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Current Topics.

By cablegram we learn that the proposals have progressed a further stage. The House of Bishops in the National Assembly have generally approved of the proposed measure. Some plain speaking evidently took place. The Bishop of Norwich voted against the motion, deprecating an alternative use for Holy Communion. The Bishop of Truro (Dr. Guy Warman), in seconding the motion, said that he did not pretend that the measure was perfect. He personally disliked the idea of alternative use in the Prayer Book altogether. It would be an ill day for the Church of England if they allowed themselves to be a pale shadow of the Church of Rome.

The Bishop of Durham (Dr. Hensley Henson) said that he would vote for the general approval, but with important reservations. "The proposed changes," he went on, "are largely in the nature of concessions to the law-breaking party. The real issue is the assurance of the authority of the Church of England over its own clergy. To spend time in framing new rubrics which would not be obeyed was merely to plough the sands."

The Christian Healing Mission at Goulburn has been made the occasion of what appears to have been a press campaign and that not very creditable to the press. Some journalists affect to be public guardians and censors. And at Goulburn the press representatives commenced a very thorough investigation of the working of the Mission, and seemed to have been so obsessed by a sense of responsibility as guardians of the public that every vestige of reverence for things sacred and sympathy with suffering humanity was for the time being disregarded. The heavy headlines indicated the absence of any real appreciation of the Church's viewpoint. **Hickson Mission—The Hickson Faith Healing Mission—No Patients Cured**—and such like headings are sufficient to show it. The open and unashamed wholesale interrogation of patients fresh from so solemn a service is a clear indication of the absence of any appreciation of even common decency, not to speak of spirituality. The calm assumption of the press that their exclusion from the services was sufficient to rouse suspicion against the Church's mission, is too ridiculous to be taken seriously. The Bishop of Goulburn was absolutely justified in this method of administering a well-merited rebuke for an abuse of privilege. When reporters forget that they are reporters, pose as critics and act as very hostile critics, they require

a reminder to which they must pay some attention. At any rate, it is an interesting fact that the Grafton Mission has been reported with a sympathy and largess of space that must satisfy the most ardent churchman.

One of the metropolitan weeklies is getting quite hysterical over the reports of the mission. The scare headline that adorns the advertising poster for last week's issue reminds one of the remarkably wise (!) King Canute, who, in a fit of disappointment, commanded the tide to recede. Some earnest Christians are perplexed and sometimes discouraged by this kind of journalism, but a re-reading of some of the incidents in the Acts of the Apostles would re-assure them. The world does not change in its bitter opposition to the work of the Church of Christ.

The Bishop of Goulburn, in his recent Synod charge, has made available information concerning the understanding arrived at by the bishops of the Province of New South Wales on the above subject. Referring to the Lambeth resolution, Dr. Radford stated:—

"The known intention of this resolution was to enable members of one Church to hear the problems of reunion stated from the points of view of another Church. It was not in any sense intended to open the door for that plausible but perilous idea of any casual or general exchange of pulpits, which obscures any advance towards real reunion. The Bishops of the Province agreed that they were prepared to give occasional authorisation of this kind, provided that it be clearly understood that application be made to them in ample time by the rector and churchwardens of the Church concerned, setting out the reasons for the request and the circumstances of the occasion, and that it be further clearly understood that each authorisation is limited to the occasion of the application. These conditions must not be interpreted as indicating any reluctance of the Bishops to give effect to the Lambeth suggestion in principle. They are merely an attempt to secure that the real intention of that suggestion shall be fulfilled. It was meant as a step towards the education of the people of our Church and of other Churches in the common problem of a real reunion. For that purpose I trust that this permission will be readily sought in cases where the parish priest believes that such a departure would lead to a better mutual understanding between the Churches."

It will be noticed at once that Dr. Radford has placed a limitation which we venture to say the Lambeth Resolution does not state nor even imply. It would have been quite simple for the Lambeth fathers to express their "known intention" in the "Appeal to all Christian people," or in their resolution. Consequently it seems to us that no

bishop or body of bishops has any right—if loyal to the almost unanimous resolutions of Lambeth—to suggest Lambeth authority for their own unwillingness to open the door as widely as the plain reading of the Lambeth Resolutions would imply. The Lambeth Report states:—

"We consider that when men set their faces steadily towards the ideal of our appeal, and specially when negotiations for organic reunion are in progress or again when a scheme of reunion has in any place been adopted, situations will arise in which we shall all agree that new lines of action may be followed. In regard to such situations, we submit to the Conference the following Resolutions:—

That a Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his diocese, and to preach of the diocese to preach in the churches of such ministers."

We are not in favour of indiscriminate and unregulated interchange of pulpits, but we do deprecate any whittling away of the position attained as a result of the Lambeth "vision." It seems to us that Lambeth had in view the creation of an atmosphere for the fostering of a spirit of reunion rather than a possible confusion by a conglomeration of ideas on the problems of reunion.

The Hobart "Mercury" is smarting under the lash of the Bishop of Tasmania's Synod Charge. The Bishop's reference to gambling contained an allusion which the "Mercury" acknowledges as pointing to itself. In a leading article, under the title, "The Bishop's Charge," the writer says, on the reference to gambling:—

"In this connection the Bishop makes a shrewd thrust at 'The Mercury,' for he refers to a leading article in which betting is described as the 'canker' of sport, and points to the fact that on the staff of the paper is a 'prophet' whose business it is to give advice to investors on races. A newspaper is a public institution serving all sections of the people. It does not set up as a moral guide, but as a commentator it is constantly stating what it considers would be good or bad for the community. It has to take that community as it finds it, and record its daily history." The 'prophet' does his work because it is needed by the racing section of the community, and newspapers do not regard betting as wicked, but as foolish if carried to excess. A newspaper that restricted itself to the things that the Council of Churches, for instance, might regard as worthy of notice would soon cease to exist."

It is interesting to learn that a custom denominated as a "canker" of sport is really merely a foolish excess; and surely a newspaper which has to take a community as it finds it and record its daily history, is getting beyond its business as a "commentator" when it has its salaried "prophet" for the express purpose of encouraging its patrons to gamble by giving "tips" for the races.

Prayer Book Revision.

A Modern Canute.

Interchange of Pulpits.

The Press and the Healing Mission.

Press Sophistry.

It is a pleasure to read further on in the above-mentioned leader a criticism of the Bishop for what is considered a pessimistic Optimism. The Bishop, in his Charge, had said:—

"There is a sag in morals and a growing spirit of lawlessness all the more disquieting, because the policy of expediency is being openly advocated as the best means of dealing with it."

The "Mercury" leader in reply to this insists on the strong influence of the Church upon the life of the community. Its statement of the position is interesting and hopeful. It says:—

"Despite the indication of pessimism in the Bishop's address, we think that it will be generally agreed that the pressure of the churches upon public opinion is constant. All our standards—including those of the men that never attend church—are based on Christian teaching. The influence of the Sermon on the Mount is felt by every man, and by its standards our social arrangements are as nearly as possible settled. Thousands of men in Hobart could not pass the test as Christians required by the churches, but in thought and act, in dealings with their neighbours, they are practical Christians. The churches appear to have lost touch with these, yet they are believers and reverence all religious things, and see to it that their children are taught the faith. Many of them, no doubt, do not attend church because they feel that the standard of life set by many preachers is too narrow or too high, and does not provide for their varieties of humanity. The churches have created our civilisation, and maintain it to-day. Without them there would be utter chaos and desolation, and men would sink in despair. What they have achieved may be observed any moment in the streets of Hobart—happy, contented people obeying the laws, considerate for each other, doing their duty as far as in them lies. There is not much room here for pessimism by the clergy, but plenty of encouragement to keep the light burning. There is a never-ending duty; the complete fulfilment of their task will always be ahead of them and never within reach."

This a tribute and the statement of a fact which may well act as a tonic to drooping spirits.

The Nexus Question.

(By Archdeacon E. C. Osborn.)

The next meeting of Synod will be one of the most important held in the diocese of Brisbane, as it will be called upon to discuss the question as to whether or not the time has come to sever the Legal Nexus which binds the Church in Australia to the Church in England and makes us a part of our great Mother Church.

When the Church was first planted in Australia, the Bishops of our Church decided that the Church they were planting in Australia should be not only a Church in communion with the Church of England but a part of the Mother Church, and so closely joined to her by what is called the Legal Nexus, that her Prayer Book should be ours, her rites and ceremonies ours, her Sacraments ours, her Creeds ours, and her Articles of Religion ours. No outside compulsion forced these conditions upon us, but they are ours by our own free will, and at any time we have been free to alter or amend them, provided we first obtained the consent of the different State Parliaments, to continue, under the altered conditions, to be the holders of the property which we had held under other trusts. It is, however, well known that at the last General Synod a majority decided that the time has come when the Legal Nexus should be abolished and the Church in Australia, which has been and still is a part of the Church of England, should be freed from the bonds which we have, by our own free will, placed upon our freedom, and that the terms upon which this alteration shall be made should be submitted to the different Synods for their acceptance, modification or rejection.

I am unable to find that there is any wide-felt desire by the members of our Church for any change in our present condition or that there is any urgent necessity for the change to be made, and some of the terms upon which it is to be made seem to be either most dangerous or most objectionable. Those desiring change ought to be able to prove that change is absolutely necessary and almost unanimously desired. Instead of being bound to continue to hold as fun-

damental provisions the Prayer Book, Creeds and Articles, which are held by the Mother Church, the Australian Church, freed from the Nexus, is to have no fundamental provisions, and is to be free to change even her very name. Some have held that the Prayer Book needs some revision, but I should like to point out that after fourteen years' work an appendix to the present book will most likely be shortly added to the present Prayer Book giving alternative uses which will meet all needs.

A great point has been made that the Australian Church should cease to be bound by the decisions of the English Courts of Appeal, and should at once form a new Court of Appeal out here. But I should like to point out that any objections which may be left to the present Courts will shortly be removed, as a Royal Commission appointed by the King has made such recommendations that when they are carried out the present objections will be removed.

After being repeatedly told of the great need there is that we should be freed from all the restrictions we have placed upon ourselves, we are now told that we need not fear that the newly-acquired powers would ever be exercised. My reply is if the power is not given no danger can be done, but I cannot forget that "the power to do ill deeds makes ill deeds done."

There is, I feel sure, no real demand made by the members of our Church that such a momentous change should be made in our constitution, and I know that many of our people feel great alarm and distress at the suggested alteration which should certainly, I think, not be made until the whole Church is almost unanimous for a change. The Synod of the Diocese of Sydney has already voted against it, and other dioceses will probably reject it. It is no time to stir up strife and ill-will, and I hope that our Synod will say with no uncertain voice that the time has not yet come for change, and that at the present time we desire neither a new name, a new Prayer Book, nor a new Court of Appeal. I have never said that the time will never come when a change might have to be made; but the time has not yet come, and before it comes many things will have to be shown.

1. It must be proved that the almost unanimous consent of the Church is in favour of the change.

2. That some urgent reasons require it.

3. That a proper constitution, with fundamental provisions fixing the doctrine, faith and ritual of the new Church have been provided.

4. That the larger Dioceses are more fairly represented in the General Synod than they are at present.

5. That the Brisbane Diocese is more fairly represented in the Provincial Synod of Queensland than it is at present, when the Diocese of Brisbane, with over a hundred clergy, has only four clerical and four lay representatives, although the four smaller Dioceses, which altogether number only about sixty or seventy clergy, are represented by twelve clergy and twelve laymen.

When once a Determination severing the Nexus has been passed by the General Synod, the Brisbane Synod will have no further voice about it, as it will be accepted or rejected for us by the Provincial Synod, in which our number of representatives is so unfair.

(The above article appeared as a letter in the current issue of the Brisbane Church Chronicle. A reply by Canon Batty ignores the main contentions of the Archdeacon. The matter of fair representation of the large dioceses and a proper constitution with fundamental provisions fixing doctrine, faith and ritual are left practically alone, although these are the well-known essential grounds of objection to what is termed "The Breaking of the Nexus.")



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Jottings from the Motherland.

(By Rev. E. A. Colvin.)

We are beginning to feel at the beginning of February that the back of the winter is broken. The three months just passed have been remarkably free from wild wintry weather, and, even in the severe north of England, there has not been the usual storms of snow, sleet, and bleak biting winds.

Hardly a real storm has been recorded, and with so much unemployment and distress, this has been a very merciful providence. Here immediately on the coast we have had an unusual number of spring-like days, with the thrush and black-bird singing at early dawn. We are greatly favoured in this way, for we are just opposite the glorious park, and in such close proximity that a peacock, a Chinese pheasant find their way on to our lawn. What I personally feel most in the English winter is the shortness of the day. The weather, being mostly dull, artificial light is needed at 7 a.m. on rising, and often again at 4 p.m. when night begins. Australians, from this point of view, have therefore a much longer life out of doors, and after all that is the better kind of life, and most conducive to health. Medical men are laying more stress to-day than ever before on the health-giving properties of sunshine, and urging parents to see that children have as much of it as possible. Alas! for six months of the year on this side both adults and parents have a small share, yet having a good deal of experience of both sides, I must confess that my conviction is that many more live to a great age in Great Britain than in Australia. The "Times" newspaper now and again calls attention to the large number of cases in their column on one particular day, when ages are reached from 70 to 90 and 100 years. I remember that Foster Fraser, in his book on Australia, makes the assertion that unless Australia gets infusion of blood from time to time from Great Britain, the hot climate would in time bring about serious physical deterioration—that Australians could not continue to exist indefinitely without such infusion. We may question the statement, but undoubtedly it would be better for Australians themselves as a whole, if healthy people from the Motherland find their way in thousands to the new land, and inter-mixture of marriage takes place.

Winter in National Life.

The three winter months in the world of nature have been also "winter months" in the national life of Europe. And, as I write, things look far from bright and cheerful. The Lausanne Conference has just closed without fruit, and with the Turks desperate and defiant. What their next step will be only our Father in Heaven knows. And it is most important for us all to remember this His hand is always in history, and the big serious events before the world of men to-day are also before Him. Some of us think that the present position of the Turks is in accordance with prophecy, and that they have soon to be dealt with in the divine purpose of the world's events. They have been turned out of the Holy Land, and it would at this moment appear as if they will be outside the comity of the civilized nations of the world.

The invasion of Germany by the French is another very ugly problem, and no doubt will reach a climax before my "Jottings" reach the "Record," but I can state that public opinion is certainly divided here as to the wisdom of the step, although one and all admit that France has a very strong case. Here, e.g., is what a correspondent (Sir Geo. Hunter) writes in to-day's paper, and he represents a very large number:—

"It is quite erroneous to suppose that public opinion in England is opposed to the action of France in enforcing the payment by the Germans of reparation, which they

have agreed to pay, but have neglected, evaded, and refused to pay. The Germans have not honestly tried to pay, and the French are legally and morally right in refusing to allow them to evade their obligations, and by cunning devices and false pretences of inability to pay, throw on their victims the whole cost of repairing the destruction they have wickedly and criminally caused. That the French Government in their action against Germany are entitled to the moral support of the British Government, and people is the opinion of the great majority of the British people. The political Labour Party do not count, as they do not understand the subjects they deal with and invariably take the wrong side!"

Ireland.

Unhappy and miserable Ireland goes from bad to worse, so much so that one wonders if a grave mistake has not been made after all in granting Dominion Home Rule. The Rebels seem to the present to have given up the awful campaign of murder, but they are carrying on, day by day, a terrible campaign of arson and burning great houses and destroying railways throughout the whole South of the land. The Government, to a large extent, seem helpless, and again what the end will be only God knows. One marvels that such friends could be found in a so-called Christian country, but Romanism doesn't build good characters. Why does not the Pope do something? Ireland has always been the darling of the Vatican, and surely His Holiness should have some influence. Could he not ask some R.C. country or countries to offer help, or even leave his sanctuary at such a crisis when Hell reigns amongst his people, an visit Dublin in person in the hope of saving a remnant of his Church? At any rate, Ireland needs the earnest prayers of all the people of God everywhere.

Prayer Book Revision.

As I write the National Church Assembly is in session in London, and the burning question is the revision of the Prayer Book. It is felt by evangelicals in every quarter that there has been no crisis so serious for the Church since the Reformation. The Anglo-Catholic party is stronger, more powerful, and above all, more audacious and bared in its Romish doctrines and practices than it has been for centuries. The real struggle will come in July next, when the Assembly meets for dealing definitely and finally with the whole position. If the Romanists are victorious, it must mean disruption, a great exodus on the part of multitudes from the church of their fathers. I am glad to say that evangelical leaders are at last really awake to the impending danger, and a great fight, in the Name of the Lord, may again save both Church and Nation. No one has spoken out on the question more courageously than the Primate of Australia at his last Synod, and I was able, in a letter to the English "Record" to give useful extracts from His Grace's address. I am sure his fearless warning will do good on this side. Of course the whole question must eventually affect the Church in Australia, and therefore God's people should unite with us in constant and earnest prayer for a mighty deliverance.

The Egyptian Treasures.

I wonder what interest is taken in Australia in the very marvellous archaeological discoveries in connection with Tutankhamen's tomb near Luxor, Egypt? So far no Australian paper that has reached me makes any reference to this great sensation, and I have the S.M. Herald of December 16 last. The subject has caused tremendous excitement throughout Great Britain, and all the newspapers give daily graphic reports. The "Times" under the special arrangement with the Earl of Carnarvon and Mr. Carter (the two great English archaeologists) gives detailed news and splendid photographic pictures day by day. It is a great matter that the honour of the finding of these unheard-of treasures should belong to those two Englishmen after their labours of some 16 years. So far they have only reached the ante-chamber, yet the list of all kinds of articles of the most wonderful artistic designs and workmanship, as well as priceless value, baffles description. The work of excavation, placing them in packing cases, and transport to Cairo will probably last some two years! It is reported that Mr. Mace (the greatest living expert) took no less than three weeks to clear one casket containing the King's robes!

The whole subject, of course, is brimful of interest to the Christian Church. This tomb of Pharaoh speaks to the whole world to-day of the dead past of some 3000 years ago, and in doing so confirms the Bible accounts of those ancient civilizations, and God's dealings with them in connection with His own chosen people Israel.

In God's plan and purpose, through those ages, in relation to all the nations of the earth, Israel was the centre—and still remains the centre. There are 12 millions of Jews existing to-day—the descendants of Abram, Isaac and Jacob. Forty centuries have passed since the first promise was given to Abram, and yet we may still say of the Jews, "Lo a people dwelling alone, and not reckoned among the nations." Other nations have passed away; proud empires have crumbled into dust, yet the Jews exist. Their energy has not been crushed, their intellect not dimmed, their determination not conquered, and their physical and mental vitality not diminished. That they exist is a miracle, and the unearthing of these ancient Egyptian monuments emphasises the glorious fact of God's preserving, love and care of His own chosen people for His own ultimate divine purpose. Of this we may be assured, that the destructive critics of God's Word will be answered in time in God's own way.

Bible Study.

One is glad to see that the need for increased Bible study is stressed in connection with the Lenten season this year. One edition says "The Bible is an unknown book to great numbers who profess to reverence it. Bible study results in character making, to increased knowledge of God, and it is probably true that among the reading public a smaller proportion is acquainted with the text of the Bible by daily reading than at any time since the Reformation."

The Rev. Canon Green, at the request of the Bishop of London, has written a Lenten Volume, "Personal Religion and Public Righteousness," and he has several pages devoted to Bible study. He says, "We suffer great loss to-day from the neglect of regular Bible study. It is found among traditionalists as well as modernists." Again, "I do not believe there is anything, no, not even the neglect of private prayer or of public worship, which has done, or is doing so much harm to religion in England to-day as the neglect of Bible reading."

Instead of the week-night services a Parish Bible Circle, I believe, would be found more helpful to earnest Christians, and to the parishioners generally. We have just started a "Circle" in our house every Friday, and so far it is most encouraging.

"The Durdans," Hampden Park, Eastbourne.

Creed and Cross.

(Sermon preached in St. Paul's Cathedral, by Canon A. C. Deane, M.A.)

"Come down from the cross!"—St. Matthew xxvii. 40.

Understood in their most obvious sense, these words are perhaps the most tragic and the most awful ever spoken by human lips. They are a taunt of pitiless and triumphant malice, flung by man in the face of his God. And the record of the Evangelists does not permit us to doubt that these words were used with this dreadful significance by many who stood on Calvary. Christ's enemies gloated over the accomplishment of their design. Was there, they wondered, any means by which they might aggravate His torture, any insult by which, having crucified His body, they might lacerate His mind. So presently one of them began: "Now save yourself, you that claim to be the Saviour! Show us that Divine power you profess to command! If thou be the Son of God come down from the cross!" From one to another the word went, welcomed with grim mirth and head-nodding approval, was echoed and sent on to the more distant. First, "they that said by reviled Him, wagging their heads and saying, If thou be the Son of God come down from the cross." Then "likewise also the chief priests mocking Him, with the scribes and elders, said, If he be the King of Israel, let Him now come down from the cross, and we will believe Him."

I.

Yet we should contradict our knowledge of human nature, with its infinite varieties and shades of temperament, were we to assume that the attitude of some who employed these words was common to all. Psychology is more complex than the writers of early Christian records were apt to imagine. At their extremes the distinctions between faith and disbelief are clear enough. But between them are multitudes whose view does not admit of easy definition: believers whose faith is assailed daily by scepticism, sceptics whose unbelief lies on the very border-line of faith. It has been strange indeed if each class were not represented on

Calvary. Among those priests and scribes stood men who looked for the Messiah's advent with passionate eagerness. The very intensity of that desire made them slow to credit its fulfilment. They would run no risk of being deceived. Hope deferred was at least better than hope falsified. When reports reached them of One who claimed to be the Lord, when sanguine but uncultured folk boldly declared "we have found the Christ," these men held their judgment in suspense. Yet hope grew. The wealth and beauty of His teaching, the wonders, attested by irrefutable evidence, that He had wrought, and, above all, the holiness, the mysterious power, the persuasive appeal of His personality, confirmed their growing hope, brought them nearer to conviction that the promised Messiah was come indeed. If He refused as yet to place Himself at the head of the national movement for which they looked, that might be because He judged the time still unripe. The Passover was near, and with it an admirable opportunity which He might be expected to seize. But the Passover came, and the hosannas of the multitude did not stir Him to decisive action. The Passover came, and the fury of His enemies redoubled. Surely now He would silence them finally by justifying His claim and by fulfilling the aspirations of God's people? But, one by one, the inexorable days went by, and He gave no sign. The plotting came, the arrest came, the trial came, and then—Oh, final and irredeemable horror!—came the cross. What more could there be of ignominy and defeat? Imagine the tumult of feeling in the minds of these men. This was a discredited impostor! Yet even as they watched Him they felt that sense of awe, but more deeply. Yes, he was, He must be, the Messiah, and they would believe! But how could the Messiah let Himself be crucified? How could He be impotent to overcome human malice? How could He be powerless to escape ignominy, torture, death? The clearest logic shows Him to be an impostor, and—ah, but what is this that we read in His face? It is absurd to keep our hope. It is impossible to give it up. We dare not believe. We dare not disbelieve. O Thou, if Thou be indeed more than man, have pity on our hope—have pity on our despair! Hope is grotesque—yet even now, here on Calvary, against our will almost, we must cling to it! End it! End this intolerable strain! If Thou be the Son of God, come down from the cross! Come down, and we will believe! Come down from the cross! But that quiet Figure hung there still.

II.

You know how great a stumbling-block the cross proved to be when first the Gospel of Christ was preached. You remember how frankly St. Paul speaks of "the offence of the cross," how resolutely he declines to make terms with those desiring a crossless creed, insistent ever to preach Jesus, and Him crucified. And the difficulty which confronted the Apostle in the first century is evidenced enough in the twentieth. There are people to-day, neither few nor unimportant, who feel themselves debarr'd from an honest acceptance of Christianity by the doctrine of the Cross. It involves mystery and it involves suffering; they resent both. They protest, and not unjustly, that attempts to explain the Atonement are all, in various degrees, unconvincing. They demand a scheme of religion which shall be wholly within the reach of the human mind. They require, that is to say, a God whose mind



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and wisdom do not transcend human limitations, a God made in the image of man which means a God whom it would be impossible to worship. They profess deep reverence for the character of Jesus Christ and admiration of His teaching, while they ignore those unique and supernatural claims on which the whole validity of His teaching is ultimately based. They bid us remember Him as He moves in simple fashion among the folk of Galilee, forgetting that the Christ of history is the Christ of mystery too. "Let us remember the wise Teacher," they exclaim, "seated in the sunshine among His disciples; let us forget the gloom of Calvary. Calvary is difficult, is mysterious, is repellent. Come down from the cross, thou Jesus of Nazareth, and we will believe!" Yes, but what would their creed be worth? Would it bring comfort? Would it bring strength? Would it help us who need not merely a Teacher but a Saviour? Can we afford to lose the sympathy of a Lord Who Himself has suffered? The answer is clear. It was not a dissertation on ethics, it was not selected readings from the Sermon on the Mount; it was the power of the cross which transformed the world of old; it is the mystic, the divine power of the cross which is saving, and will save, mankind that suffers, mankind that sins.

III.

Often, again, in modern times we hear this same misguided appeal addressed to the Church. Popular newspapers and magazines love to reiterate it. Eminent novelists, whose mastery of fiction is not always accompanied by a corresponding grasp of fact, give the same counsel in tones of bland patronage. It takes shape somewhat as follows: "You, who claim to be the Church of the people, are losing ground. And the reason is clear. Your teaching is no longer acceptable to the modern mind. With some elements of beauty it combines too much that is disagreeable and harsh. All this talk of temptation, of sin, of self-denial, is out-of-date. Come down from that impossible position, come down from the cross, and we will believe! Do not try to uphold obsolete moral standards. If you must preach religion, let it be sentimental and vague. Use your pulpits, if you will, for essays on economics or prattle on politics. Anyhow, by whatever means you prefer, strive for popular applause. That is the highway to success. But you cannot be successful until you descend to the ordinary level of average mankind, until you come down from the cross."

All that is, in a sense, quite true. But—

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the warning is needed no less for us of the clergy than for you of the laity—a Church making popularity its chief aim is a Church which is false to Jesus Christ. The Church's task is not to compromise with sin. The Church's task is to preach not what is agreeable, but what is true. The Church's task is to uphold, despite every shifting change of popular opinion, the same divine standard. The Church must raise man to that hope of conquering sin, of self-denial, and of self-acceptance. The critics are perfectly accurate in observing that the modern man likes a religion of a vaguely sentimental type, is impatient of discipline and self-denial. And that is the very reason why the Church must insist more than ever on these things, if the Church is to bring the modern man just that help of which his character has so obvious and so unexampled a need.

IV.

Nor may we shirk the issue in our own lives, you and I. Are we Christians? Then ours is the religion of the cross. The love, the sympathy, the tender appeal of the Lord—yes, these are gloriously real too. But to know them, we must be His disciples, and to be His disciples, He said, we must bear the cross. Never did He depict discipleship as an effortless enterprise. "Probably enough some of us are much troubled because our religion, real enough in its results, has not brought the settlement and unity and peace of mind it ought to bestow. And perhaps our real need is to take the way of the cross—the way of rigorous effort, of disciplined self-denial; the way of pain which is yet the one way to peace of heart and mind. "Not easy?" No; it is not—only be very sure that the road of the cross which Jesus travelled is the one road worth our taking, and that the creed without a cross is a sure of the best and most enduring joy. "Narrow is the way," He said; and that word abides to witness against much false teaching now popular. "Narrow is the way"—but blessed, thrice blessed are they who find it, and follow it to the end!

Our Melbourne Letter.

(From our own Correspondent.)

More than one-fifth of the news space of the official organ of the Church in this diocese is still taken up with echoes of the Christian Healing Mission, and of the matter which does appear in print on this subject about four-fifths is contributed by the Archbishop, a Bishop, and a Dean. The public excitement has died down, but the Mission has left a lasting impression on the Church life in Melbourne.

The Archbishop answers a leading article which appeared in "The Argus." He answers it in the columns of the "Messenger" because "this is a domestic matter for our own household." I quote from his letter:—"It was suggested then that if this work were genuine it would be indiscriminate, and would empty the hospitals. I submit that this totally misunderstands Christianity and, above all, Christ. Christianity is universal, but it is not uniform in its application. It is not partial in its affection, but it is selective in its effect. It sifts us for various reasons—which we may not like, or even understand, but must accept. Paul has a thorn in the flesh, though he raises Eutychus from the dead. Trophimus is left at Miletus sick, but Publius is healed. Above all, as Professor Sir William Ramsay has pointed out in Acts xxviii. 8, 9, Publius is healed by the laying-on of hands and prayer; but the others also who had diseases 'came and received medical treatment' by St. Luke. . . . Then comes another real difficulty, 'the thousands come, the few are helped.' . . . Do the doctors refuse to heal any patient on the ground that they will only be causing disappointment if the case fails? They would be rightly indignant at the suggestion. Surgery, and certainly medicine, are often experimen-

tal, but the successful cases justify the rest. And it is simply untrue to say that few are helped. We find that practically all are helped, even when not healed. . . . The world's greatest reproach will not be for the casocked clergy and white-robed nurses who toiled in carrying stretchers and tenderly helping the sufferers; it will be for the arm chair critics who did nothing except mock the people who helped, or else sat thoughtfully back in their seats, pondered judiciously as to whether this was absolutely secure against any criticism, and then decided not to go into the danger-zone lest they should get hurt in helping someone, or as the last line of the leader says, 'purchase' the healing of these sick folk 'at too great a cost.' . . . And I should be unworthy to be your leader if I refused with the New Testament in my hands, to lead you on from the flats, if you care to call them so, of the past to the new horizon with its shining mountains, just because, forsooth! they are dangerous. Dangerous! So was Calvary. So is all Christianity worth the name. It gives salvation but it is never safe. Blood marks its trail; but the Church is never so alive as when she is bleeding, or so dangerous as when she is being pooh-poohed for audacity in obedience."

We glory in having an Archbishop with the splendid audacity of a man sure of the right. He was more than behind the Mission—he was leading it. There was and is nothing of the "begging-your-leave-to-go-so-far-as-to-say" attitude about him.

Personal.

TO OUR SUBSCRIBERS.

The prompt payment of all subscriptions as they fall due is of great importance to the management. We are always glad to receive the names of new subscribers and advertisers.

Rev. W. C. O'Ferrall, who lately returned with his wife to work again in the Melanesian Mission, has been compelled for health reasons to relinquish his duties in the Islands, and has now been appointed Rector of Isfield, Sussex, by the Archbishop of Canterbury.

After thirty years' service in the cure of Te Ngawai (S. Canterbury), Rev. Stanley Hinson has decided to retire, and has forwarded his resignation to the Archbishop. Mr. Hinson received his ordination in 1881 in the Diocese of Adelaide, and after serving also in the Dioceses of Melbourne and Sydney, went to Christchurch in 1892. He was temporarily in charge of Riccarton and later curate in Pleasant Point. At that time Fairlie with the vast Mackenzie country behind it was attached to Te Ngawai, being separated in 1907, and the charge of the cure involved many prolonged journeys. Most of the churches were built during his incumbency.

Miss Augusta Wilson Godfrey, of the parish of Karori, N.Z., "a faithful daughter of the Church," passed to her rest on Sunday, March 11. The deceased lady was related to the late Dr. Driver and Dr. Cheyue, and was an earnest Bible student. By her will she left £500 to the Wellington Diocesan Church Schools Board, and the sum of £200 towards the erection of a new Sunday School and social hall at Karori.

"Archbishop Julius, after an absence of about a fortnight in Australia, had to sign a form of allegiance on his return to New Zealand. The Archbishop, when interviewed, deprecated this enforced custom on the ground that he was not likely to change his politics or his regard for the Empire within a fortnight. And who shall say that the Archbishop's mild protest was not a very natural and sensible one?" — The Church Chronicle.

Rev. A. E. White, late assistant at St. John's, Melbourne, has been appointed vicar of St. Peter's, Broken Hill, N.S.W.

The Bishop of Adelaide has appointed the Venerable Frederick William Samuel, Archdeacon of Mount Gambier, to be Archdeacon of Adelaide in succession to the late Archdeacon Hornabrook.

We regret to record the death of the wife of the Rev. Joshua Hargrave, of Blaxland, N.S.W.

In Memoriam.

VEN. ARCHDEACON BARTLETT.

The Venerable Arthur Robert Bartlett, Archdeacon of Goulburn for nineteen years and since 1922 Archdeacon without territory, died at half-past nine o'clock on Saturday night last after a brief period of unconsciousness, following a paralytic stroke. He attended the Goulburn Synod on Friday, when he delivered a touching panegyric on Canon McDonnell, when it was seen that he was deeply affected. He was again present on Saturday morning and on returning to his home sustained the stroke, from which he never rallied.

The late Archdeacon Bartlett, whose death is deeply regretted by every section of the community, was 71 years of age. He was the son of the late John and Harriet Huddleston Bartlett. He was educated at Merchant Taylors' School and Wadham College, Oxford, and matriculated in 1870. He took honours in the Theological School in 1874. He was ordained Deacon in 1874 and Priest in 1875. He served as curate of Great Rising, Berkeley, West Hampshire (England) and was later appointed Minor Canon of Sydney and Examining Chaplain to the Bishop of Bathurst. He was vicar of St. Paul's, Burwood, for nine years, and was made Honorary Canon of Ipswich. He was appointed Archdeacon of Goulburn and Examining Chaplain to the Bishop of Goulburn in 1908, Vicar-General in 1911, Vice Dean of St. Saviour's from 1903-13, and Warden of the Bishop's Hostel in 1914.

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consist of spectacular displays, march of the Crusaders, Mothers' Day and Temperance exhibits, decorated vehicles, etc., and will proceed along College, Liverpool and George Streets to the Sydney Town Hall, Lodges, Sunday Schools, C.E. and other societies are invited to participate in the procession.

Arrived at the Town Hall, a great Young People's Rally will take place, when action pieces by temperance societies will be given and a choir of 200 voices will render special singing and will lead the community singing. Hon. T. J. Ley, M.L.A., will deliver a short speech, and a most interesting item will be the presentation of the honor shields to all who have secured at least 50 signatures for the New Day Crusade. Admission will be free, and there will be a collection for Y.P. Temperance educational work. The gallery seats will be available for ticket-holders only, and reserved tickets may be obtained from local societies, from W. Tyas, bookseller, 559 George-st., or from the N.S.W. Alliance, 321 Pitt-st., Sydney. This event is being organised by the Y.P. Prohibition Council.

GOLDBURN.

First Session of the Seventeenth Synod.

Before the formal opening of Synod, after prayers, the Governor General and Lady Forster paid a flying visit to Synod. The Bishop briefly welcomed them, thanking God for the simple witness of faithful laymen in high places, welcoming his excellency in particular as a member of the Church of England Men's Society. The Governor-General thanked the Synod for its welcome firstly as the King's representative and secondly he welcomed the opportunity of attending Synod whilst in session as "a witness to the fact that these things count." Speaking of his duty as Governor-General in relation to religious work in Australia and of the strict impartiality of his co-operation he said that one could not divorce the man from the officer and he was all the time a son of the church. "How many of the millions of church folk do a hands-turn towards the work of the church?" It was no good quoting the enormous advance in the census figures unless it is accompanied by service.

At the commencement of his presidential address the Bishop paid his tribute to the late Canon McDonnell. He said that Synod meets under a double shadow, one almost at the grave of a brother priest, Frederick McDonnell, Canon. His real monument in this diocese will be the progress of the Church Society during the last 18 years. His wonderful tenacity of purpose, his sincere devotion to what he thought to be right, the devotion and friendship of the laity. The Bishop spoke of Canon McDonnell as the apostle of the healing mission in this diocese. The other shadow, the healing shadow, of the Christian healing mission which has been to us a new revelation of the old truth, the recovery of a lost power, and the revival of a dormant consciousness. He prayed that the mission should be the consecration of Synod.

Canon Bickersteth, D.D., Canon of Canterbury, was asked to address the Synod at the conclusion of the presidential address. He spoke of the missionary heart and message of Canterbury. "She looks to her children over the seas with the love of a mother," and drew a missionary message from the three great buildings of Canterbury.

The Cathedral with its dedication to Jesus (Christ Church)—"God had only one Son and He made Him His missionary," speaks to us of continuity.

St. Augustine's College speaks to us of the possibility of the revival of missionary enterprise.

St. Martin's reminds us of how from small beginnings great results may ensue.

The mind of the English Church is now set on Christian unity. What seemed to him to be the lesson from the Australian Church to the old country was the patient

and strenuous way in which the Australian Church undertakes experiments. One such experiment he would like to see even more extensively tried was some alteration of the hours of services, especially as regards the obvious unsuitability of 11 a.m.

He asked also for the prayers of the Synod on behalf of the Church in Ireland.

VICTORIA.

MELBOURNE.

St. James' Old Cathedral.

The annual meeting was held on 27th ult. The incumbent, Rev. A. A. Yeates, presiding. There was a good attendance. The Chairman's address outlined future activities. The elections resulted as under:—Mr. I. Bond Johnston (Incumbent's Warden); Messrs. W. Hardy and C. W. Jackson (People's Warden). Vestrymen: Messrs. Petrie, Kingsland, Underwood, Stanton, Hunter, and Corder. A resolution was unanimously adopted congratulating the Archbishop upon the success attending his first year as head of the Diocese. Votes of thanks to all Church workers, and to the Chairman concluded the business.

Sex Education Training Class.

All those who are concerned about the welfare of our nation have been for a long time seriously disturbed by the social problem as it affects our young people, and there has been a growing conviction that sex education of a right kind is absolutely necessary.

A committee of women was formed last year in connection with the educational work of the Y.W.C.A., and they have spent some months in discussion and experiment to discover the right kind of presentation. They are unanimous in the following conclusions:—

The giving of mere information is not sufficiently fundamental. What is needed is the presentation of an ideal based upon accurate information, and that mothers, teachers, club leaders, deaconesses, Sunday school teachers, and others, who would naturally be the right people to make such a presentation to their immediate circles, and who most often feel quite unable to attempt it, could with careful training undertake this task successfully.

The committee now feel prepared to offer such a training course for services along these lines to a limited number, and invite applications from those who are prepared to do this work. Further information may be asked from any member of the committee—Dr. George Sweet (chairman), Mrs. a'Beckett, Mrs. Thorn, Mrs. Smyth, Mrs. Woodruff, Miss Pye, Dr. Buchanan, Dr. Donaldson, Dr. Keam, Miss Gutteridge.

Syllabus.

Wednesdays, 7.30 to 9.30 p.m., at Y.W.C.A., Russell Street, May 23 to August 22.

Lectures 1 and 2—Introductory—Presentation of Ideal, Miss Pye, late Supervisor Education Dept.

Lectures 3 to 9—With practical work, showing Biological approach, Mrs. T. A. a'Beckett, M.Sc.

Lectures 10 to 12—Human Physiology, Dr. Berta Donaldson.

Lectures 13 and 14—Open discussion—Moral and spiritual issues. Fee for course, 10/6.

Applications to be sent to the Secretary, Miss M. G. Evans, B.Sc., at Y.W.C.A., Russell St., before May 7, 1923.

An Interesting Foregathering.

An informal and social gathering of graduates of Trinity University, Toronto, who were in Melbourne, was held on 9th April at the Vicarage, St. Luke's, S. Melbourne. After lunch the Rev. F. E. C. Crotty, B.D., formally welcomed the visitors, who included the Bishop of Wanganatta and Canon Sutton, B.D. Farewell was said to the Rev. H. E. Sexton, B.A., who left on the 14th to reside

in England, and the Rev. A. Law, D.D., who was congratulated on completing the divinity course.

SOUTH AUSTRALIA.

WILLOCHRA.

The foundation stone of Bishops House for the Diocese of Willochra was laid on Monday, April 10 at noon in brilliant sunshine, by Mrs. A. Nutter Thomas, wife of the Bishop of Adelaide. A large number of visitors were present from the country round and the Bishop took the service, assisted by the clergy and layreaders of the diocese. A sum of £112, almost all in small amounts was laid on the stone by those present. After the ceremony, about 80 visitors were entertained at lunch in the parish hall by the churchpeople of Gladstone, and a number of speeches were made congratulating the diocese on the completion of the work, which will cost about £2150, of which nearly £2000 has been now given or promised. All the visitors were loud in praise of the beauty and convenience of the site.

TASMANIA.

Synod.

Proceedings in connection with the second session of the 22nd Synod of the Diocese of Tasmania were commenced on April 16th, when the Bishop delivered his charge to the clergy and laity at an evensong service in St. David's Cathedral before a large congregation, which included a full attendance of the clergy and lay representatives.

We publish in another column the Bishop's very eloquent plea for unity. It would have been interesting and constructive if Dr. Hay had given some indications of the limits of toleration to which he so rightly refers. The charge dealt with at length the questions of gambling and autonomy. The reference to the former closed with this very direct and scathing reference:—

"In our easy tolerance of what is now regarded as a matter of habitual practice, extensively indulged in, inconsistency sits lightly upon us. The State condemns it as a general thing, but legislates for its permissive use. The press can denounce it as a canker, yet gives prominent publicity to the state of the betting market, and provides in the interest of investors a sporting prophet to tip likely winners. Public men, democratic in their outlook and keen on social reform, help by their advocacy, what is admittedly anti-social; it is that for it involves profit and pleasure for some, gained at loss and pain to others. The Church condemns it, yet money raising efforts for Church and charitable purposes are not always free from raffles, art unions, chance guessing competitions, and other questionable methods. As a Church our duty should be clear in this matter, and as citizens in private or public life we should be equally consistent. A special obligation rests upon those who are desirous of promoting a Christian standard of life to set an example for rigid abstinence from all appearance or semblance of gambling." The closing section of the charge was a brief review of the influence of the recent Healing Mission.

The Ven. Archdeacon Whittington.

Churchmen, and especially members of General Synod, will be interested in the following information as published in the Hobart "Mercury":—"People of all classes and in all parts of the State will learn with regret that the Ven. F. T. Whittington, Archdeacon of Hobart, is about to tender his resignation at the Diocesan Synod, which meets this week, and to retire into private life for well-earned rest after a very long period of usefulness and inestimable service to the Anglican Church, not only in Tasmania, but in other parts of Australia as well. Feeling reference is made to this by the Bishop of Tasmania in his charge to Synod.

Archdeacon Whittington, who is now just 70 years of age, was installed Archdeacon for the whole of the State in 1896 on the death of Archdeacon Hales, and subsequently Archdeacon of Hobart and Launceston until Canon Beresford took over the duties in the North, Archdeacon Whittington continuing the office in the South from that time to the present. He was Vicar-General administering the diocese upon the departure of Bishops Montgomery, Menzies and Stephen, and has performed other important duties in the diocese with conspicuous ability.

"Scholarly, genial, sympathetic, generous to a fault, and eloquent, combined with an extremely interesting personality, and pos-

essed of a delightful vein of wit and humour, no clergyman of the Church in Tasmania, from the time of his arrival to the present, has more endeared himself to all classes of the people, being only too welcome in visiting homes, not only in Hobart, but in all parts of the State, hosts and hostesses regarding it a privilege to be able to entertain him. He has always proved himself to be heart and soul a churchman of the highest type and beloved of all and the loss of his services to the Church will be great."

Goulburn Synod.

EXTRACTS FROM THE PRESIDENTIAL ADDRESS.

Brothers of the Clergy, and the Laity,

Welcome once more to synod. This time no word of mine is needed to remind you that synod means not merely serious business but a solemn assembly. Under the healing shadow of a mission beyond all description we face in an altogether new spirit the manifold tasks that lie before the corporate organ of diocesan life and work. The Christian Healing Mission has been a new revelation of an old truth, the recovery of a neglected power, the revival of a dormant consciousness, in the life of the Body of which this diocese is a part and member. To the tremendous responsibilities, the glorious opportunities, which the Mission has set before us, we must presently turn our thoughts in serious consideration. But the Mission itself has already turned our minds afresh. Through all the problems of diocesan organisation, of parochial administration, of Australian churchmanship and of Christian reunion, of cathedral completion and of missionary enterprise, there will run an inspiring and uplifting influence of an experience unique in the history of the Church in this land. The simplest words are best at such a moment. We can only thank God for what He has shown us and struck in this session which might clash with the lingering echo of the prayer of faith and the cry of thanksgiving, and that might dim the vision lately unfolded before our eyes.

In that spirit let us face the task which confronts us in this synod. As I studied the agenda paper, its contents seemed to fall into widening circles—the congregation, the parish, the diocese, the province, the national church, the Anglican Communion, the Church Catholic, the mission field of the unchristianised humanity. My first thought was one of wistful wonder—how many congregations, how many parochial church councils, ever get a glimpse of any of those wider circles outside the diocese, except upon the occasion of a deputational visit? I suggest that the questions and problems these wider circles might well be made the might be instructed and interested in the big things of the great church in which even a diocese is but a local unit. You, my congregational ministers but not ordained as the Church of God." You, my brothers of the laity, are not baptised and confirmed as seat-holders of a parish church, but as citizens of the Kingdom of Christ. Use your weekly church paper, your monthly diocesan magazine and missionary review, as windows through which you get an inspiring glimpse of the width of view and the length of range of Anglican churchmanship, and a refreshing breath of the wind of the spirit as it blows over the whole landscape of a nation-wide and world-wide church. You will lose nothing, but rather gain more of the enthusiasm that you need for your local tasks. The wide view and the fresh air will give you the imagination and the inspiration which are just what local churchmanship is apt to miss when it confines its interest to the diocese, the parish, or even to where to-day is calling for great churchmen, and it is the far vision of big things that makes the great churchman.

The Nexus.

Here we come to the vexed question of nexus or autonomy. I commend to your careful consideration the report of our "Nexus Committee." One word of explanation as to the genesis of this report came to me by conclusion that the question was not yet ripe for an attempt to secure an expression of judgment on the part of the churchpeople of the diocese, and that this synod was not an appropriate time for a conflict of view on some of the issues involved. Yet I felt that we ought to make as positive a contribution as we could in

reply to the appeal of General Synod for diocesan comment, criticism or suggestion. I drafted a rough resolution approving of the main principle of fuller exercise of the inherent but now limited autonomy of the Australian Church, and suggesting the plan of a general convention for the consideration of the whole question without any limitation to existing proposals. This resolution I submitted to the Bishop of Bathurst, who approved its contents, and widened it out into the series of resolutions now before you, accepting a few slight amendments which I suggested. Our idea was and is to suggest the submission of these resolutions to various synods for the purpose of ascertaining how far the line taken therein commends itself to other dioceses. It is important for that purpose that the resolutions should be submitted to such synods in identical terms. Each synod is free, of course, to amend the resolutions, and any amendments thus made would be of great value as indicating points to be taken into account. I anticipate, however, substantial agreement, and I think that the line here taken will enable real progress to be made and clear ground for the formation of a nucleus of Church opinion round which the mind of the Australian Church may find itself.

Reunion.

The preparation for reunion has advanced a stage further. I cannot but call it preparation rather than hope, for I firmly believe that the ground gained in that memorable conference of March, 1922, will be a new advance. The conference meets again on May 1. This time we have been asked to guide the devotions, and the Bible reading and meditation is in the hands of a layman, our congregational minister. The next day we have two subjects for conference—the nature of the Church, and the question of ordination to ministry. The second day we are to discuss the extent and method of cooperation between the Churches in educational, social and apologetic effort during the years, many or few, while reunion is still a prospect. It is not the slightest real crisis—the question how to carry us all the more of things in which we shall all share the one ministry of the reunited Church, and that without denying our own convictions or asking a brother to deny his. At present we have before us statements and suggestions from the four Churches concerned. These have somehow been guided so far to be ultimately disappointed of their hope.

The one danger is that some church may issue a premature ultimatum, which would be disastrous. Apart from that danger there is no reason to doubt that somehow a way will be found, not perhaps at this conference, to build the bridge needed to carry us all across to the promised land which all desire to enter.

Missionary Enterprise.

From the hope of reunion within the Catholic Church we pass now to the extension of the Church. The report of the Diocesan Missionary Council is encouraging but challenging. It is clear that if we doubled our missionary contributions from this Diocese, we should not be giving more than the mission field requires. The budget, large as it is, must be regarded as a conservative minimum. We are asked to increase our contributions to A.B.M. by one-third. If we do the same for C.M.S. Missions, our total objective for the year must be £1500. It is practicable, if we begin now. If all the communicants of our Church thought of the millions of souls starving for the want of the Bread of Life, and asked themselves "what can I do to feed those Christless crowds?" and said, "There's a week to begin with," the communicants of Easter 1922 would have provided over £3000 for the missions of the Church, the communicants of the parish rolls would have provided over £6000. The first stage in the making of a communicant worth the name is to teach him to want to come as he can, the next is to teach him to want to give every other child of God the chance of coming. The truest test of the spiritual life of a parish is the question, what are its people doing to bring Christ to the world and the world to Christ.

Marriage Regulations.

The other question on which the Bishops of the Province have taken action together is the question of marriage after divorce. The Bishops of the Province in 1902, while prohibiting the marriage of the "guilty" party, merely required that no "innocent" party should be married "without previous reference to the Bishop." The tenor and context of this requirement clearly implies that in some cases at least the Bishop might consent. Those Bishops who, like myself, who have never given, and feel bound always to refuse that consent, have always felt that the regulation as printed gave ground for anticipating the possibility of the Bishop's approval and therefore for resenting the discovery of his disapproval. As a matter of fact for years past no Bishop of the Province has given such approval. The Bishops have now revised and simplified the regulations. There is now only one regulation, and it runs thus: "The Bishops of the Province will not give permission for the use of the form of solemnisation of matrimony in the case of a divorced person whose partner is still living. No distinction is drawn between the guilty and the innocent party. The legal and technically innocent party is often practically and morally far from innocent from the cause of guilt of the offence for which the divorce has been pronounced. The divorce, moreover, liberates both; the two parties are, both of them, free. On the other hand the Church of England has nowhere rescinded its adherence to the principle of the indissolubility of marriage. The Church of England in Canada has inserted a rubric in its revised Prayer Book forbidding the use of the marriage service absolutely for any divorced person. No Canadian Bishop or Priest is compelled or permitted to settle this question. It is the declared rule of the whole Church of Canada. I believe that this is the whole mind of the Prayer Book, and I naturally welcome a regulation which enables me to feel that I am not taking an individual line, but stepping in line with the other Bishops of the Province. We are seven, but on the question of divorce we are one.

The Kangaroo, the official organ of the Young Australia League. This second issue states the excellent aims of the league. By means of "Education by mind the best principles of 'Australianism,' love and loyalty for Commonwealth and Empire. The watchword is 'Service.'" The present number of the magazine contains articles on the meat and wool industries of Australia.

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UNIQUE PROCESSION—Assemble at 2 p.m. in Sydney Domain, March at 2.30 p.m. Spectacular Displays, Mother's Day and Temperance Exhibits, Lodge and S.S. Marches, Crusade Pageant, etc., etc. Great Rally in Sydney Town Hall, 3.15 p.m. Action Pieces, Marches, Story Speech, etc. Y.P. Choir—200 voices. Admission Free. Gallery Seats Reserved 1/- Tickets obtainable from local Societies, from W. Tyas, Bookseller, 58 George Street, or New South Wales Alliance, 321 Pitt Street, Sydney

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The Healing Mission at Goulburn.

(By "Eyewitness.")

One's heart is so full of joy over the Goulburn Mission, it is almost impossible to put into words the wonderful impression it has made. To the writer, it is one of the greatest events of his life and will not be forgotten by hundreds of people who went either as patients or intercessors. And as for the clergy, they have had a new vision and whilst they return to their respective parishes feeling the burden of a new responsibility, at the same time they go rejoicing because of new strength received to carry on God's work and to undertake a new responsibility or rather to undertake a responsibility long neglected. One's first impression was the magnificence of the organisation. Every hotel and boarding establishment in Goulburn was full. But no one was to be turned away. St. Saviour's hall was turned into a hospital. The Secretary (Archdeacon Ward), had made provision for any emergency and great credit is due to him for such a triumph in the way of organisation. One was much impressed with the splendid work of the nurses who assisted the patients.

It was really beautiful to see the kindly attention shown by everyone. There was never any confusion or excitement, everything went along smoothly and there was an absolute absence of anything emotional. When one remembers there were about four or five hundred patients each day of the mission, one appreciates these facts all the more. Goulburn seemed full of cripples, blind, deaf, lame and suffering people. But as they were assisted to their seats in the Cathedral there was a look of great hope in their faces which made one realise most of these people had come well prepared and full of expectation. First of all the mental cases were attended to in one of the choir vestries. Most of these were afterwards admitted to the service. The services each day commenced with a hymn. What an inspiration it was as this great mass of suffering folk sang such words as the following—

O Saviour Christ, who died on earth, didst heal
The sick and suffering in their hour of need;

Thy presence in our midst once more reveal,
And hear us whilst in faith and love we plead;

Fulfil Thy promise here in this our day,
And lay Thy healing hand on all who pray.

To all the sin-sick souls that humbly seek
Thy cleansing touch, the word of pardon give;

To troubled minds that faint and falter,
speak

The cheering word of power; that all may live

Henceforth obedient to Thy call and claim,

And manifest the glory of Thy Name.

Heal Thou the silent ear, the sightless eye;
The falling limb, the palsied frame restore;

Hear Thou the little children's helpless cry;

And set before us all the open door
Of new-found hope and service new-begun,

And thankfulness for all that Thou hast done.
Amen.

Who could help but be moved as we uttered such words! Of course everybody meant what they sang and that just made all the difference. One realises now more than ever what the compassion of Jesus was as He went among the sick and suffering.

Here we were in the midst of such a crowd and straight away it was felt that although Christ was not present bodily He was indeed very much present spiritually and the power of His presence was truly felt. On the first day of the mission, after the singing of the hymn, the confession was repeated by the congregation after which the Bishop pronounced the absolution and then were repeated the "comfortable words," "Come unto me all that travail and are heavy laden and I will refresh you." "So God loved the world that He gave His only begotten Son to the end that all that believe in Him should not perish but have everlasting life." After further prayers the Bishop and after receiving the blessing went into the pulpit and gave an address remarkable for its simplicity. The missionary from the start was anxious to drive home the truth that it is Christ who heals—He is the only healer.

We must come as little children with the same hope as people had in the days of old. Those people knew they would not be sent away empty. He has not left us, because He promised He would not forsake us. He

gave the Church a commission, but the Church has failed to fully carry out her commission. We have read and read the Gospels but we must read them again and see Christ the healer of man's whole nature. The best text book on spiritual healing is the four Gospels. As we read the Gospels we must see that Christ means His Church to carry on this work. What would you think of a man who had the power to heal and would not use it? The Church has the power and it is only our unbelief that hinders. We can be certain of Christ but not our limitations. If we are ready He can convert every one of us. The question is, are we on the Lord's side? or are we only lukewarm? We must come for spiritual healing in a spirit of penitence. Jesus comes to just where we are if we desire Him. Place your little faith in the hands of Christ and He will add to it and we can then receive the healing of spirit, mind and body. Such was the tenor of the missionary's address at each service.

After the address, the missionary went to the urgent cases and children and the Bishop followed giving the blessing. As each one was ministered to, they were taken away by the attendants and were looked after by the "girl guides" who rendered splendid service under the leadership of Miss Radford. After the urgent cases had been ministered to, the others were escorted to the rails. There seemed to be an endless stream of sick folk going to and from the rails. There were, of course, many cures more or less instantaneous. We went expecting such and were not disappointed. One had only to move about among the patients after they had left the Cathedral and were them to know that the majority had not been disappointed. If some had not received immediate physical healing they all had hope and there were many who rejoiced because they had a new vision. Every day one hears of cures, some, indeed, are wonderful cases. The writer has seen himself those who were blind and now can see, the lame who now walk with ease, the cripples who are daily growing stronger and many other sick who rejoice because their ailments have disappeared. Space would not permit of me telling of all the cases of healing that have been brought under ones notice. But what has made a great impression upon us all is the fact that so many commenced to improve in health before the mission even began. Quite a number of clergy can testify to such cases. It all teaches us what great possibilities there are and that we must not allow the work begun to drop. We must carry on and without delay, but how? Let us begin at any rate with much prayer for the guidance of the Holy Spirit. If the Church fails after such a revelation as we are experiencing it will indeed be disastrous. It behoves us to take the missionary's advice and form prayer circles in every parish. When we do that the next step will soon be made plain. Christ has told us what He wants us to do. When we prove our willingness to do it, He will show us how.

It also leads to undue excitement, and frequently to buying pleasures far too dearly. Someone has said, "Beware of entering into the courts of the goddess of chance, even though you intend only to stand afar off among the distant worshippers at her cruel shrine. If a game is worth playing, let us play it for its own sake. If it is not good enough to play without money, let us leave it alone." Excitement by gambling is an "immoral pleasure."

Gambling leads also to selfishness and heartlessness, and it destroys a man's natural affection.

It has also been very truly said that "The betting fever unfit for honest work. Unreliability and recklessness are the marks of the betting man."

The boy who does an honest day's work does something for his master, and gains something for himself in wages. The gambler does not produce anything, and is a loss to the community.

"Honest work is the discipline of life, and everything that tends to unfit men to their share in the duties of life is a curse to the country." As the London "Times" said of betting: "It eats the life out of honest labour; 'It eats the life out of honest labour; it produces an impression that life is governed by chance, and not by laws.' By one little sin see then how great a matter a little fire kindleth. From a book I have been reading I take the following little story: 'Upon my plover my husband with tears, have I implored my husband to give up this mad fascination for God's sake, and for his children's sake, but he was deaf to all my appeals. At last we were compelled to separate. Had it not been for the mercy of God and the love of friends, the little ones and I must have starved, for everything we possessed was sacrificed to the ruling passion.'

"Some lads in gaol said to the chaplain who visited them, about those who had led them into their trouble: 'They let us win a time or two, and so we go on, but we always lose in the long run, and thus we take the master's money to try and get straight. We mean to pay it back, but we never get the chance.'"

Shall we not then, boys and girls, try to do something to stem the tide of this, one of our great national sins; and shall we not, for the sake of the boys and girls, whom Christ loves, and for whose sake He died, be willing to give up the little sin; and, too, shall we not be willing to give it up for His own dear sake, who loved us, and gave Himself up for our transgressions? Yours in His loving service.

Young People's Corner.

A TALK ON GAMBLING.

My Dear Boys and Girls,—You and I have had one or two "talks" before, so we are getting to be quite old friends, are we not?

Well, suppose this time we have a little talk on Gambling? Perhaps some of you may think that will not be a very interesting thing to talk about, but let us see if we can make it so.

Do you know that gambling is a very old sin? We find that in the ancient days of Greece and Rome "attempts were made by the State to restrict the evil by means of legislation," and, too, "the early fathers of the Christian Church waged incessant war with this vice of gambling."

First you might ask, "What is gambling?" Well, it is not an easy matter to give an exact definition of gambling, for it shows itself in so many different ways in betting, lotteries, raffling, playing games for money or stakes, etc. It is really the seeking of our own gain through another's loss, even though with his consent, and without giving him any due return for what we have received, or without adding anything to help him for his common good.

The Rev. Hugh Price Hughes said that gambling is in reality a form of stealing the property of others, and that it stands in the same relation to stealing as duelling that it is a kind of action by which pleasure is obtained at the cost of pain to another.

Some boys and girls may say, "Oh, I know it is wrong to put stakes on a horse, but if I don't see any harm in putting in

3d for a raffle." But are we pleasing God when we commit what we call "little sins"? If ten boys each put in 3d. for a boat worth 2s. 6d., and you gain the boat, are all the other 9 boys pleased about it, and have they really given their money for your benefit? Or if another gains the prize, and you lose, don't you feel angry to think you have lost your money for nothing? But some may make the excuse, "Oh, it is so, cannot we give to the good object without putting it in a raffle? Was there really not some little desire for the excitement in it, or for the hope of gain to ourselves? Let us be honest to ourselves about the matter, and loyal and true to God. He has given us freely of His love to us, then let us with a cheerful heart give gladly to Him. As one has well said, "The Lord does not want my charity as a tribute that is extorted from me. He wants it only as the outflow of a heart, which sings and loves because it must" (2 Cor. ix. 7, 8, 9).

We have seen a little what gambling is. Shall we now try to find out something of what it does?

Gambling is not only covetousness, but it also leads to covetousness, and thus to the breaking of one of God's Holy Commandments.

It also leads to undue excitement, and frequently to buying pleasures far too dearly. Someone has said, "Beware of entering into the courts of the goddess of chance, even though you intend only to stand afar off among the distant worshippers at her cruel shrine. If a game is worth playing, let us play it for its own sake. If it is not good enough to play without money, let us leave it alone." Excitement by gambling is an "immoral pleasure."

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Missionary Hardships.

News brought from the Mitchell River Mission Station recently by the Rev. Mr. Light and Mrs. Light shows that the mission has been left destitute of many of the most necessary articles of everyday life owing to the shortage of funds for mission work. An appeal is now being made for various articles. This out of the world during several months of each year, in what is known as "the wet season." When Mr. and Mrs. Light left the mission those who remained had nothing in which to cook their morning porridge but a saucepan full of holes. The bread mixing pan had been repaired with brass tacks, the heads of which broke the finger nails of whoever mixed the bread, and it was the same with other articles. A cheap cheese cloth was utilised for mosquito nets for the sake of economy, but it was very suffocating.

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Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

BETTING TAX.

Bishop Weldon's Opinion.

LONDON, May 2.

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

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

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

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