earliest Christian days the "First Day" of the week has been the day of special celebration and worship, for the Apostolic Church, with a true instinct, recognised the consecration of that day on which our Lord manifested His triumph over sin and death and turned their mourning into joy. There can be little doubt

that the will of God for man in his personal and social life is that one day in every seven should be a holy rest day, a day of common worship and of common witness to the great fact of God in Christ. "Remember the rest-day to keep it holy," states the principle of Sunday observance. And there is fairly clear evidence that the separation of the Lord's Day from the other days of the busy week for rest and holy service makes for the spiritual and moral growth of an individual and a community. There is a constant and easy jibe often made against the so-called Puritan Sunday, but the "proof of the pudding is in the eating." As an influence for righteousness the old Puritan Sabbatarian would compare very favourably indeed with your Sunday pleasure-seeking churchmen of to-day or any other day.

The Goulburn Synod, which meets next month, has for discussion a report of a Select Committee on the above subject. Very reasonable recommendations are put forward by that Committee, which the Synod will doubtless accept. They are to this effect:—

"That the parish priest should be paid early in each month a stipend adequate to cover the cost of living, and that all expenses incidental to his work as a parish priest, including the cost of transport within the parish on parochial duty, should be defrayed by the parish.

"That revenue needed for the work of the Church or a parish should be raised without anxiety or personal effort on the part of the parish priest, other than that of inspiring or guiding the general organisation of the parish.

"That Church Society Funds should provide for increases of stipend in proportion to a priest's length of service in the church, and should augment the stipend by sums proportionate to the responsibilities created by the growth of his family. This augmentation should be regulated by the number of children under the age of 16 years dependent on him."

Too frequently in the past and also in the present are the clergy expected, out of a bare living allowance, to find and maintain the means of transport necessary for their parochial work. More often still do the laity expect the clergy to be responsible for the provision of revenue producing machinery. Nothing can be more fatal to the carrying out of the special functions for which they are ordained.

We heartily congratulate the Diocese of Willochra on the practical achievement of a most worthy objective in the building of a home for the Bishop in Gladstone. True

there will be an overdraft of £1000 out of the £3000 to be expended, but as this is to be free of interest to the diocese for the three years by the bounty of the venerable S.P.G., it should not be long before the building is quite free of debt. The foundation stone is to be laid during the second week in April. We note some worthy special gifts already promised to the furnishing and trust that the laity of the diocese will see to it that the whole project be so executed as to bring joy and satisfaction to a bishop whose record of devoted and self-sacrificing service to the church of God is worthy of the best traditions of the episcopate. We hope that God will endue the Bishop with strength for many more years of service to the church of the Commonwealth.

## English Church Notes.

### Personalia.

Miss Blanche Clough, principal of Newham College, Cambridge, has resigned that office—which she has held since 1920—her resignation to take effect in October. Miss Clough is the daughter of the poet Arthur Hugh Clough, and niece of the first principal of Newham.

A large and representative gathering of members of the Council, professors, lecturers, associates and present students met in the Council Room of the College, on Wednesday, January 24, to present the Rev. Dr. Headlam, Canon of Christ Church and Regius Professor of Divinity in the University of Oxford, with a pectoral cross on the eve of his consecration to the bishopric of Gloucester.

Canon H. S. Woolcombe (Sub-Dean of Coventry), who has been attached to the C.E.M.S. throughout his clerical life, has been appointed chairman of the General Committee, to make the local arrangements at Leamington for the annual two-days' Conference, on June 18 and 20, of the C.E.M.S.

At a crowded gathering at St. Thomas (London) Parish Hall, presentations were made to the Rev. W. G. Bower and Mrs. Bower. For eight years Mr. Bower has been vicar of St. Thomas' and the sister church of St. Dunstan's, which he has resigned to take up work in Australia at the request of his former vicar, the Bishop of Ballarat.

The University of Cambridge has appointed the Bishop of Gibraltar to preach the Ramsden sermon on Whit-Sunday and the Bishop of Bristol has been appointed Lady Margaret's preacher; the sermon will be preached on Sunday, November 4th.

After serving for a quarter of a century as its Literary Superintendent, the Rev. T. H. Darlow is retiring from the British and Foreign Bible Society at Easter.

Rev. E. H. Etheridge, Archdeacon of Mashonaland, has been elected Bishop of St. John's, Kaffraria, in place of Dr. J. W. Williams, resigned.

The Very Rev. the Hon. J. W. Leigh, D.D., who held the Deanery of Hereford from 1894 till 1919, died recently, within a few days of completing his 85th year.

### A Unique Incident.

Writing from Matsuy, Japan, a missionary of the Church Missionary Society sends the following unique incident:—

"A few years ago a girl of high birth living in Tokyo, after nights of wrestling with God in prayer, came out into the light and was baptised. Her father had long been sunk in vicious habits, and soon after his daughter's conversion he was smitten down by a terrible and fatal disease. When he knew that he was dying he 'came to himself,' and recollected that in his youth he had learned from a Roman Catholic priest. He sent for this priest, and expressed a desire to be baptised before his death. The difficulty was that he was too ill to be taught and prepared for baptism by any one from outside, for no one was allowed to be with him but his immediate family. The priest knew the family well, and the story of the daughter, and he thought so highly of her that he asked her to prepare her father for baptism. So a Protestant, at the request of a Roman Catholic priest, prepared the dying man for baptism into the Roman Church! Of course, there were special circumstances in this case; yet it is only the occasion that I have ever heard of the great gulf between the two Churches being so bridged: and it was a Japanese girl who did it."

### C.E.M.S.

The Northern and Southern officials of the C.E.M.S. met recently in England in

conference and passed the following resolution on Sunday observance:—

"That the C.E.M.S. call the earnest attention of all its members to the great importance of maintaining Sunday not only as a special day for corporate worship, but also as a great moral witness to the nation as to the value of the spiritual element in national and individual life. The C.E.M.S. also emphasises the importance of every Christian at this time opposing all unnecessary labour on that day, due either to games or to any other activity."

### Africa's Latest Idol.

At a Missionary Exhibition, where or when shall not be told, a visitor heard a fluent amateur "steward" expatiating on a weird and awful object of worship in an "African village." It proved to be an extinciteur, painted brilliant red!

## The Counsel of Caiaphas.

(By the Rev. Canon Lancelot.)

"Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people."—John xi. 49, 50.

The passage before us is peculiar to St. John; it is difficult and yet profoundly interesting. It tells us about a man who had a great deal to do with the Lord's death. The two others mainly responsible are more familiar to us—the disciple who might have been the apostle, and who became instead the traitor and justice—the judge who surrendered justice to the clamour of a crowd, and trifled with truth in the presence of the King of Truth—these we know. But there is a third who as a consequence partly of his official position, partly of his own violence of will and hectoring disposition, stands prominently forward as the ringleader in the conspiracy which procured the crucifixion of Christ.

What, then, of him? To begin with, he is a Sadducee; if not an unbeliever, at any rate indifferent to religion, though he holds the highest religious office in the country. As such, we may sorrowfully remark, he has had only too many imitators in high places in the Christian Church. Then, like many men who have been successful in statecraft, he is cool and unscrupulous—a man of shrewd, self-regarding intellect, combined with no little practical ability. But he has no manners and (what is more) he has no heart. He will browbeat his colleagues on the council as though they were schoolboys, and crush repentant sin with a heartless sneer. Such a man often begins by boasting that he has no sentiment about him; he ends by trampling on the simplest rules of morality and justice. Here, then, if we read him aright, is the arch-plotter; in such hands Judas is a miserable tool; to be flung away as soon as the dark deed is done and the aim of the master mind been attained.

In the passage before us Caiaphas is presiding at a council meeting. Consider for a moment the conditions under which they met. It was a few days after the miracle at Bethany. This, we may suppose, had made a profound impression upon the popular mind. A rising is expected in Christ's favour to which, it is assumed, He will lend His support—so little do they know of Him whose Kingdom is not of this world. The populace is excited, the situation critical; the worldly priests and the humbler, less bitter Pharisees meet in council to see what can be done to secure themselves against a possible Messiah whose authority, they imagine, will be not only fatal to their own, but even subversive of their national existence.

To secure themselves, to keep things as they are, to preserve their own place—this,

it is evident, is the one purpose they have in view. But how is it to be done? It is not an easy problem, and it would seem, there was hesitation in the council-chamber. The members were many of them timid and irresolute, afraid of extreme measures, while yet acknowledging the perilous necessity of doing something. So much we may infer from the contemptuous tone in which the high priest, who is tired at last of their scrupulous weakness, gets up and addresses them. "Ye know nothing at all," he bursts out in his rude, domineering way, "and do not consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." His plan is almost brutal in its selfishness, but he conceals its brutality under the cloak of patriotism. They must think, he says, not of the One, but of the many. The position of the Jews at the moment was doubtful—their home rule decidedly limited; to provoke further interference on the part of their Roman masters meant political ruin. To prevent this, what does he propose to do? To remove Jesus from the scene. He was only One. What mattered His life in view of the people's necessity? And he carries the Council with him. Jesus must lose His life that they may not lose place and power. He must perish in order that Jerusalem may not perish. His counsel prevailed: the deed was done.

It is amazing to what lengths selfishness will carry a man who allows it to become the guiding principle of his life. As they stand, it is hard to imagine any words more directly contrary to the simplest rules of right and wrong than these of the high priest. Whether the One man deserved to die, or offered Himself to die, was not thought of for a moment. There was apparently a political necessity for his death, and that was enough.

Are we to say, then, that in politics much is inevitable that private morality would condemn? Or are we to let Caiaphas off gently as a political opportunist for whom circumstances this once are too strong? The answer is "No." No necessity justifies "inherent blood." No patriotism can excuse murder. It is not expedient ever to repudiate the 6th Commandment. Such a policy is foredoomed to failure. It can only lead to anarchy. Besides in a plain matter of right and wrong we may not waive all considerations of principle and ask instead, "What is expedient?" This is fatal. This is moral suicide.

And yet, for all their moral obliquity, there was truth beneath the High Priest's words. The evangelist goes on, "This spake he, not of himself, but being high priest that year he prophesied that Jesus should die for that nation, and not for that nation only, but that He should gather together in one the children of God that were scattered abroad."

At his best the high priest was always more than a ritualist; he was a prophet. He revealed the Divine Will. So this year, unconsciously, he reveals the Divine Purpose attaching to that death which he himself is seeking to compass. It was his duty to offer the sacrifice on the great day of atonement. This year the one all-atoning sacrifice is to be offered. And (we see) it is by the counsel of the high priest that the victim is doomed to die; it is by the testimony of the high priest that the purpose of His death is declared. In very truth it was "for the people," though not in his sense of that word. There was a deeper truth of which he knew nothing. He "spake not of himself." He is thinking only about politics and the fortunes of his party; but, himself unaware of it, he is the mouthpiece of the Holy Spirit, and the Divine thought that transfigures his words is the self-sacrifice of love and the redemption of mankind.

We have here, then, an example of that mysterious irony (as it has been called) of the Divine Wisdom which appears two or three times over in the story of the Passion, and lights up men's words and deeds with a new significance.

Take, e.g., the scoff of the heartless sightseers—"He saved others; Himself He cannot save." What was it? A bitter, lying jest. And yet a judgment sublimely true—a summary of the Divine ministry and of every noble life. He who would do anything for others cannot save himself. Jeanie Deans did not when she set out from Edinburgh to London to win her sister's pardon. When Jesus came to save men He went in and out among them as though He had no legions of angels at His call. He signed His Omnipotence with the sign of the Cross. "Himself He cannot save." It was perfectly true—and the story of it has changed the face of the earth.

Take, again, the contemptuous supercription which Pilate wrote upon the Cross; "Jesus of Nazareth, King of the Jews." What mockery! As though the crown of thorns was not enough. A heartless sneer

at the nationalists' hope. And yet how much more we can see in it—a prophetic missionary scroll, an unconscious witness to the coming Kingdom. Pilate did well to write it in Hebrew, and Greek, and Latin that all might read and understand the jest. But God's will was there. It has been written since in all the languages of the world.

So, then, with the words of Caiaphas. He enunciated therein a piece of cold, selfish, worldly policy; unknown to himself, he declared the world's redemption. He was even bringing it to pass. And, it would seem, almost inevitably so. He represented "the will to live." Hard it is, and merciless. "That one man die"—well then, someone else, not himself. And that Other represents "the will to love"; He offered Himself to die. It is one of the contrasts of history. Two high priests—and as wide as the poles asunder.

But what has all this to do with ourselves? Not a little, both in doctrine and practice. It has been suggested, for instance, that any doctrine of atonement is degrading to God, for he becomes a sort of Caiaphas in demanding a victim. That is not quite true. In the atonement God comes, not demanding, but giving. "God was in Christ." Holy Scripture knows nothing of a merely human Jesus, and here His Deity makes all the difference. God feels sin. The Cross had always been in His heart. Christ revealed it. The Atonement—conceive it how we will—we refer always to the love of God.

Again, it is alleged that the doctrine of Christ's atoning sacrifice in an easy-going doctrine. "Every thing," it is said, "has been done for you: there is nothing left for you to do of yourselves. The Cross only ministers to your selfishness." Then men whose consciences are offended by such a presentation of the true drift into Unitarianism, or cease entirely to profess and call themselves Christians.

But stay: this is not the doctrine of the Church; but in spirit the doctrine of Caiaphas. His was an easy-going doctrine. All he wanted was to secure himself at another's cost. And if we did so accept the Lord's sacrifice—accept it, that is, without the will to share it, without the readiness to adopt His atoning attitude of complete and perfect obedience—then truly we were little better than he.

You let me not be misunderstood. Christ is the Saviour, both of sinner and of saint. His sacrifice, and by that I mean not so much toil and sorrow, but a perfect and unselfish will, tried and tested to the utmost, yet loyal and obedient to the end—this is God's free gift to us—the measure of our sin and the channel of our forgiveness, a free gift which, in repudiation of any personal merit, we are simply to accept and make our own. Christ did something for us upon the Cross, the climax of His life and ministry, which we could never do for ourselves. And for us He stands eternally. That is our plea.

Look, Father, look on His anointed face And only look on us as found in Him.

"In Him"—that, too, means something. It implies the surrender of the will and the bestowal of affection; not an easy-going life based on an easy-going doctrine, but identification with Him in His sufferings, thoughtful obedience, deepening fellowship, steady and continuous approach to the pattern of His life.

I know it, I know it quite well, that the law of His Cross is not natural but revealed, not human but Divine. The natural law is that which Caiaphas obeyed—to plot and to push to save oneself and one's own interests. We are often tempted to follow his example—to make expediency our rule, to oppose reform if it threatens our own place and power, to use our neighbours, or even to sacrifice them to our own ends, to make those at home always go our way. The mind of Christ is something far different. It appeals to the nobler self. It represents the higher ideal. It means not selfishness but service. That is why His Cross is the centre of the world. There He is "lifted up, to draw all men to Himself," to win them first by the greatness of His atoning love, and then to unite them with each other by keeping them all close to Himself.

"Not for that nation only," though for that nation, in spite of all its blindness and obstinacy, "but that He might gather together in one the children of God that were scattered abroad . . ."

Children, children of God, scattered maybe, yet not lost, to that Presence, must we not, return, all we who have gone astray? There let us seek to live all the rest of our lives. So shall we learn His new commandment, and evermore be safe.

## Our Melbourne Letter.

(From our own Correspondent.)

The Mission of Healing still continues to be the chief topic of conversation in Christian and other circles. There has been an astonishing amount of cheap and sneering criticism from certain quarters, which, however, comes from so obviously prejudiced a source that it is discounted. The pity is that the members of so noble a profession as the medical should appear to be in increasing numbers against the Mission. To their credit, be it said, that they remained as a body quite neutral; no pronouncement was made either for or against. But opposition on the part of many has been revealed in various ways, and one leading doctor has aired his views in a not very high-class newspaper. Yet Mr. Hickson repeatedly said (and wrote) that people who are ill should consult a doctor. The doctor, he said, is God's gift, and so are the healing properties in the medicine he prescribes. All he claimed was that God had not placed all His healing power in physical things. He had given to the mind a certain power to heal the body as in auto-suggestion. And in addition to this He had given to His church power to heal. Where the cause of the disease is entirely physical, physical means alone will usually cure it. Where the disease is complicated by wrong working of the mind in regard to it, mental suggestion has to supplant the use of medicine. And when the spirit is also sick by alienation from the life of God, spiritual means—repentance and faith on the part of the patient, united prayer and loving-on of hands on the part of the Church—will often accomplish what the other means failed to do.

The "Herald" was very fair and even sympathetic in its reports of the Mission, but it now raises a great clamour that the supposed cures should be submitted to a committee of medical men. It is to be hoped that even should it be found possible to do this, the doctors chosen will be Christian men. An unbelieving doctor has his mind already made up "Miracles do not occur." He is therefore a prejudiced judge. A Christian could, with a quite unprejudiced mind, examine each case of supposed healing on its own merits.

The Archbishop wrote a masterly reply to this demand for medical examination which was given great prominence on the front page of the Herald,

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for all . . .  
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and it is to be hoped that it was widely read. Careless people who only read the headlines would get a wrong impression of the article.

The second of the Quarterly Conferences of the clergy was held in St. John's Mission Hall, Latrobe Street, on Thursday, 22nd. Coming only a week after the close of the Mission, there was only one subject for discussion. The Dean opened the discussion and then a letter was read from the Archbishop, in which he advocated the establishment of Healing Prayer Circles in every parish, about six persons to constitute a circle.

The names or initials of sick people to be given to the circle for intercession at their weekly meetings. Once a month a united meeting to be held, at which the sick, if they so desire it, may come forward for the laying-on of hands by the Incumbent. The use of Holy Oil for anointing the sick was not authorised until the Bishops had discussed the subject with a view to joint action.

There have been many notable cures. The daughter of one of our best-known clergy has had very defective eyesight, so much so that the eye specialist forbade her to go to school until quite recently, and even then would not allow her to do any home-work. She attended the Mission, took off her spectacles for Mr. Hickson's touch, and has not used her glasses since, though, I understand, she is doing home-work and all the ordinary reading of a child. Exactly the same thing happened to a young lady who worked in the Healing Mission office. She is doing heavy office work now without glasses. Until the healing touch was placed on her eyes, she had constantly to wear glasses and had done so for 15 years.

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## Spiritual Healing.

(From the Bishop of Goulburn's Letter to his Diocese.)

Dear Friends,

There is only one subject for my last letter before the Healing Mission, and that is the mission itself. Perhaps the most helpful thing to do in this letter is to answer some of the remarks that are being made in conversation about the Mission.

### Mesmerism.

Some people are saying "It is only mesmerism." What is mesmerism? It is just a name or a label for something that has long defied explanation. For centuries and centuries before as well as since Christ came people have been conscious of a mysterious force working through one person upon another. An Austrian doctor named Mesmer late in the 18th century tried to explain it as "animal magnetism"—a subtle physical fluid passing from one human body to another. Hence the name Mesmerism. Later observers and thinkers saw that Mesmer's theory was unsound. Early in the 19th century Braid, a Manchester doctor, got nearer the truth. The thing called mesmerism was not a physical but a psychological fact; it was due to the influence of personal suggestion which put the fully conscious mind of the patient to sleep and left him awake in a half-conscious state in which he would respond to any other suggestion. Hence the name hypnotism, derived from the Greek word for sleep. Later in the 19th century the study of this power of mental suggestion branched out in two directions: (1) the various American faiths and philosophies concerned with healing by mental influences, viz., Christian Science, the New Thought, etc.; (2) the scientific investigation known as psychotherapy or mind-healing, which is now an established branch of the medical profession, and is working wonders, for example, in the curing of shell-shock cases. Christian or spiritual healing is, however, something more than psychotherapy; it appeals not to the mind merely but to the soul or spirit, and though it does work by suggestion, what it suggests is faith in something outside and above human nature, viz., the healing power of the presence of the living Christ.

### Faith Healing.

"It's only faith healing," says others, that is, a personal effort of faith on the part of the sufferer. All depends upon what we mean by faith. It is a vague and general expression which is used to cover all sorts of feelings. There is faith in the sense of a hopeful belief in the possibility of recovery; or in the efficacy of a particular medicine or operation; or in the skill of a particular doctor. Without some such faith on the part of a patient a doctor is almost helpless. Then there is faith in spiritual forces. This sounds more religious and Christian. Yet even here there is a danger of mis-placing faith. We speak of believing in prayer. In a sense it is true and safe so to speak. But it would be truer and safer to say that we believe in God, and therefore we pray; for prayer is not a self-acting force that we can use as we switch on electric light or power. Prayer means speaking to God and waiting for God to speak to us or to act in and through us in response to our appeal. There is a good deal of Christian faith which falls short of faith in Christ. In 1914 a committee of bishops, clergy, doctors and scientists published a valuable report on the subject of spiritual healing in which they spoke strongly of their belief in prayer. But the report never mentioned the word "grace," and was almost silent on the subject of the healing power of Christ. Christian science again claims to believe in Christ as the healer, but a careful examination of Christian science reveals the fact that it regards Christ as healing not by saving but by suggesting. It calls Him the way-shower; it represents Him as healing disease by showing people that disease is not a reality. Now this Christian Healing Mission is a call and a challenge to people to see that their Christian faith is really faith in Christ. The New Testament, it is true, represents Christ as telling people that their faith had healed them. But it is quite plain from the stories of healing in the Gospels that their faith healed them by enabling Christ Himself to heal them. It is not faith itself that heals; it is Christ who heals by the new life which He gives to soul and body. He used signs and words by way of suggestion to awaken or increase the sufferer's faith; but the real work of suggestion and faith was, and is still, to open the way for His healing power to act.

### Whose Faith?

There is a danger of laying stress exclusively on the faith of the sufferer. Read the Gospels carefully and you will find four demands for faith. (1) There is first the faith of the sufferer, which needs no further word of emphasis here. (2) There is the faith of the home-circle, the friends of the sufferer. Little children, adults mentally afflicted, cannot in many cases be expected to have a fully conscious or intelligent faith. Even normal adults need the supporting faith of their friends. Remember that one Gospel states that it was when Jesus "saw their faith," that He spoke words of forgiveness and healing to the palsied man. (3) There is the faith of the whole neighbourhood or community. "He could do no mighty works" in certain villages "because of their unbelief." The whole congregation, the whole body of the Church, must pray for a spirit and atmosphere of faith if it does not want to fail its Head and to limit His power to heal. (4) There is the faith of the ministry. Remember the cry of the apostles, "Why could not we cast out" the evil spirit? And Jesus warned them of the need of prayer, and fasting, of devotion and self-discipline. Bishop and clergy and church workers are, and are going to be still more, on trial in this crisis of spiritual opportunity, lest they should find themselves unable to do His work because He finds Himself unable to work through them. As far as defection or adulterated faith is responsible for some failures in a healing mission, remember that it is not the patient's faith alone that has to meet the demand for faith. Friends, congregation, ministry, all are concerned and wanted in this matter of faith, if our Lord is to be given the opportunity that He is waiting to take for the healing of suffering members of His Body. So let us all look to the state of our spiritual life and pray "Lord, increase our faith."

### Prayer for Children to Use.

Heavenly Father, bless all the sick who are coming to the Healing Mission. Teach them by thy Holy Spirit to repent of their sins and to believe in Thy power to heal; give them new strength of soul and body, and help them to live a new life, through Jesus Christ our Lord. Amen.

## Personal.

The death took place at Devonport on February 19, of Mrs. Eliza Octavia MacMurray, wife of Archdeacon George MacMurray. It is thirty years since Mrs. MacMurray arrived in Auckland from Australia with her husband, who had been appointed vicar of St. Mary's Cathedral, Parnell.

The death is announced of the Rev. I. Daimpre, father of the Rev. P. Daimpre, at one time serving in the diocese of Perth. He had been forty years vicar of Colebrooke, Devon.

The marriage of Canon Percival James, St. Mary's Cathedral, Auckland to Miss Lillian Fenwick, daughter of Sir George and Lady Fenwick, was solemnized on February 5 by the Bishop of Dunedin.

Rev. Walter Lambert has been appointed vicar of Waerenga-a-hika, in the Diocese of Waiapu. Mr. Lambert was S.P.G. Missionary in India for some years, and, more recently, vicar of Christ Church, Port Antonio.

On the nomination of the Board of Presentation the Archbishop of Perth has offered the rectory of Guildford to the Rev. H. E. King, Th.L., Rector of Queen's Park, who has accepted.

Rev. D. B. Malcolm, formerly vicar of Makawai, in the Waiapu Diocese, has been appointed vicar of the Pahautani parochial district, Wellington, and for the present is residing at Plimmerton.

Rev. W. C. O'Ferrall, who lately returned with his wife to work again in the Melanesian Mission, has been com-

pelled, on the grounds of health, to relinquish his work in the Islands, and has now been appointed Rector of Isfield, in Sussex, by the Archbishop of Canterbury.

Mr. Hickson is expected to arrive in New Zealand on October 1. His first New Zealand Mission will be held in Auckland.

Rev. Wm. Uphill has resigned the cure of the parish of S. Peter's, Caversham, and is leaving the Diocese of Dunedin for Australia, where he purposes remaining for twelve months.

Rev. G. P. Birk, rector of Pitt Town N.S.W., has been appointed Acting Rural Dean of Richmond, in the Diocese of Sydney.

Miss Hardacre is returning to Melanesia by the Ulmaroa. She expects to join the Southern Cross on April 6 for the mission. Miss Hardacre has sent kind remembrances to all friends.

Rev. R. Hodgson, a missionary from Melanesia, who is on his way to England on furlough, was one of the passengers by the ill-fated Mindini. He has arranged to sail from Sydney on March 17.

On Sunday, February 4, at 11 a.m. the Bishop of Willochra unveiled and dedicated a window in St. Peter's Church, Peterborough, S.A., to the memory of the late Dr. Clarke. There was a large congregation. The various institutions and public bodies, with which the late doctor had been associated, had been specially invited and were well represented.

Rev. H. E. Warren is returning to the Roper River Mission next week.

## THE NEW LECTIONARY.

**April 1, Easter Day.—M.:** Pss. 2, 16, 111; Exod. xii. 1-14; Rev. i. 4-18. **E.:** Pss. 113, 114, 118; Isa. li. 1-16 or Ex. xiv.; John xx. 11-23 or Rom. vi. 1-13.  
**April 8, 1st Sunday after Easter.—M.:** Pss. 3, 57; Isa. lii. 1-12; Luke xxiv. 13-35 or 1 Cor. xv. 1-28. **E.:** Ps. 103; Isa. liv. or Ezek. xxxvii. 1-14; John xx. 24 or Rev. v.  
**April 15, 2nd Sunday after Easter.—M.:** Pss. 120, 121, 122, 123; Exod. xvi. 2-15 or Isa. lv.; John v. 19-29 or 1 Cor. xv. 35. **E.:** Pss. 65, 66; Ex. xxxii. or xxxiii. 7 or Isa. lvi. 1-8; John xxi. or Phil. iii. 7.

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## The Church Record.

MARCH 29, 1923.

### THE MOST DECISIVELY ATTESTED FACT IN HISTORY.

The Resurrection of Jesus Christ stands unique in history. This very uniqueness is a challenge to the world, and many attempts have been, and still are, made to explain it away, but none of them do justice to the evidence.

Nearly all, if not all, of the objections are based on the assumption that "miracles" do not happen. But the question as to whether an alleged miracle has happened must be decided first on the evidence and secondly on the purpose the extraordinary deed was intended to serve.

Now the Resurrection of Jesus Christ is the most decisively attested fact in human history. We have the positive evidence of eye witnesses who saw and conversed with the risen Lord on several occasions and in various kinds of circumstances. They were very slow to accept the fact but the evidence was so strong that their unbelief was transformed into a conviction so powerful that it wrought a tremendous change in their lives. The timid disciples who forsook Jesus and fled on the night before the crucifixion were the very men who boldly proclaimed the Resurrection at the risk of their lives, with nothing to gain and everything to lose by that risk, on the very spot where Jesus had been condemned and crucified, and in the face of the very people who were responsible for, and witnessed, the crucifixion. The apostles stuck to their story when brought before the rulers

of the people, and these rulers did not deny the story but merely told them to hold their tongues about it.

We have, too, the witness of the changed lives of the thousands who believed at the preaching of the apostles. Then there is the growth of the Christian Church, its survival through fierce persecution and the great victory it won in the end over the might and majesty of Imperial Rome. The Christian Church, with all its defects, is the greatest civilising force the world has seen, and it has a longer continuous history and an incomparably more splendid record than any institution in the civilised world to-day. The Church has had its ups and downs, but it has always shown a unique power of recovery from apparently hopeless decay, and each period of inertia has been followed by a period of progress that has more than made up for the previous loss and has carried the Church further forward in the range and content of its faith and activity. The history of the Christian Church is not only a tonic for drooping spirits, as Bishop Lightfoot said, it is also a powerful evidence of the fact that Jesus Christ rose from the dead and that He is alive for evermore.

Every Lord's Day is a reminder of the charge of the Resurrection. We do not easily grasp the enormous significance of the transfer of the day of rest from the seventh to the first day of the week. There are indications of the change in the New Testament, but the first day was generally observed very early in the history of the Church. It may be noted in the famous letter of Pliny, about 110 A.D.

Then we have the testimony of our Lord Himself, who announced beforehand His resurrection, and claimed, in His subsequent appearances, that He had truly risen from the dead and was no mere ghost or apparition. "It is I myself." The words of our Lord are frequently neglected in surveying the evidence for His resurrection, but surely He is the most competent witness of all. Once we have established the substantial accuracy of the gospel records then we are bound, in honesty, to accept our Lord's testimony about Himself. The Gospel narratives give no details at all about the process of His Resurrection, but they do record sayings of our Lord in which he predicted His passion and resurrection, and it is also noted that His prediction until after the Resurrection had taken place, and even then they were very reluctant to believe what had happened. It was too good, too extraordinarily good to be true. But it was true, and He had told them about it beforehand and confirmed it after it had occurred. Our Lord's own testimony is a most important part of the evidence for His Resurrection.

Finally we have the testimony of all those earnest Christians throughout the ages, and at the present day, to whom Christ is the power of God unto salvation. Every devout Christian is a living witness to the power of our Lord's resurrection. There are thousands of men and women at work to-day, many of them highly educated and carefully trained who have no other object in life than to make known the message of the Resurrection, and this message is proving itself to be the power of God unto salvation among all races, types, and classes of mankind. Thus we are entitled to say that the Resurrection is the most decisively attested fact in history, and

that no other event has left so wide and deep an impress upon the life of the world. It stands unique in history.

### Divine Healing.

We are perplexed! In Geelong on a recent occasion a Presbyterian divine denounced in strong terms the Healing Mission that has been held in Geelong and was then in course in the Cathedral of Melbourne.

"The whole mission," he declared, "is of the nature of a great Jesuitical movement tending to obscure the plain and simple doctrine of Christ, and to substitute blind superstition for enlightened faith."

We do not quite understand what the preacher means by "enlightened faith" and "blind superstition." The Missioner's addresses are so simple, his appeal for surrender to Christ is so direct, and his disclaimer of any merit in himself is so transparently sincere, that the criticism seems to us altogether wrong headed.

Unfortunately some colour is lent to the charge of Jesuitry by the kind of "trappings" which are in some cases sedulously placed around the Mission. The sentimentalism of a well-known cleric upon whose brow Mr. Hickson is reported to have imprinted the Cross, might possibly cause some unpleasant thoughts in the minds of simple Christian folk. Then the hostile criticism of Reformation principles by writers and preachers in their utterances, sometimes semi-official, concerning the mission—these do not help to keep the ecclesiastical side of the work clear of suspicion.

"Timeo Danaos et dona ferentes" is still a sound principle of caution. And if Mr. Hickson were to come to us under the aegis of a stark "Anglo-Catholicism," we should quite naturally and quite rightly hesitate long before yielding co-operation. But Mr. Hickson has not come under such aegis at all. He has come as a simple Christian layman to whom God has given a precious gift in trust for needy men and women, in order to draw them first and foremost to the feet of Christ. And those ecclesiastics who are seeking to obscure this fact and to give an anti-Reformation colouring to the mission are doing a great disservice to Christianity as a whole and to many a needy soul in particular.

We are utterly amazed to find in the Melbourne C.E. Messenger such articles as Dr. Ivens has contributed. He is a well-known and ardent propagandist of "Anglo-Catholic" tenets and practices; and is allowed to exploit this sacred mission in order to strike an unfair blow at evangelicalism and bolster up the un-Anglican teaching of the "Anglo-Catholic." And this is allowed in the columns of the official press organ of the Diocese of Melbourne.

We cannot wonder that the outsider reading such an article as we refer to should get an utterly false idea of the mission as a whole.

But that presentment is not correct; rather is it as Rev. G. A. Chambers, the rector of Dulwich Hill, N.S.W., put it to his congregation the other Sunday. He said:—

"Mr. Hickson, the missioner, who comes to Sydney in May for his mission in St. Philip's, York St., discovered his power to heal years ago, and consecrated the power to the service of Christ and the Church, and has been exercising the ministry of healing for many years with very remarkable results. The Bishops of our Church everywhere have given him a welcome and an opportunity to exercise his ministry, and his desire is not to draw patients to himself but to get the

sick in touch with the living power of Jesus Christ as the Lord of Life and Giver of Health, and to use him as the channel through which the blessing may come. Others, Mr. Hickson hopes, will be raised up by God to continue the ministry of healing in the Church, but much will depend on the spirit of faith, hope and prayer in the Church as to how far God will be able to heal the sick through us. There must be much prayer, deep penitence for sin, a real cleansing of the heart and life from all known sin, a firm faith in Jesus Christ as the great Healer of sickness and disease, and a strong determination to live for God and His service ever after. Spiritual or divine healing is not possible in any other way. Not only must the patient but his friends and his Church must show repentance, faith and obedience if success is to be guaranteed.

Here comes in the part of the congregation to so get yourselves into spiritual sympathy with the will of God that your prayers will be mighty when offered for the sick, or for any one else. We must of course never forget that the faith of the four friends got a cure for the paralytic who was let down through the roof on his bed before Jesus. So you can pray: "Lord, increase our faith and may we never forget all things are possible with God and all things are possible to him that believeth."

"There are no limits to the power and love of Christ. The record says, He healed all manner of sickness and all manner of disease among the people. 'Jesus Christ is the same yesterday, to-day and for ever.' He said, 'All power is given unto me. I am with you always; and He comes into our midst to bless and to heal. Listen to experiences of the Divine healing in other parts, and let your prayers be fervent and sincere, and that God will send us a mighty revival so that Jesus Christ will be glorified and the sick and suffering made whole again."

### The Gippsland Mission.

The Lord Bishop of Gippsland, writing in a private letter, makes the following reference of interest to the Healing Mission:—

"We are just closing a most striking Mission with Mr. Hickson. Never has the Church been so challenged in recent years as it is by this plain, untheologically-minded layman, who insists upon taking our Lord at His word and acting upon it, and proving it true by results."

We hope to give a further account of the Mission in our next issue.

### Ballarat Mission.

#### Some Results.

The following were amongst the most striking of the instances of physical and spiritual benefits reported at the "Thanksgiving Service" in connection with the Spiritual Healing Mission:—

"Partial nerve paralysis from birth: She has lost all fear, and beginning to use her hand and arm, which have been hitherto rigid."

"Have not had a bad head since the mission. Have been able to walk much better and not had to use my ear trumpet. Bodily and spiritually I feel a new creature."

"After 80 years of eye trouble cataract with lenses of high magnifying power. I took off my glasses in the cathedral to receive the laying-on of hands. Since then I have never resumed them. I am able to tell the time from a small clock the full distance of a room."

"I suffer with consumption. Since the mission my strength has increased and the cough is not so troublesome. I feel happier and brighter in myself. I trust as my faith increases my sickness will diminish."

"Sixteen years back trouble through accident. The pain and agony I suffered has sometimes been unbearable. I left the church walking upright, and all pain gone. Since I have done an afternoon's window cleaning and ironing without feeling any effect in my back."

"All three who went from my parish" (written by a clergyman) "are greatly benefited. This is a telling witness of the power of God."

"My vision was very dim and eyes very weak. There was improvement that same afternoon, and on the Friday I found I could see everything quite distinctly and have not worn my glasses since."

"Heart trouble and rheumatism: Improved in health, but not thoroughly cured yet. Hope to be."

"Relief from pain and a great uplift." "My son was a very serious stretcher case. He has been bad 12 months, and now he can walk with a little help. Healing started some weeks ago, when he decided to come to the mission."

"Locomotor Ataxia.—I received great spiritual benefit on the night of the mission. I slept for eight hours, a thing I had not done for years. I have been able to walk a few steps, which I have not done for nearly five years. I ask you to pray for my greater faith and greater strength."

"Brought to Ballarat in a chair. Unable to move limbs for eight years. Now in partial control of them."

"My little daughter was unable to place her feet properly on the ground since birth. Now does so with an effort."

"My nervous system has been completely restored. I feel stronger spiritually and physically."

"Neuritis in the hand: Not quite right yet, but I can use my hand for writing."

"Restoration of my voice in answer to prayer, and a new vision of Jesus Christ vouchsafed to me."

"Rheumatoid antritis in knee. Immensely better and walking about freely."

## Correspondence

(The Editor, "Church Record.")

Sir,—May I draw attention to the evening preparatory classes held during each term at Moore College, St. Paul's-rd., Newtown, on Mondays, Tuesdays and Thursdays from 7.15 to 9 o'clock. The subjects are Latin, Greek and English, and the course of instruction is planned for beginners. The fee is £1/1/- for a single subject, and £2/2/- for all subjects, per term. There are three terms in the year. Students may join at any time. The Easter term has just begun.

The instruction is given by University graduates with experience in teaching. Many students have been enabled by these classes to begin their preparation for Holy Orders. They provide an opportunity for men to test their vocation and to make a start in their studies while still pursuing their ordinary vocation. Membership of the classes does NOT imply membership of the College, but often leads to it. Applications should be made to the Principal, from whom further information, if desired, may be obtained.

DAVID J. DAVIES, M.A., B.D.,  
(Archdeacon.)  
Principal of Moore Theological College.

### Palestine Exploration.

(The Editor, "Church Record.")

Sir,—With only a small income the British Palestine Exploration Fund has done splendid work. Founded in 1865, one of its first undertakings was the survey of Palestine. For this purpose the Ordnance Department lent the fund two young officers, Lieutenants Conder and Kitchener. The wisdom of the choice has been justified by the results and by the subsequent careers of Colonel Conder and Lord Kitchener. Since then the excavation of Gezer, among many other important achievements, stands to the credit of the fund.

In the Quarterly Statement of the fund of January last it is notified that the Government of Palestine has made the unique offer to archaeologists of permission to excavate and explore Hill Ophel. This is perhaps the most important site in the world for investigation. Rich finds of gold, silver and precious stones, such as those discovered at Thebes, are not to be expected, but from other aspects even more valuable and instructive finds may be anticipated.

Ophel is the name given to the ridge that runs from the southern wall of Jerusalem to the Kidron. It was no doubt thickly inhabited long before the time of Abraham. The examination of its many layers, each of a different age will throw much light on conditions in various epochs of history.

Certain stipulations are made by the Palestine Government before the work can be begun. Among others it will be required that the sum of at least £5000 shall be guaranteed. Probably this will be required for the first year's work and the same will be necessary each of the two following years. The income of the Palestine Exploration Fund is under £2000 a year, so special donations are needed if this work is to be undertaken. It is earnestly to be desired that it will be undertaken by the British Fund rather than by a society of any other nationality. Seeing how deeply interested Australia is already in Palestine, would it not be a fine thing if the £5000 were raised in this country so as to give the work an especially Australian aspect?

The Palestine Exploration Fund has the

King for its patron, and many eminent scholars, military and naval officers, and others on its committee. It is supported by people of all shades of opinion, Palestine being a country in which every one, whatever his views, is interested.

As the Sydney representative of the Fund I shall be glad to receive any subscriptions and remit same to the fund in London.

W. P. F. DORPH,  
13 Jamieson St., Sydney.

## The Church in Australasia.

### NEW SOUTH WALES.

#### SYDNEY.

#### C.M.S. NOTES.

Rev. H. E. Warren, who is about to return to his work as superintendent of the C.M.S. Mission to the Aborigines at the Roper River, and Groote Eylandt, Northern Territory, preached at St. Clement's, Marrickville, on Sunday, March 18.

In common with most of the dioceses and parishes in New South Wales, the C.M.S. financial year closes on March 31. To give those diocesan and parochial authorities who are making up their books to that date the opportunity of having their contributions included in the year's working by C.M.S., the books of the society are to be kept open until Monday, April 1.

Word has been received from Dr. J. E. Bateman, of Old Cairo, that regular itinerations have been carried out in the villages with happy results. He also states that Sir William Willcocks (designer of the Assuan dam) has devoted much of his time and energy to furthering the production of books in the colloquial Arabic of Egypt. (He has already published "The Apostles," "Selections from Lives of the Prophets," "Prophecies of the Messiah and their Fulfilment," and also a book on Sadhu Sundar Singh.) He stayed with Dr. Bateman for a week at the iteration camp, and did some useful work among the Copts, who are fairly numerous in the particular district in which they were.

An interesting account has come to hand from Rev. C. C. Short, of Nairobi, B.E. Africa, of the Christmas services. There were over five hundred communicants at the services during Christmas Day.

"The New Church."—If ever there was a time when we needed extra accommodation it is at present, and if those interested in

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the work here could only have seen the church on Monday last I think the money would be forthcoming at once for this object. There was hardly another square inch of available space where a human being could get in! The school was also crowded in like manner. Plans are in hand now for the proposed new edifice, and we just long to see the building itself."

We are glad to report that in the last letter from Rev. Canon Burns he states that his health is much improved, although he has not yet been able to take up full duty."

The following is an interesting extract from a letter written by Miss E. Jackson, of the C.M.S. Mission, Tanganyika:—"We had a visit last week from the Bishop, who confirmed thirty women and thirty-eight men. About half of these were from out-stations, who were here a week before the service to receive further instruction. We had a most interesting time at our annual conference, and ask for your prayers to carry out all the plans which God guided us to make, especially with regard to the native teachers and their share of responsibility in the work of the Native Church."

Miss Miller, from B.E. Africa, also writes that she has been itinerating in the north of her district. She says Mohammedans are making things very difficult for the teachers in the out-stations, and asks for prayer that they may not get discouraged.

Rev. F. C. Philip also writes that the missionaries in Hyderabad are looking forward to a time of much blessing as a result of the Mission of Help to be held there.

#### Presentation.

A social evening was enjoyed in St. Barnabas' parish hall on Tuesday, 13th inst., on the occasion of a presentation to Rev. J. T. Phair. The rector, Rev. R. B. S. Hammond, handed to Mr. Phair a wallet of notes as a token of the appreciation and goodwill of the parishioners, and referred kindly to Mr. Phair's efforts in the parish as locum tenens during his absence. Gifts were also made to Mrs. and Miss Phair.

In expressing his deep thanks for the kindness done by Mrs. Phair, his little daughter and himself, Mr. Phair said he had endeavoured loyally to support the rector in his absence in carrying out the duties of the parish, and any measure of success achieved was due to the spirit of prayer in the work.

#### The Home of Peace for the Dying.

A most successful function was held at the Home of Peace on Thursday, March 15, being the laying of the foundation stone of the new building which is situated on the Missenden-rd., Petersham, the site having a frontage of 150 ft. to that road, and 390 ft. to Coronation-avenue. The committee had provided for a large gathering. A temporary platform was erected for his grace the Archbishop and the robed clergy—such being Canons Goddard, R.D., Claydon and Charlton, Revs. H. Begbie (Chaplain of the Deaconess Institution), A. C. Mosley (Chaplain of the Home of Peace), C. Hughesdon, S. H. Denman and H. C. Hole. Several others of the clergy were present among the visitors.

A special service had been prepared for the occasion, the greater part being taken by the Archbishop, assisted by the Chaplain of the Deaconess Institution. Canon Goddard, as R.D., read the lesson.

His grace the Archbishop requested the hon. treasurer of the Home of Peace (Mr. E. H. T. Russell) to make a financial statement. The statement proved highly satisfactory. In reviewing the past he said that the property was purchased 16 years ago for £2000. The old house was transformed into the original Home of Peace. The accommodation became inadequate, so nine years later nurses' quarters were erected at a cost of £1450, and a little later a new wing was added, consisting of four wards at a cost of £2000. The present building, which is being erected on the site of the original cottage, will contain four four-bed wards, each 20 feet by 20 feet, one three-bed ward, 20 feet by 14 feet, three two-bed wards, 20 feet by 14 feet by 10 feet. The kitchen block will contain all rooms necessary for such an institution. There will be a 9 foot verandah which is being constructed of brick on a concrete foundation. The cost will be £10,000, towards which the treasurer said he had £6000. Some magnificent gifts had been received, one of £600 to provide for a four-bed ward, and two other gifts of £300, each to provide two two-bed wards. Several other amounts have been promised for specific purposes.

His grace the Archbishop was presented with a silver trowel by the committee, with the request that he lay the foundation stone. The Chaplain of the Deaconess Institution made the presentation. His grace assured

them of his pleasure and congratulated the hon. treasurer on the statement, which he considered most encouraging. He said the work had been a work of faith and prayer and encouraged one never to despise the day of small things. The work appealed to many. Care for the helpless and suffering was a marked feature in the early Church. What more laudable work could be done than that which was being done by the Home of Peace, when those who were nearing the end of their journey were ministered to bodily and spiritually? The service closed with the singing of "Those to whom the sick and dying. Ever came nor came in vain," during which an offertory was taken amounting to £100. The hon. secretary, Miss Starling, who has done so much for the institution during the 14 years she has held that office, had received £60 prior to the meeting, and a further £50 was promised before the meeting closed. Afternoon tea was served in a large marquee, which brought a successful function to a close, much to the gratification of the committee and staff who had arranged matters so admirably.

#### Oswald Watt Memorial.

The "Oswald Watt" wing of the "Havilah" Children's Home at Wahroonga is to be opened by His Excellency Lord Forster, Governor-General, on Monday, May 14, 1923, at 3 p.m.

The Home will now accommodate some 60 or 70 children. One interesting feature in the conduct of Havilah is the strong committee of men who also look after the property generally. Under their management the extensive grounds are being utilised in order to provide financial support for the Home. A "pigery" is their latest venture, and, if only an unreasonable local opposition can be overcome, the enterprise should prove a substantial source of income.

#### Missionary Aims.

The Australian Board of Missions, acting in its capacity as the Missionary Council of our Church, asks the Diocese of Sydney to endeavour to raise during 1923—

For the A.B.M. Special Missions, £4,000.

For the Church Missionary Society, £10,500.

This is really a request for all parties to endeavour to increase the contribution that they made last year to the Missions that they support. It is an ideal useful to have in mind, but the important matter is that every Churchman should recollect that he is not faithful to his Master unless he gives to the larger work of extending the kingdom outside our Christian borders, and that he should give as the Holy Spirit prompts him, not according to any mathematical calculation, but in the fulness of his heart, where his prayers accompany his gifts.

—John Charles Sydney.

#### St. George's Church, Glenmore Road, Paddington.

(From a Correspondent.)

It is with pleasure that we are able to report some marks of progress at St. George's Church, Glenmore Road. Burdened with a debt that well-nigh strangled it for 34 years, this Church has struggled against great odds. Thirty-four years ago, on November 6th, 1889, this Church was opened for the service of God, it then had a wooden end in it. In 1902, thirteen years later, the wooden end was removed, and the Church extended to its present size. Since then its history has been one of struggling against many drawbacks. Its debt, a mortgage and the payment of interest has been dragging it down, for this reason, the property has gone year by year into a state of decay. The debt has now so far been reduced, that only £200 is owing, and that, free of interest, as the money has now been lent from the Church Building Loan Fund, which enabled the mortgage to be paid off. The Spring Fairs, which are held yearly, have, in late years, been very successful, and the means of putting the Church on her feet. We are pleased to report that for

three years their overdraft at the bank has been cut out and they have worked on a credit balance. Last year £50 was spent on the overhaul of their organ, and £16 for a new water supply, and repairs to the water motor used for blowing same. New guttering and downpipe was put round the Church building, and the electric light was installed in the two school halls. This year the electric light has been put in the Church, the paths have been asphalted, and the Church grounds put in order, and flower beds are kept in perfect order by a gentleman who volunteered to do it, and in addition to all this the Church building has been painted thoroughly inside and outside, and the front fence, all of which has been paid for. The Incumbent's stipend has been increased and a further allowance given him towards his house rent. These are marks of progress which are long overdue, but we all thank God for these signs of progress in this hard parish. Owing to the moving population it is difficult to build up a congregation, but they report that they are holding their own. The Sunday school also is flourishing, but here, also, they feel the influence of the continually moving population. Though 2 or 4 scholars are enrolled every Sunday, the school does not grow larger. The Church was re-opened after its renovation on Sunday, February 11th. It is now clean and really looks well, which helps the parishioners in their worship, and they have a house of God now of which they need not be ashamed. St. George's is a pretty Church and should be more widely known to our Church people. Its clean walls, beautiful memorial windows, and Church appointments, make it a worthy House of God.

#### Modern Business.

Archdeacon Davies, principal of Moore Theological College, delivered at St. Andrew's Cathedral on Monday the first of a series of midday sermons arranged by the Australian Christian Social Union, dealing with the difficulties of discipleship. The Archdeacon said:—

"Though Christian ideals and principles have won widespread recognition and admiration, it is still true that when the attempt is made to live the Christian life in its fulness, even in a highly civilised society, the earnest follower of Jesus Christ finds himself 'up against' difficulties of a very practical kind. Some time ago a business man who wished his son to read for Holy Orders told me that he did not want the boy to enter into commercial life because it offered so many temptations to dishonesty that his son was likely to undergo a deterioration of character that would spoil him for the ministry. This was a lamentable confession that the moral standards of the business world are not up to the level of Christian teaching. The long black list of Acts of Parliament against fraudulent practices, food adulteration, and sweating; the many precautions that have to be taken, in addition to legal protection, to serve as safeguards against unfair dealing, and as guarantees of good faith, all point to the prevalence of the predatory instinct in many kinds of business. And this all reacts on business as a whole. It is only fair to note that there is also a large amount of straightforward dealing. Indeed, unless some degree of honesty were maintained, business would become impossible. The whole organisation of credit, upon which nearly all modern business is run, depends upon the faithful discharge of obligations. Bargains must be kept, and bills must be paid if business is to go on. Honesty is a commercial asset in the many positions or responsibilities where a good character is essential."

#### COULBURN. Synod.

The first session of the 17th synod meets on April 13, 14 and 16. On the 15th (Sunday) there are to be special thanksgiving services for the Mission of Healing. Two

matters of importance are to be discussed in committee, clergy maintenance and the nexus. The consideration of a new, parochial administration ordinance will take up a fair proportion of the synod's time. The special committee on the nexus question are submitting draft resolutions advocating a constitutional convention of the Australian Church for the discussion of the matter. It is interesting to note that the synod is to be asked to record its opinion, "that in view of the development of Australian national feeling, the progress of the Australian Church life, and the transformation of the Church of the Provinces of Canterbury and York into a world-wide Anglican communion, it is urgently desirable that the Church in Australia should take steps to extend its constitutional powers of self-determination." The Chancellor of the diocese suggests an addendum defining the word "self-determination" as follows:—"That is to say, self-government on the lines indicated in the 34th article, viz., authority to ordain, change and abolish ceremonies or rites of the church ordained only by man's authority, but preserving the standards of faith and fundamental doctrines of the Church of England."

We hope that the addendum will be accepted by the synod.

#### GRAFTON.

##### Dedication of a New Church.

The new church of St. Thomas the Apostle at Brunswick Heads was dedicated on Sunday by the Bishop of Grafton. The church was crowded. The vicar read a statement, showing that the building was erected at a cost of £1250, of which only £300 remains to be paid. The whole of the furnishings of the church were donated.

#### Departures.

The parish of Lismore has experienced in the last month quite an exodus of good church-workers. Mr. and Mrs. A. E. Brown were in practically all the parochial activities and it is largely due to their devoted support that the Girls' Hostel is in such a splendid condition. Mrs. F. N. Harris, a great War Chest worker, has gone to Kempsey; Miss Harris, B.A., secretary of the G.F.S., has been transferred from the High School; and Mr. and Mrs. Tompkinson, steadfast church attendants, have gone to Sydney.

#### VICTORIA.

##### MELBOURNE.

##### C.M.S. Notes.

Misses Gladys Cross and May Dove left Melbourne by the s.s. Marella on Saturday, March 24, for the Roper River Mission to the Aborigines in the Northern Territory. Miss Dove is a new worker. The annual meeting of the Victorian branch of the C.M.S. will be held in the Cathedral Chapter House, Melbourne, on Tuesday, April 10, at 7.45 p.m. The president, His Grace the Archbishop of Melbourne, will take the chair.

##### Lenon Effort.

The C.M.S. has issued an appeal for special Lenten offerings for its work. There is little need to stress the importance and urgency of this appeal. The work for which the society is responsible grows greater and not less year by year, thanks to the blessing which God has granted to its efforts. The addition of over 40,000 converts in a year certainly cannot lessen its expenditure in view of the undeveloped condition of the native churches in which the majority of baptisms are taking place.

#### QUEENSLAND.

##### BRISBANE.

##### An Appreciation.

"An anonymous correspondent asks me to pay a special tribute of thanks to Minor Canon Simmons for his work during the three weeks when he was in sole charge at the Cathedral. We should have done so in any case, and are only too glad to associate ourselves with our correspondent's sentiments. A modern poet has spoken of having

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seen upon the street

A man who absolutely beat

The ordinary band

A human orchestra complete

Who played the cymbals with his feet

Instead of with his hand

And in some way contrived to blow

A cornet or a piccolo

Not with his mouth but with his toe

And never ceased to strike

A multitude of drums and things

By simply pulling little strings.

We hope the comparison is not a disrespectful one, for (if it be not pressed too literally) it is a faithful description of Minor Canon Simmons' activities during the holiday season. He manages somehow to combine the functions of officiant, preacher and leader of the singing and to perform them all well. Quite seriously we do most greatly appreciate his faithful service.—(Cathedral Notes.)

#### Bequests.

The Corporation of the Synod has received a bequest of the property known as "The Wilderness," under the will of the late Mrs. Phyllis J. Weedon, subject to several small legacies. The proceeds of the property are to be used for the benefit of the parish of Holy Trinity, Woollongabba. At the last meeting of St. John's Cathedral Chapter the secretary reported having received the quest of £500 under the will of the late Mrs. Bancroft for the Synod Hall Fund. A gift of £100 for the same fund was also received from Mrs. M. L. Hardgrave.

#### NEW ZEALAND.

For the past two years the Rev. L. S. Kempthorne has been priest-in-charge of several churches in South Perak, Malay Archipelago. He has been chosen as the new Bishop of Polynesia, and will be consecrated in England this year.

On December 21, the congregations to which he has ministered met at the Town Hall, Ipoh, to bid him farewell. After tea, Mr. E. A. Dickson, District Officer and President of the South Perak Church of England Council, made a short speech, and then handed to Mr. Kempthorne a well-filled purse, subscribed by grateful congregations. This present, explained Mr. Dickson, would enable the Bishop-elect to buy the complete "outfit" necessary for this new office. One part of the necessary outfit is to be a seaplane.

The parishioners of St. James', Lower Riccarton, in the Christchurch Diocese, have lost no time in repairing the damage done by their great fire in 1921. Left without a vestige of a Church, they at once set to work, and to-day, out of the £7,500 required, have in hand between £4,000 and £5,000. The following is the inscription on the stone:—"To the glory of God this stone was laid by Churchill, Archbishop of New Zealand, 4th February, 1923, S. and A. Luttrell, Architects."

#### Visit of Bishop Azariah.

The programme of Bishop Azariah of Dornakal so far sketched out for his six weeks' visit to N.Z. is as follows: He begins at Dunedin on May 15 with a five-days visit, goes to Timaru for the 21st, Ashburton 22nd, attends the Church congress from 23rd to 27th, and goes to Wellington on the 29th for the Missionary Exhibition, where he will have a busy time lecturing. On June 4th he returns to Lytleton, and straight over to the Coast, being at Hokitika on the 6th. Thence he proceeds to the Nelson Diocese, finishing his tour in Auckland with a visit from June 22nd to 26th.

#### Notes on Books.

Passing the Love of Women, by Adeline Jackson. (Published by R. Hickson, Sydney. Our copy from W. Geo. Smith, 12 Queen Victoria Buildings, Sydney, price 3/-.) This is a pretty little story about a modern Jonathan and David, tracing their inseparable devotion from their earliest years. It is a book that spurns the seamy side of life in which the modern novelist seems to revel, and gives us a view of those finer instincts that can possess men and women. There is pathos in the book but there is also brightness and purest love.

The C.F.S. Leaflet, for February. We congratulate the society on the state of the hostel fund. The barometer on the cover shows £1600 out of the £2200 required. There is a short extract from a letter from Miss Wright, the former hon. secretary, who is now in England, and an interesting description of "Two Sydney Girls in South Africa."

Simple Psychology for Plain People, by A. E. Saxon, Archdeacon of Cessnock, N.S.W. (published by the Diocesan Book Society, Melbourne, our copy from the publishers). An excellent little brochure in every way corresponding with its title. It is so plainly and simply set out that even the young could understand. We cordially recommend the pamphlet as being something the plain man is needing for enlightenment and help on a much discussed subject.

The Trowel.—The Australian Church Journal of Christian Education for April. This magazine more than preserves the excellence of its first issue. In addition to the lesson outlines there are several articles for the help of teachers. The Archbishop of Melbourne contributes an inspirational paper on "What does Easter Mean to Me?" and Mr. C. Blumer, Headmaster of the Goulburn High School, continues his illuminating article on "Jesus the Teacher." We understand that the scheme is finding a wide acceptance, some 3500 copies of the publication being in use monthly.

The Real Australian for February. The editor apologises for this belated edition—the lateness being due to his absence from headquarters on a well-earned holiday. But the issue is full of vigor and the news quite up-to-date. We note an exceedingly interesting description of Mr. Daniels' trip to Wilcannia. He is a new chum, and there is something of the heroic about him. He arrived from England at Christmas-time and by January 5 is on his way over 250 miles of arid desert from Hay to Wilcannia, where he is "holding the fort" for the Church of the living God.

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**Old St. Stephen's Church, Newtown.**

**A Reminiscence.**

(J. McKern.)  
III.

The Rev. Robert (later Canon) Taylor came first as assistant minister and shortly afterwards became incumbent.

The need of an assistant was very great indeed. The incumbent was chaplain of the Newtown cemetery, which in the 'sixties was the chief burial ground for the city and suburbs. Hacklam's Creek (Rookwood) cemetery not then being in existence. There were burials daily, morning and afternoon, and one would regularly see the Rev. C. C. Kemp walking from the parsonage (now part of Moore College) to the cemetery to perform the "last offices" and so occupied was he with the dead that scanty time was left for the living souls of his charge. So the coming of the Rev. R. Taylor resulted in pastoral visitation and other needful duties which brought new life into the parish and revived the activities of the church in a marked manner.

The morning congregation at his coming was about 75 souls, but under the devoted service of Mr. and Mrs. Crane in the Sunday School there was always a goodly attendance of children. The evening congregation averaged about 25, but his devotion to duty and constant presence among his flock soon altered this, and the church quickly filled. He was so intensely earnest in his work and so faithfully preached "the Word" that he soon made many converts who rallied around him, and from the beginning of his ministry to its close he never wanted a sufficient and devoted band of workers for any branch of service.

Here would be an appropriate place to mention some of those who were prominently associated with him in his work. I have already named Mr. Crane and his first wife, who worked so nobly for many years; Mr. and Mrs. Vickers in their work with the young. There were, among others, Mr. Lusby (now advanced in years) in school, choir and church, Mr. H. R. Smith as choir-master, Mrs. Smith and her daughters, one of whom became the wife of Mr. Molesworth, for many years churchwarden and later Sunday School superintendent; Mr. William McKern, also a superintendent for some years; the Misses Garrett; Mr. Harry Johns and Mrs. Todd; Judge Foster; members of the Bucknell family; Mr. Wm. Morgan; and a long list of other goodly names, which would be incomplete without the inclusion of Mr. W. H. Bayly, master of the day school, who won the affections and moulded the character of the hundreds of pupils coming under his care. He was succeeded by Mr. Jordan, who also was an earnest helper in parochial work.

The Camperdown end of the parish was notorious for its wickedness in those days. He took in his situation and speedily entered on a campaign against the forces of evil. His first step was to hire a room on the Parramatta Road, and there began a mission. Needless to say he had to face opposition, many threatenings and even stone-throwing; but his fearless spirit and strong faith won through, and in short time the work became established, the life of the district so changed that a permanent building was soon built. It stands to-day a memorial of him.

But his greatest visible monument is the present edifice, which in 1874 was opened for Divine Service by the late Bishop Barker. A brief sketch of the circumstances attending the building of that noble structure will illustrate the striking trait of the late Canon's character, viz., his great faith in God, and his absolute reliance on His promised Word, which he never tired of emphasizing.

As I have stated, his ministrations soon filled the old church, and to such an extent that a larger building had to be provided, for which the parishioners were clamouring. He was approached by influential members of the congregation, who asked if he had any scheme to propose for providing a suitable building.

It was recognised that one to meet requirements would cost at least £8,000 fully completed, and he urged that it be determined to build. I well remember him saying that "if the work is a necessary one for God's glory, He will provide the means," and quoted as his authority, "My God shall supply all your need." Was it a need? There was no doubt about it. Then, said he, "let us build."

As may be surmised, there were not many who could so fully rely upon God for this large sum, and they urged that bazaars and other such means be availed of to raise funds. These methods were urged upon him persistently, but he stood firm and eventually

preached a sermon from the text, "According to your faith be it unto you," and proposed a weekly meeting for prayer. A sufficient number joined with him to carry his proposal into effect, and from then until the completion of the church prayer was made to God, and our minister had the satisfaction of placing in the east window for all who should come afterwards, the text, "He is faithful who promised," and the word "Circumspice," denoting that one has only to look around at this tangible monument of God's faithfulness.

One would like to linger upon the many incidents, and the wonderful thrills of those prayer meetings, but space forbids. They are among the most cherished memories. In a few weeks from the first prayer £1000 had been given without personal solicitation. I remember another occasion when money and gifts to the value of £1800 were reported for the week; again came the news, an organ at the cost of £850, given anonymously, and scarcely a week passed without substantial additions to the fund. Suffice it to say that from the day the Earl of Belmore laid the foundation stone until the top stone of the spire was placed in position, and the church completely furnished, there was not a half—and the cost of about £13,000 was all met.

And so the days of old St. Stephen's came to a close. It was not without a pang that we ceased to worship in the old building so full of sacred memories and many spiritual conquests. It was there that the foundation was laid which has made St. Stephen's so prolific in good works and a church which has not since wanted a consecrated ministry and band of efficient workers, and its pulpit the place where the good old gospel is ever preached.

The old church pulpit was frequently occupied by leading clergy of the day. One remembers, among others, Bishop Barker, Dean Cowper, Canon O'Reilly, Canon Hulton King, the first Archdeacon Gunther, Joseph Barnier, the wardens of St. Paul's College (notably late Rev. Wm. Scott), and many others. It was from that pulpit that I heard Archdeacon Boyce, (previously my S.S. teacher) preach what I believe was his first sermon, after ordination, from the text "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The Rev. Septimus Hungerford, who now in his 98th year, is regularly in his place in the House of God, was locum tenens 50 years ago while Canon Taylor was on a visit to England.

I spoke of the church as the visible monument of Canon Taylor, but he has many another, the changed lives that I and others know of, and those besides known only to God. He is having the reward of his unbounded faith in God's word and others of his brethren of the ministry (and others) emulate him in bringing the financial cares of their parishes to the same source of supply, believing as he did, "My God shall supply all your need?"

**Young People's Corner.**

**THE CALL.**

(By the Rev. W. Munn.)

Have we all heard it? Has it roused in us the spirit of adventure? This paper will tell how some Chinese schoolboys—fellows of 18—have heard the call of Christ their King; their love of adventure has helped them to respond.

At Mienyang, in Szechwan, a far-western province of China, the Church Missionary Society has a boarding school for boys. It stands outside the city on a hill overlooking a river; and as you look away to the north you see higher hills, with a large river flowing past into which our small river empties itself. The school is divided into two grades; the upper elementary, with about 60 boys, ranging from 11 to 15 years; and the middle grade, which prepares boys for the university at Chengtu, the capital of the province.

About ten miles away to the south-west is a large village where lives a young man named Li Shang-fu, who used to be in the school. He is a keen Christian, and has family prayers in his home. He, of course, knew that there were many Christian fellows in the middle school, among them his own younger brother, Li Shang-tah. One day when talking with some of them he said: "How splendid it would be if some of you could come over every week-end and do something to help win our village of Sintzie for Christ."

The boys were immensely taken with the idea, and asked permission from the prin-

cipal to form a band of workers, some of whom should go every week-end to sell Scripture portions and tell the people of Christ.

So on Saturday afternoons, when lessons were done, three of them started off each week. They left at about half-past one, and arrived at about four o'clock. They sold books and preached in the street, afterwards going to the house of their friend Li Shang-fu to sleep. On Sunday they held a service at his house. Then they did some more open-air work, and got back to the school at Mienyang by six o'clock in the evening.

This went on for some time. Then the boys thought they could do better work if they had a room in one of the village streets, so they clubbed together and found the money, and hired a room for the work.

This is only one in which the Christian boys of the Mienyang middle school are helping forward Christ's Kingdom. They teach classes in their Sunday-schools. They join with the elder boys of the upper elementary school in running a night school. The upper elementary boys have also got ways in which they use their spare energy. For instance, they help in teaching hand-work to the boys of the blind school in the city.

There is no doubt that the fellows get a lot of pleasure out of this work. Not only does it give them interest away from school, but they have the satisfaction of knowing that they are helping their country; and there can be no doubt that they love their country.

Above all, when one remembers how they met together week after week every Saturday, for the Sunday-school lesson preparation, and how they discuss the points together, and how Jesus Christ is always the chief object of their discussion, one feels that they really do love to do these things for the sake of Christ, and because they believe that He is the great hope of China.—Eastward Ho!

**WHICH LOVED THE BEST?**

"I love you mother," said little John. Then forgetting his word, his cap went on, and he was off to the garden swing, and left her wood and water to bring.

"I love you, mother," said rosy Nell; "I love you better than tongue can tell." Then she teased and pouted full half a day, till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "To-day I'll help you all I can; How glad I am that school doesn't keep!" So she rocked the baby till fast asleep.

Then stepping softly she brought the broom, And swept the floor and tidied the room; Busy and happy all day was she, Helpful and happy as child could be.

"I love you, mother," again they said— Three little children going to bed. How do you think that mother guessed Which of them really loved her best?

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MR. HICKSON IN BENDIGO (page 3)

**The Church Record**

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England

With which is incorporated "The Victorian Churchman."

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APRIL 13, 1923

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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 will 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.

"I wonder sometimes what people pray about when they first come into Church; if they would come to Church in good time and use the interval before the service began for trying to get into the right spirit themselves, and then praying for parson and choir and people, that they too might get the right spirit and be inspired to do their parts well, what an enormous difference it would make. In this as in almost everything we have not yet touched the fringe of the power which comes through faithful prayer—for others and for ourselves."

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 Helidon 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.